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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MAY 2, 1951

## EDITORIAL

PROTESTANTISM . . . . .	2
OUR SHIELD AND OUR REWARD . . . . .	3
FOR YOUR BOY . . . . .	3
THE GENTLE ART OF "INTERPRETING" . . . . .	4
DR. VISER'S LAST MESSAGE . . . . .	5
DIOCESE CONDEMNS FEDERAL AND NATIONAL COUNCILS . . . . .	5

## ARTICLES

THE TRUTH ABOUT JEHOVAH'S WITNESSES REV. J. W. HASSELL . . . . .	6
A MINISTRY TO SERVICEMEN REV. ROBERT STRONG . . . . .	8

## DEPARTMENTS

SABBATH SCH. LESSONS — MAY 13 REV. J. KENTON PARKER . . . . .	9
YOUNG PEOPLE'S DEPT. — MAY 13 REV. W. G. FOSTER, D.D. . . . .	11
WOMEN'S WORK . . . . .	12
BOOK REVIEWS . . . . .	15

See

P. 6

for

## The Truth About Jehovah's Witnesses

By

Rev. J. W. Hassell

VOL. X NO. 1

\$2.50 A YEAR

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## EDITORIAL

### Protestantism

#### Past - Present - And Future

The April 23 issue of *Time* gives a rather detailed review of Paul Hutchinson's recent article in *Religion And Life*, in which he notes changes which have taken place in Protestantism during the past fifty years.

We have casually known the brilliant editor of *The Christian Century* for many years and his magazine is one of the ablest proponents of the changes in Protestantism which he now frankly analyzes.

This *Journal* was founded with the prayer that it might in some measure warn our own Church of the insidious changes which have done so much, in other parts of our country and the world, to rob the Church of evangelical power; changes in emphasis and belief which are not progressive but sterilizing in their effect.

The first change which Dr. Hutcheson admits is the loss of Protestant influence in American life. This he attributes to shifts in centers of population with the strong churches away from the center of urban life.

We admit the loss of Protestant influence but with all of our heart believe that this has been a correlation to and result of the loss of a vital spiritual message on the part of too many Protestant leaders and denominations. Fifty years ago Protestants had firm convictions, preached those convictions and were willing to put those convictions (doctrinal beliefs), at the center of their faith and in the heart of their preaching and living. That day has now passed. No longer will most of the larger denominations take an unequivocal stand on doctrine. The Protestant leader who today insists that the *content* of the Christian message is of *primary* importance is classified as a reactionary, imbued with a non-cooperative

spirit. But this loss of convictions has resulted in loss of prestige and influence for the Church. Non-Christian people are not easily fooled and the diluted and compromised message of much contemporary Protestantism has no appeal to people who want both vitality and certainty in Christianity if they are to accept it.

Again, Dr. Hutcheson feels that the failure of the Eighteenth Amendment hurt Protestantism, while the emancipation of woman with granting of voting privileges, brought about by church help, has not resulted in moral uplift in the nation. But, we wonder if one reason for the decreased influence of Protestantism is not its failure to take a strong stand on moral issues? Vocal and active in social and racial problems, the Church has, as a Church, remained strangely silent on alcohol, immoral pictures and books and on social customs and practices among young people, customs and practices which have led to the lowest standards our nation has ever known.

In the third place Dr. Hutcheson puts his finger squarely on a *symptom* of Protestant deterioration—increased formality of worship, a shift more and more to liturgical forms, and a marked change in the style of church architecture, more and more aping the Gothic type of building with a chancel balanced by lectern and pulpit. In our own Southern Presbyterian Church *this tendency is increasingly noted*. Is it not usually a fact that as spirituality and spiritual power decrease, formality in and aids to worship attain increased significance?

Dr. Hutcheson also frankly admits that the message from the average Protestant pulpit has drastically changed in the past fifty years. He at the same time says that in the South the evangel message is much more frequently heard than in any other part of the nation.

He does not seem particularly happy about the preaching which has become diluted and "perilously akin to that careful moralism against which the Evangelical Revival revolted," but he sees hope in

the return of "neo-orthodoxy," forgetting that it too is weak and inept because, while recognizing the depravity of man and the need for God's intervention for man's salvation, it denies both the authenticity and absolute authority of the Bible, the Word of God, leaving the fact and the method of redemption more to human reason than to divine revelation.

Dr. Hutcheson speaks of the waning enthusiasm for foreign missions and points to the courses in "comparative religions, now standard in practically all theological seminaries and most church colleges," as a contributing factor. When "Rethinking Missions" was released to the world as the considered thinking of liberal theology, the evangelical realized the great gulf fixed between evangelical and extreme liberal theology. To the latter Christianity is but one of many roads to God and syncretism a logical activity in which to participate. On the other hand, to the evangelical Christian, Christ is the only hope of the individual sinner and this constitutes both the urge and the challenge of Christian missions.

Dr. Hutcheson regards the ecumenical movement as the most important single development of the last half-century. To many of us the importance of this movement depends entirely on the direction which it takes. If ecclesiastical unity is to be bought at the expense of theological beliefs—as has been the tendency to date—the present ecumenical movement is just as doomed to failure as every other one which has placed expediency before truth and confused numbers and organization with spiritual force.

Finally, Dr. Hutcheson recognizes the spiritual hunger which is abroad today and in that hunger finds hope for Protestantism. We would suggest that surely this is the hope and the challenge to Protestantism today. At the same time, for Protestantism to meet this challenge and satisfy the longing hearts of men, it will have to return to the faith of our fathers and the gospel which was the outward expression of that faith. Unless Protestantism recognizes the futility of the diluted, compromised and emasculated gospel which only too often her leaders and her larger denominations have substituted for the simple gospel of the Bible, then Protestantism will fail again.

But we see hope—hope because many who have been in the vanguard of modern Protestantism are men of true honor and humility and they are beginning to see that the gospel which they have preached and the programs which they have espoused have only too often failed to take into account that men

must be born again. Only the gospel of Jesus Christ, as presented in the Bible and maintained in the standards of evangelical denominations, has the power to change the hearts and the lives of men.

There lies the course and there is the message of true Protestantism! —L.N.B.

## Our Shield And Our Reward

(Genesis 15:1)

I need protection for the present, and provision for the future.

My soul cries out for protection; there is danger and death all around me.

I want protection from the burning of the noon-tide heat and the burden of the day. Sickness, sorrow, bereavement come down to overwhelm me. I came from such a home today: it may be my lot tomorrow.

I seek protection from the storms that are sweeping over the world and over my soul. I crave a hiding-place from the wind, a covert from the tempest, the shadow of a great rock in a weary land.

My soul needs to be safely kept from both the allurements of sin, and the fiery darts of the wicked one.

God is saying to me, and to you, as He said to Abraham: "I am thy shield," I will protect you.

But I want more than protection; I want a reward. Not the reward of the seeker after gold; dollars and cents, but the reward of the seeker after good. I want health and happiness and holiness, and a home. Will I find what I am seeking for; will I be rewarded? "I am . . . thy exceeding great reward."

God's best gift to men, as someone has said, is Himself. In Him we have complete wholeness, complete happiness, an eternal home.

Let us not fear for the present; God is our Shield. Let us not be disturbed and uneasy about the future; He is our Reward. —J.K.P.

## For Your Boy

Are you worried about your son; your daughter? Do you long for them to have a manual of personal behavior which is founded upon the eternal wisdom of the ages?

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 1, May 2, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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Then give them and prevail upon them to read the Book of Proverbs and to read and read it again and again. There are 31 chapters in this little book, one for each day of the month.

We know of no reading more calculated to give young people a set of moral and spiritual standards suited to the needs of today. God's Holy Spirit, speaking through His servants of old, speaks of the pitfalls and to the personal needs of young men and young women in the spring of 1951 in the Book of Proverbs.

Not only are the temptations which are our lot mentioned in detail but also the certain sorrows which come to those who follow their paths to their destination.

More than that, in Proverbs there is given one of the most precious compasses ever promised to man to direct his way. Where can one find more wonderful promises than in Proverbs 3, verses 5 and 6?

Where is there more sublime prose and more comforting assurance than in Proverbs 3, verses 21 to 26?

With all confidence we would affirm that the young man or young woman who takes the Book of Proverbs as his or her manual of personal conduct will find that here is a sure answer for every question which arises.

—L.N.B.

## The Gentle Art Of "Interpreting"

Some of the so-called Liberal Presbyterian ministers often preach in such a way that they either deny indirectly many of the essential foundation truths of the Bible or give the clear impression that these great truths are really no longer important today.

If, after they have preached or spoken in this manner, you ask these preachers point blank if they still believe fully in the teachings of the Bible and accept fully the doctrinal statements set forth in the Westminster Confession of Faith and in the Larger and Shorter Catechisms, you will often receive a very interesting answer indeed.

Instead of replying frankly that they no longer accept fully or adhere to all of these standards of belief, these ministers will often reply, with a quick, friendly smile and an air of seeming to be in complete agreement with you:

"Oh, yes, definitely! I believe fully in the Bible's teachings and I accept fully all of those great doctrinal standards. But I possibly interpret them differently from the way you do."

This fad of "interpreting them differently" has become quite fashionable among some Presbyterian ministers in recent years. In certain areas of the Southern Presbyterian Church this fad has been flourishing like the green bay tree!

That great world famed New Testament scholar, Dr. J. Gresham Machen, who taught for so many

years at Princeton Theological Seminary and later at Westminster Theological Seminary once said some interesting things about the gentle art of "interpreting." In his book, *God Transcendent*, Dr. Machen said:

Formerly when men had brought to their attention perfectly plain documents like the Apostles' Creed or the Westminster Confession or the New Testament, they either accepted them or else denied them. Now they no longer deny, but merely "interpret." Every generation, it is said, must interpret the Bible or the creed in its own way. But I sometimes wonder just how far this business of interpretation will go. I am, let us say, in a company of modern men. They begin to test my intelligence. And first they test me on the subject of mathematics. "What does six times nine make?" I am asked. I breathe a sigh of relief; many questions might place me very low in the scale of intelligence, but that question I think I can answer. I raise my hand hopefully. "I know that one," I say. "Six nines are fifty-four." But my complacency is short-lived. My modern examiner puts on a grave look. "Where have you been living?" he says. Six nines are fifty-four—that is the old answer to the question." In my ignorance I am somewhat surprised. "Why," I say, "everybody knows that. That stands in the multiplication table; do you not accept the multiplication table?" "Oh, yes," says my modern friend, "of course I accept the multiplication table. But then I do not take a static view of the multiplication table; every generation must interpret the multiplication table in its own way. And so of course I accept the proposition that six nines are fifty-four, but I must interpret that to mean six nines are a hundred and twenty-eight." And then the examination gets into the sphere of history. The examiner asks me where the Declaration of Independence was adopted. That one, also, I think I know. "The Declaration of Independence," I say, "was adopted at Philadelphia." But again I meet with a swift rebuke. "That is the old answer to the question," I am told. "But," I say, "everyone knows that the Declaration of Independence was adopted at Philadelphia; that stands in all the history books; do you not accept what stands in the history books?" "Oh, yes," says my modern friend, "we accept everything that stands in the history books—hundred per cent Americans we are. But then, you see, we have to interpret the history books in our own way. And of course we

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accept the proposition that the Declaration of Independence was adopted at Philadelphia, but we interpret that to mean that it was adopted at San Francisco." And then finally the examination turns (though still in the sphere of history) to the department of history that concerns the Christian religion. "What do you think happened," I am asked, "after Jesus was laid in that tomb near Jerusalem about nineteen hundred years ago?" To that question also I have a very definite answer. "I will tell you what I think happened," I say; "He was laid in the tomb, and then the third day He rose again from the dead." At this point the surprise of my modern friend reaches its height. The idea of a professor in a theological seminary actually believing that the body of a dead man really emerged from the grave! "Everyone," he tells me, "has abandoned that answer to the question long ago." "But," I say, "my friend, this is very serious; that answer stands in the Apostles' Creed as well as at the centre of the New Testament; do you not accept the Apostles' Creed?" "Oh, yes," says my modern friend, "of course, I accept the Apostles' Creed; do we not say it every Sunday in church?—or, if we do not say it, we sing it—of course I accept the Apostles' Creed. But then, do you not see, every generation has a right to interpret the creed in its own way. And so now of course we accept the position that 'the third day He arose again from the dead,' but we interpret that to mean, 'The third day He did *not* rise again from the dead.'"

In view of this modern art of "interpretation," one may almost wonder whether the lofty human gift of speech has not become entirely useless. If everything that I can say be "interpreted" to mean its exact opposite, what is the use of saying anything at all? I do not know when the great revival of religion will come. But one thing is perfectly clear. When it does come, the whole elaborate art of "interpretation" will be brushed aside, and there will be a return, as there was at the Reformation of the sixteenth century, to plain common sense and common honesty.

—C.W.A.

## Dr. Viser's Last Message

The bulletin of the Northminster Presbyterian Church of Greenville, S. C., on March 25, 1951, carried the following message from Dr. Viser, pastor of the Church, who had just passed away:

"I leave for the 'Homeland' with joyful expectation of the meeting with the One Whose I am and Whom I have endeavored to serve . . . In the Land of Endless Day we shall meet . . . in God's good time. Then we shall sit down beside the River of the Water of Life and talk over all the wonderful things of God and the life that is hid with Christ in

Him. The broken threads will be knit together again and the little interlude of sorrow forgotten in the unbroken joy of our Eternal Home.

"So, till then, a fond farewell to each loved one and to all the saints whose fellowship I have appreciated beyond price.

"I will see you in the morning when together we shall stand on the shores of the Crystal Sea in the Presence of Him whose love and sacrificial gift of Himself has made our reunion possible."

(Signed) J. H. VISER.

## Diocese Condemns Federal And National Councils

The Convention of Upper South Carolina, meeting at Rock Hill, January 23-24, approved the report of a committee previously set up to study the Federal Council of Churches which is now a part of the National Council of Churches. "Our concern about the Federal Council," the report states, "and also our fear for its successor, the N.C.C.C.A., is twofold. First, many times the Federal Council has passed resolutions, or its members have made public utterances with the stated or implied conclusion that theirs was the Christian view, and that any other view was unChristian, upon controversial questions on which sincere Christians differ. Second, the Federal Council has followed a definite policy of promoting and advocating political action on matters involving economic questions, social relations, labor relations, race relations, and similar matters upon which there exists widespread differences of opinion. Your committee does not believe that these activities further the cause of Christian unity, and we therefore present the following resolutions

"Be it resolved that the Diocese of Upper South Carolina views with great concern the actions and utterances of the Federal Council and its representatives with reference to controversial economic and social litigation and legislation;

"That it is the sincere conviction of this Diocese that such activity, utterances and course of conduct is doing far more harm than good by giving rise to dissension and division of opinion among the Churches composing the Council and that the primary and basic objectives of the Council are being thereby impaired.

"That a copy of this report be forwarded to the Presiding Bishop, who is now president of the N.C.C.C.A., which embraces the Federal Council, with the earnest request that he use his great influence to put an immediate and permanent stop to such activities on the part of the N.C.C.C.A."

The chairman of the committee submitting the report and the resolution was the Rev. Capers Satterlee, rector of the Advent, Spartanburg, S. C., and the secretary was the Rev. A. G. Branwell Bennett, rector of St. Timothy's, Columbia, S. C.

—*The Witness* (Episcopal), Feb. 22, 1951.

# Truth about Jehovah's Witnesses

If it is true that no movement is any better than its founder, we have an accurate yardstick by which to measure the value of the group who style themselves "Jehovah's Witnesses."

This man was Charles Taze Russell. With seven years of schooling, Russell early became a constant reader of the Scriptures. Gradually he developed what has been variously named "Millennial Dawn," "Russellism," "Watch Tower & Tract Society," "People's Pulpit Association," and "The Brooklyn Tabernacle."

The proven facts of Russell's life are certainly not in keeping with the character of a true prophet of God. The Court sustained the charge of his wife in a suit for divorce that her husband practiced improper relations with the opposite sex, and granted the divorce with the judgment that his conduct toward his wife was that of: "Continual domination that would necessarily render the life of any sensitive Christian woman a burden, and make her condition intolerable."

The author of the tract, *Facts And More Facts About The Self-Styled Pastor Russell*, charges Russell with having defrauded his wife of her property interests just prior to the divorce; with representing himself as an interdenominationalist, when in truth he was opposed to all denominations; with gambling in stocks; and with influencing the dying to make their wills in his favor.

For this charge, Ross, the author of the tract, was sued for damages. He was cleared by the court which declared that in the trial Russell had lied in saying on the witness stand that he had studied Greek, He-

brew and theology, and that he had been ordained to the ministry.

Such in brief indicates the character of the founder of Jehovah's Witnesses. Now as to some of the principal teachings of these people.

I. One of these is that all churches, religious organizations and denominations are agencies of the devil. Literature of the Witnesses is full of such insulting statements as: "Let the Protestant ministers determine whether or not they are the children of God or are in the 'bastard class.'" Again: "The organizations called 'churches' do not serve God, they practice religion which is a mockery." (*Choosing*, Page 41). Indeed the one unpardonable sin seems to be membership in a Christian Church, and the only hope for church members is that they renounce their membership therein and become Jehovah's Witnesses.

The Witnesses give a strange explanation of Jesus' story of the rich man and Lazarus. They say that the rich man represents ministers of the Christian Churches, and Lazarus members of the Witnesses. The fire of hell is the truth which burns up the preachers until they abandon "religion" and join the Witnesses. (*Let God Be True*, Page 79). That is certainly a new way of interpreting the Bible.

II. One of the clear teachings of the Scriptures which the followers of Christ have believed from the beginning, and which Jehovah's Witnesses deny, and ridicule, is that while God is one, He exists in three persons, Father, Son and Holy Spirit, equal in power and glory. The followers of Christ believe this, not because they understand it, but because they know it to be revealed. The Witnesses deny it because they do not understand it. They call it "confusing," and say that: "Satan is the originator of the Trinity doctrine." (*Ibid*. Page 82).

The following quotations reveal what the Witnesses believe about the nature of Christ. They make Him a mere creature, strip Him of His true Deity, dethrone Him from universal dominion, deny His resurrection, and even take away His immortality. "Even the man Christ Jesus was mortal. He did not have an immortal soul." (*Ibid*. Page 63). "The man Jesus died, and as a man remains dead." (*Children*, Page 119).

But as opposed to all this the Scriptures teach that Jesus rose from the dead with the same body with which He suffered—John 20:27—and that if He had not risen there could be no forgiveness of sins. (I Cor. 15:17).

The Witnesses also speak of the Holy Spirit in the most insulting and blasphemous terms. To them the Third Person of the Trinity "means the active force of the Lord God, hence a 'holy' spirit or

energy." (*Religion Reaps The Whirlwind*, Page 33).

III. Another teaching of the Witnesses is that man is not immortal. When he dies, he simply ceases to exist "except in the memory of God." They ask and answer these questions: "Does man have a soul separate and at death detachable from the body? No!" "When a man dies is the soul conscious anywhere thereafter? No! The dead in the graves are in the condition of non-existence." (*Ibid*. Pages 20-21-26). To the Witnesses Adam had no advantage over the beasts around him, for: "Animals all about him on earth were souls just as much as Adam was." And: "When Adam died, the soul died." (*The Joy Of All The People*, Page 17). And again: "There is not one text in the Bible that states the human soul is immortal." (*Let God Be True*, Page 60).

Contrary to such rash and presumptuous statements, the entire Bible is based on the fact of the immortality of the soul, always assumed and often stated. It is indeed impossible to think of a single chapter of it not addressed to beings made in the image of God, souls who will survive their fleshly existence, and whose future state of misery or happiness is dependent upon their spiritual and moral condition. What could be plainer than the Bible's statement: "It is appointed unto men once to die, but after this the judgment?" However, if men are not immortal, and if with their last breath on earth they cease to exist, their wisest motto is: "Let us eat and drink, for tomorrow we die."

IV. Another Bible truth which the Witnesses ridicule is hell and eternal punishment. They spend much time and energy trying to explain away what the Bible everywhere teaches for a fact. They give three reasons for not believing in hell: (1) It is unreasonable; (2) It is contrary to God's love; (3) It is repugnant to justice. (*Let God Be True*, Page 80).

Now all three of these arguments spring out of the unsanctified human heart, not out of God's Word. Those who hold such views base their interpretation on wishful thinking. The Witnesses don't like the idea of hell, and so they conclude there is none.

That sounds easy, but it is not as easy as it seems. God's Holy Word cannot be disposed of in any such rash fashion. Confessedly there is much about the future world that we do not yet understand, for the reason that God has not revealed it. But from numerous Bible statements it is clear as sunlight that hell, a place of eternal punishment, awaits all those who on earth resist the truth of God. It is the height of folly to depend upon wishful thinking. See especially Matthew 25:31-46; Mark 9:43-48; and Luke 16:19-31.

Similarly the Witnesses explain away the Bible's statements of the resurrection in the following manner: All souls, say they, at death ceasing to exist, the



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so-called resurrection is no more than a re-creation. God simply creates again what had ceased to exist. Then the new thing is in no sense at all the old thing, but an entirely new and separate creation. How can this new creature be rewarded for the virtues, or held responsible for the misdeeds of the old creature which has completely gone out of existence?

Moreover the Witnesses claim that the "re-created" evildoers are placed on earth again and given another chance under the Theocratic Government. If they "obey the Theocratic rule of righteousness and maintain their integrity under test," then they will be admitted to glory. But if they do not "strictly obey the Lord's commandments" during this second test, "they shall be destroyed everlastingly as by fire." (*Hope*, Page 57).

Thus the Witnesses deny the Word of God at several essential points. They deny and ridicule the Trinity, the immortality of the soul, eternal punishment and the resurrection of the body. They claim that a second chance will be afforded unbelievers, who if they fail to keep God's commandments will be utterly annihilated. Such substitution of human ideas for the plain teaching of the Scriptures is making void the Word of God and offering an insult to the Persons of the Trinity.

To accept these false substitutions for God's plain truth is to doom oneself to the real hell which they deny; and to preach these falsehoods is to lead others into eternal ruin and to incur the wrath of Almighty God.



# A Ministry To Servicemen

By Robert Strong

AUGUSTA, Ga.

The First Presbyterian Church, Augusta, Ga., has a long-standing tradition of seeking to render a service to the men in military life. After the Battle of Chickamauga the church building was temporarily converted into a hospital for Confederate wounded. Following World War I the Pennsylvania troops, who had been trained at Fort Hancock and had used our Telfair Building as their social and recreational center, placed a keystone in the front wall of the church building as a permanent symbol of their appreciation. World War II saw 60,000 men at a time assigned to Camp Gordon, and again the church had many opportunities of ministry to soldiers.

Now Camp Gordon is filling up once more: already over 20,000 men are on its roster. On payday week-ends the streets of Augusta swarm with uniformed men. Something at least of a beginning has been made in taking the church to them and bringing them to the church.

The Saturday evening street meeting has been revived. Not a great many of the fellows, pleasure-bent as they are, stop to listen to the singing and the brief messages spoken over the portable amplifying system, but nearly everyone accepts the gospel tract that is handed to him as he goes by, many hundreds being distributed each time. Of particular value is a Covenant House publication, the four-page variety tract entitled *The Soldier's Evangel*, which comes out each month with new items of evangelistic material. On the back of the *Evangel* there is room for the local Church's imprint, giving such details as the hours of service.

The church services have been seeing an increasing attendance on the part of the men from Camp Gordon. A special word of welcome is already addressed to them from the pulpit. Those who sign visitor's cards are assured that the weekly church bulletin will be mailed them as long as they remain at this post. Servicemen are invited to the young people's fellowship supper; numbers of them here attended the Forum Group discussions conducted Sunday evenings by the pastor. It is sought to draw into the choir as many soldiers as possible; three are at present rendering helpful assistance, being good music readers.

Recently it was First Church's turn to put on the supper at the nearby Servicemen's Center. Food for the mind was brought too: a science film with Christian application was shown to the men.

The hospitality of numerous homes has been extended to the soldiers who come to First Church. Again and again the young men tell their hosts how good it is to be in a home once more.

## CHRISTIAN FAMILY WEEK

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WEAVERVILLE, N. C.

Many servicemen bring their families with them to Augusta. Principally to accommodate these families realty companies have constructed on the edge of the city toward Camp Gordon extensive housing projects. A survey of these by the women of the church revealed that many army children would attend Sunday School if transportation were available. For a year and a half now buses have been sent out to these housing projects with the result that many scores of children and adults have been brought in to our Sunday School. As many as 60 on a Sunday have come in, and nearly that many were brought in each day of last summer's Daily Vacation Bible School. There is, of course, a considerable turnover of tenants in the projects. Although this fact makes for only transient attendance on the part of some from there, the aggregate number reached will be larger.

From time to time spiritual dividends have been garnered in the work with army personnel and families. There was the young soldier who made a profession of faith in one of the evening services and, after a period in which his earnestness in the Christian life proved itself, was baptized. There have been conversions and additions to the membership as a result of the bus work. And there are the soldiers who let it be known that the fellowship and program of First Church have been a blessing in their Christian experience. It is all to make a congregation hope and pray for a wider and wider usefulness among the men of the armed forces.



LESSON FOR MAY 13

# The Northern Kingdom

*Scripture: I Kings 12:16-33; 16:21—17:24;  
II Kings 17:1-16; Amos 6:1-7. Devotional Reading:  
Psalm 11.*

In Psalm 11:3 we have these words: "If the foundations be destroyed, what can the righteous do?" This verse has been variously translated, but the central lesson is the same. The world is shaking to its very foundations today; what can we do? Two ideas are contrasted in this Psalm: (1) we can put our trust in the Lord, or (2) we can flee to some man-made mountain. I am afraid that we are trying to do the latter. Man is continually building mountains like the tower of Babel, and fleeing there for safety and protection. I have seen several of these tried during my lifetime. Our latest attempt to build such a hiding-place is the so-called "United Nations." We may in our folly try one more, "World Government," if the Lord delays His coming that long. The only "World Government" which will succeed is the one promised in the Word of God: "And the government shall be upon His shoulders."

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." He is Ruler; He is judge. When the foundations are being destroyed, let us put our trust in Him.

In our lesson today we have the story of the Northern Kingdom, and the way its foundations were destroyed by sin.

## I. The Division of Israel and Judah:

*I Kings 12:16-33.*

Under the glorious, but foolish and extravagant reign of Solomon, the seeds of dissension and unrest and discontent were sown. Solomon pursued a very unwise course for a king noted for his wisdom. His extensive building program called for a great deal of money, and the people had to be taxed very heavily.

There was a widespread demand for relief from this burden of taxation. Instead of meeting this demand in a wise and conciliatory manner, as he was advised to do by the "old men," Solomon's son, Rehoboam, followed the advice of the "young men" who had grown up with him, and answered the people roughly.

I cannot refrain from calling attention to the fact that we in America are engaged in a vast spending program which is piling up debts and increasing taxes until all who love our country are fearful of the consequences. The foundations of our national economy are trembling. But far more serious is the fact that our moral and spiritual life is at a low ebb. These two things taken together ought to make us stop, think, and turn to God before it is too late. No nation can keep on forgetting God and not be "turned into hell."

The result of Solomon's extravagant reign and Rehoboam's foolish reply to the demands of the people was the rebellion of the 10 Northern tribes

under the leadership of Jeroboam who had fled to Egypt, but returned and was selected as king by the revolting tribes. His character is graphically described in the phrase which almost invariably occurs after his name. "Jeroboam, the son of Nebat, who caused Israel to sin."



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Rehoboam assembled an army to fight the North and compel them to return, but was forbidden to engage in this war. (21-24)

In verses 25-33 we have the account of the beginning of the reign of Jeroboam. He built Shechem and Peniel, and then, realizing that if the people went to Jerusalem to worship, they would probably sooner or later return to the fold, he made two calves of gold and said to them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel."

He placed the one in Bethel and the other in Dan. These symbols of worship soon became the objects of worship as is usually the case. Here is the danger of using pictures and images.

Let us beware of ever beginning the use of such "aids to worship."

He also selected his own priests from the people, not sons of Levi, ordained a feast and offered sacrifices. Jeroboam was wise enough to know that the religious life of the people will largely determine their political allegiance. His folly and sin are apparent. If he had been true to God the story of the Northern Kingdom would have been a far different story.

## II. *The Dynasty of Omri (and Ahab):* 16:21—17:24

Under this dynasty we have a decided change in worship. Jeroboam and his calf-worship was bad enough, for it was departing from the true worship of God, even though these calves at first may have been but symbols. Omri did evil in the sight of the Lord, walking in the way of Jeroboam, but Ahab, who married Jezebel the daughter of Eth-Baal, king of the Zidonians, introduced the immoral Baal worship into Israel. Ahab was sinful, but weak; Jezebel was wicked and strong. She was the "power behind the throne."

In this reign we have the spectacular ministry of the fearless prophet, Elijah. God sends a famine in punishment for all the sins of Israel. Elijah is sustained through these trying days. (See the familiar story). Both Ahab and Jezebel were punished in a most severe manner.

## III. *Captivity:*

### II Kings 17:1-18.

God makes use of other nations, sometimes very wicked heathen nations, to chasten and punish His own people. The Assyrians were sinful and cruel, but He allowed them to overthrow Israel. Shalmanezar came against Hoshea and after three year's siege of Samaria took the city and carried Israel away into captivity.

Why? The explanation is given fully in verses 7-23. Read these words and ponder them. They tell the story of the downfall, not only of Israel, but of all the nations that forget God.

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"Righteousness exalteth a nation, but sin is a reproach to any people," and not only a reproach, but destruction, for sin finally destroys. "The wages of sin is death," not only to a person, but to a nation.

Over every ruined nation, city, home, and man, there could well be written the words of the prophet, "Iniquity has been our ruin." Will these words ever be written over our beloved land? God forbid. But we *must* turn from our sins, or else our doom is sure.

In verses 24-41 we have the story of the origin of the "mixed race" of people who were scorned and hated by the Jews of Jesus' day—the Samaritans. The King of Assyria brought immigrants from Babylon and other places and settled them in the land. These intermarried with the poor inhabitants who had been left there. The result was a mixture of races and a mixture of religions, both of which are bad, I believe. We get a very striking picture from these words: "They feared the Lord, and served their own gods." I am afraid that a lot of men and women in America do the very same way. We have enough of the true religion, inherited from our forefathers, to "fear" the Lord; not in the right meaning of those words used so much in the Bible to describe real worship and obedience, as, "The fear of the Lord is the beginning of wisdom," but only in a sentimental and superstitious sense. Then we go on "serving" our own gods: money, lust, pleasure and ambition.

## IV. *Israel as Seen by Amos:* *Amos 6:1-7* *(Temperance Application).*

I would like to enumerate the sins specified by this prophet, and ask the question, are not these the very sins of which we are guilty in America? All these things are written for our benefit: the reading of

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God-inspired history and the heeding of its warnings would save many a nation from disaster.

1. Woe to them that are at ease in Zion and trust in the mountains of Samaria. Is not the sin of indifference in a time of danger, of complacency, of security based on material wealth and resources, one of the outstanding sins of our time? We seem to forget that no nation is secure without God.

2. Lie upon beds of ivory etc. We are proud of our "high" standard of living. Our standard of living may be "high" when we think of our luxuries, but is it high when we think of morals?

3. "Sing idle songs." (R.V., verse 5) All who listen to the radio need no proof of this. Most of our "popular" songs are senseless; some of them worse than senseless; they breathe out impurity.

4. "Drink wine in bowls." Drunkenness is fast getting the best of our people. Let these statistics



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5. "Not grieved for the affliction of Joseph." Our "boys" are dying by the thousands in Korea, our burden of debt and taxes almost unbearable, and no signs of many people who "sigh and cry" on account of sin.

## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### VESPER TOPICS FOR MAY 13:

## *It's All In The Family*

### Introduction

When is a family Christian?

Recently a group had a discussion about the above question. It was generally agreed among the group that no family was Christian unless its members were professing Christians who actively followed Christian practices in the home and in the church to which they belonged. All too often, however, these Christian practices are confined merely to going to church, reading the Bible, and doing certain things that are called religious.

Often we are like a young friend of mine who used to have a fiery disposition that flared up frequently in the home, and a lazy streak that often made her neglect her share of the household duties. One night I heard her give an excellent talk in Young People's Society on showing love in the home and fulfilling one's duties. Afterward I told her how much I enjoyed her talk and told her I would like to know how well she carried it out at home. She replied, "Oh, that's church talk, not home practice."

Our program this week is designed to show how all the family must be Christian in attitude and practice in all of the affairs of the home if our home is to be really Christian. Naturally, we all admit the cement that holds such a home together is real Christian love in the heart of each member, and real Christian love is defined for us by Paul in I Corinthians. Let us see how it is analyzed there.

### Scripture Lesson - I Corinthians 13

In reading the Scripture lesson for this program, we need to do two things. First, it would be very well to use a modern speech translation of this chapter, either Moffatt or Goodspeed. We need to be careful in using modern speech translations for doctrinal study but they are very helpful in certain passages that bring the sins and practices of our lives out of the archaic old English and into the modern vernacular that we use every day.

Second, as we prepare to study the 13th chapter of I Corinthians we must remember its context.



In Chapter 12 of I Corinthians, Paul has been reminding the believers that all those who are really Christians have been baptized by the Holy Spirit into the one body of Christ. Everybody in that body has a responsibility to serve according to the gift of the Spirit. Some will be preachers, some teachers, some evangelists, some healers — many different duties.

But no matter what their routine duty in the household of faith, there is an excellent way of doing the duty, and everyone of us must find that excellent way. That excellent way is the way of love. As you know charity is the old English word for love and does not mean what you and I think of today in terms of organized charity.)

#### I. *The Importance of Love:* V 1-3

In the first three verses of the chapter Paul reminds us of the importance of love. Most of us think of religion, and everything else, in terms of the big, the spectacular, and the dramatic. Paul reminds us that no matter what we do, unless we do it in love and out of a heart of love, it means nothing.

#### II. *The Expression of Love:* V 4-7

When you and I have the love of Christ in our hearts it inevitably expresses itself in the things we say and the things we do. Read through these verses in Moffatt or Goodspeed and ask yourself the question "Do I really love others?"

#### III. *The Greatness of Love:* 8-13

We are very interested these days in right faith, and we wish to know clearly the truth of God. And this is alright in its place. We are conscious of the fact that death is about us on every hand, and we know not when death will strike us down. In that day faith shall become sight.

Our hope for that hour is rooted and grounded in Christ, but in that hour hope has ceased to be and has become realization. But faith is in order that we might love now and forever. Our hope is rooted in love and will one day be swallowed up in a full realization of the love of God.

Faith, hope, and love are in our spiritual life now, but love is the most important, for the others exist in order that we might love, and when faith and hope have served their purpose and passed away, love will go on forever.

### **SUGGESTIONS**

We Americans sing and talk more about love than anybody else in the world, but on the basis of our family records, we actually know less about it than anyone else. Use the talks in *Presbyterian Youth*, read the Scripture lesson as outlined, and have a discussion of some pertinent questions concerning love. What is the source of love? Can anyone really love in the Bible sense of the word who doesn't have Christ in his heart? In which of our relationships do we most often fail to manifest love?



## WOMEN'S WORK

### *A.T.S. Trains Women To Serve Our Church*

"Certainly the Christian movement in history has been haunted in every era with a never-failing sense of its teaching mission," and Dr. Nevin Harner also reminds us that the measures the Church has developed over the years to discharge this obligation are many and impressive. Central in the Church's efforts to fill its educational role have been the home and the school, and in these women have played an important part. As the Church has become more conscious that good educational methods are effective, both in bringing persons to accept Christ and in Christian nurture, the need for trained lay leaders has become more evident.

For 35 years the General Assembly's Training School in Richmond, Va., has prepared over 3,000 church workers, mostly women, who serve in every Synod and on every foreign field. Their services are varied—for instance:

*Grace* works as D.R.E. for 13 Indian Churches in Oklahoma. Each week-end she sets up her cot in one of these churches or in a home nearby, visits the people, teaches Bible lessons, helps with the church service, and helps the group, whether seven or thirty-seven, better to understand our Church's program.

*Mary* teaches native nurses in Mexico. As she relieves suffering, she ministers to deeper needs of her patients, using the training she received at A.T.S. to tell about the Great Physician and a new way of life.

*Janet*, a successful public school teacher before coming to A.T.S., is now using her skill to direct the teaching of children, both on Sunday and in week-day kindergarten.

*Sue* has worked for the past 20 years with the pastor and the Committee of Religious Education to promote an effective evangelistic and educational program for all ages in a medium-sized Church.



*Marian* teaches Bible in the public school of a southern town. A new minister coming into that town, says: "I've never seen such a fine group of young people in any community." He gives much of the credit to her quiet, steady work.

*Edla* came to A.T.S. from her native Brazil and now is head of the Elementary Department of the Agnes Erskine School there, where she teaches many children the first they know of Christ.

*Ruth* working with college students, uses her good mind and training to interpret for those who will influence thousands of children and youth the Truth that gives meaning and glory to life.

*Agnes* lives in her car, going back into the mountains and establishing Sunday Schools, visiting in homes and giving to the people the advantages that accompany the Christian Gospel.

*Edith*, in a denominational board office, shares from her training and rich experience ways and means of presenting Christ in all of His winsomeness to teen-agers, while *Jane*, in another office, helps to bring to our people the challenge of the missionary task.

In addition to such workers, there are hundreds of the alumnae who as homemakers are serving in many volunteer jobs in the Church.

Each fall as many students are accepted into the Training School as can possibly be accommodated, and each May another class goes out into new opportunities of service in many phases of the evangelistic and teaching work of the Church.

—RACHAEL WYLIE.

### ***What I Would Like From The Women Of Our Church***

When one pries into the mysteries of life, he finds that nothing is created complete; all things grow. God intended that it should be that way. He chose the way of change and growth which does not apply to our physical being wholly, but to our spiritual being as well. Therefore, I would like the women in my Church to *grow* in many ways:

(1) **Faith:** "This is the victory that hath overcome the world, even our faith." In these days of uncertainty and insecurity our women can change the outlook on the whole world through their steadfast faith that "God is Ruler yet." Through faith only can they see beyond the tragedies of today to the ultimate triumph of goodness and love. How I would like to see the women in my Church grow in faith through daily communion with our Lord and Saviour through prayer, meditation and Bible reading and reflect this faith in their homes, their Church, and their community.

(2) **Knowledge:** Certainly I would like to see our women well informed. I know of no other group



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that has a better opportunity to grow in knowledge than our women. The Church provides a wealth of printed material covering all phases of the Church's work and this material is available to every woman. I know our women cannot read all of the material, but surely they could read *The Presbyterian Survey*, a church paper, one or two study books and the church bulletin. I might ask any woman in our congregation how she runs her household, how she cares for her children, and what plans she has for the future and she would wax eloquent, because she knows what she is talking about. I would like for her to talk just as eloquently and intelligently about the scope of the Church's work at home and abroad and her needs and opportunities. I would also like for our women to know about our own church colleges and give them serious consideration when a college is being chosen for their sons and daughters.

(3) **Enthusiastic and Joyous Service:** I would like for our women to realize very definitely that "Faith without works is dead." I would like to see them accept places of leadership and responsibility in the work of their Church with joy and enthusiasm instead of insisting that some other woman can do a better job. I would like to see a waiting list of our women who would be willing to teach in the Church School, plan programs, be Circle chairmen, Circle Bible leaders, attend training conferences, serve tables, visit, and take an interest in improving the living conditions in the underprivileged communities around them. I would like to see every woman in my Church give some of herself in loving service in the Master's name.

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(4) *Stewardship*: The insurance companies tell us that by far the largest percentage of the wealth of this country is controlled and spent by women. Our women have their share of this wealth and I would like to see them make some honest comparisons between what they spend on beauty parlors and cosmetics and costume jewelry with what they spend to promote the work of God's kingdom. I would like for them to be so grateful for all they have that they would count it a privilege to share generously with the Church. I would like for them to teach stewardship to their children so diligently that the future Church would never be hampered in her mission of salvation by the lack of necessary funds.

(5) *Friendship*: The growth of our women would not be complete without Christian fellowship. Therefore, I would like to see our women enjoy being together, not in little cliques, but in one great fellow-

ship of love. Just plain friendliness goes a long way in building the Kingdom. No Church can grow without it.

(6) *Witnesses*: I would like to see our women take seriously their responsibility in witnessing for Christ through their concern for the strange and lonely woman who has just come to our city, through interest in the indifferent Circle member, and through an earnest desire to help the unsaved woman to find Christ and her place in His Church. Our young people were planning a public worship service and discussing the topic, when one of them said: "Let's ask the adults to set us a pattern in Christian living." Above all things I would like to see the women of my Church set a pattern of Christian living that would lead the men, children and young people: "Unto the measure of the stature of the fullness of Christ."

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## BOOK REVIEWS

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*ON UPWARD FLIGHT*, by Laura Howell Norden. Exposition Press. \$1.50. You will be able to finish reading this book of verse very quickly, but we believe the effect will be a lasting one.

The most constant theme revealed here is an *aching* faith in God and a love for the Saviour. Written by the daughter of a Presbyterian minister who is as well a leading music columnist in a large Southern newspaper, these brief verses combine faith and music in a poetic harmony of Christian belief.

Indeed, we can think of few books of poetry which would more appropriately carry the Christian message of faith to the bereaved. Many of these poems express the feelings of the author for her deceased husband. She never expresses sorrow without a fuller expression of faith, is never sad but what she finds hope and strength in God.

Mrs. Norden may well have claimed a place in Southern poetry with this volume. We are certain she has earned a place of service as a Christian author.

—A.D.R.

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*THE CHURCH IN RED CHINA LEANS TO ONE SIDE*, by Samuel E. Boyle. Hong Kong 1950. \$3. Here is a documented study of the influence of Communism on the Protestant Churches of China by a minister of the Reformed Presbyterian (Covenant) Church of N. A., and missionary in China since 1934. In an open and appealing way the author challenges the modernist ecumenicity which had become the pet message of many larger interchurch mission agencies.

The New China advocated by compromisers with Communism in China is a fellowship built on an un-

described "love" and a social affair built by the native Chinese as dictated by new events in China. Mr. Boyle carefully describes the new process as a "reformation under Marxist control."

While Luther stood with both feet on the Word, T. C. Chao, who represents this pro-communist front, stands with one foot on the Bible and one on the Manifesto. The author takes it upon himself to uncover the "inner raggedness" of doctrines now taught in China.

Many denominational papers in China have joined the band-wagon of appeasement in favor of a "New Democracy" and a "New Church." Social problems have become the regular diet for their readers and many will be persuaded by this hoax that the coming of the Kingdom is nothing more than the gradual rise of China from old practices and customs into the light of freedom and individual comfort. The author points out the artificiality of this and how greatly needed is the true evangelical witness of the supernatural Christ and His Gospel.

Those attempting to study the confused and confusing picture of the Orient will need to consult this book as valuable until more extensive materials come to our study.

—George W. Dollar.

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*"GIRL OF THE JUNGLE TRAIL,"* by Ethel Matson. Zondervan Publishing House. \$1.50. Love, hope, adventure and trust are skillfully combined to make this a breathtaking and heart-stirring novel. It is as romantic as the tropical moon under which much of it takes place.

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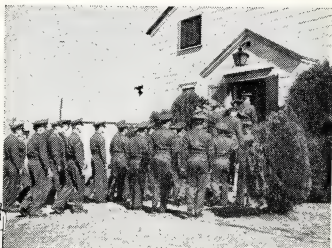
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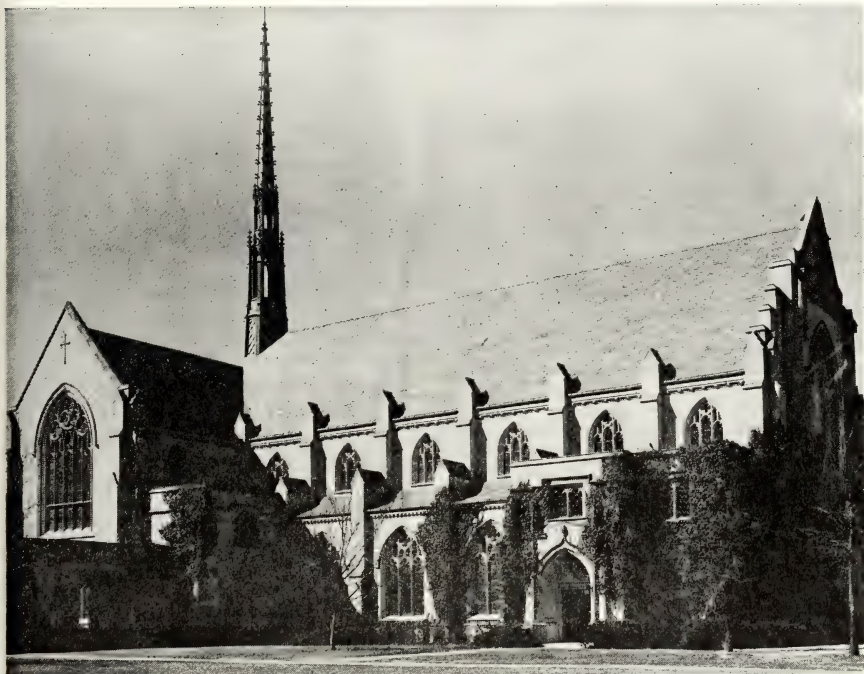
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## EDITORIAL

### "Marvel Not - - - Ye Must Be Born Again"

An educated and intelligent Christian is the one most capable of efficient Christian service. But, neither education nor intelligence alone will make a Christian.

It is essential that we never forget that a man or woman, boy or girl, becomes a Christian only by a supernatural process known as the new birth. This involves an intellectual transaction with Jesus Christ, a transaction which requires the recognition on our part that we are sinners and that we cannot save ourselves and a surrender to and acceptance of the Saviour and that which he has done for us. This may be a spectacularly sudden event and realization, or it may be so gradual that we never know when it occurs, but it *must* happen.

To some, what we have written is so axiomatic that it may seem unnecessarily repetitious to even mention it. But, in reading some recent articles by leaders in the field of Religious Education, outside of our own church, we have been impressed with the almost exclusive emphasis given to education and the equally glaring omission of any reference to the necessity of being born again.

Approving of every effort to develop and educate Christian people into a more intelligent faith, a faith based on the Bible, and developed into active Christian standards for the days in which we live, we must never forget that *there is no substitute for personal salvation in God's ordained way.*

It is because this has not been adequately stressed that so many Christians have no sense of assurance and do not understand the plan of salvation as they should. The *foundation* process of becoming a Christian is the new birth and without it a superstructure of education is meaningless.

*"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."*

—L.N.B.

## Political Or Spiritual?

The editorials appearing in THE JOURNAL with reference to China and our China policy have elicited the most wide-spread response and approval of any this paper has carried.

At the same time some of our warmest supporters have felt that these editorials were entirely too "political" in character for a Christian publication of this type.

It has been our feeling that a policy which directly affects Christian missions in an area where four

## EDITORIAL

MARVEL NOT ... YE MUST BE BORN AGAIN . . . . .	2
POLITICAL OR SPIRITUAL? . . . . .	2
LOOK NOW TOWARD HEAVEN . . . . .	3
CUTTING OUT THE HEART . . . . .	3
ANOTHER LOOK AT SATAN AND HIS DEVICES . . . . .	4

## ARTICLES

THE TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM REV. WM. C. ROBINSON, D.D. . . . .	6
THE VOICE OF FAITH H. LAWRENCE LOVE . . . . .	7

## DEPARTMENTS

SABBATH SCH. LESSONS — MAY 20 REV. J. KENTON PARKER . . . . .	8
YOUNG PEOPLE'S DEPT. — MAY 20 REV. W. G. FOSTER, D.D. . . . .	9
CHURCH NEWS . . . . .	11
WOMEN'S WORK . . . . .	14
BOOK REVIEWS . . . . .	15

hundred and fifty million people live is a Christian and not a political problem.

For the same reason we believe that alcohol, and the terrible effect the liquor industry is having on our national life, is primarily a moral and spiritual issue and not political.

We have criticized those who would have the Church back economic and racial legislation because in these matters we believe men of equal Christian piety and judgment may legitimately differ. On the question of Communism and communist conquest and on the evil effects of the liquor industry we believe the Christian principles involved are clear-cut.

—H.B.D.

## "Look Now Toward Heaven"

(Genesis 15:5)

When we are down in a deep and dark well, there is only one way to look—*up*. With our world in its present plight there is only one way to look—*"toward heaven."*

If we look around us—to Washington, London, Moscow or Pieping—we see only confusion and corruption, selfishness and greed, hatred and strife, boasting unbelief and blasphemy. If we look within we find fear and helplessness, for who can say, I see the way out?

If by day we turn our eyes toward the sky we see the sun in all its brilliance and power; if we look up at night the stars are singing as they shine.

If we look now toward Heaven we see God on His eternal throne; the God of Creation Who made the sun and stars; the God of Providence Who controls all the forces of Nature and opens His hand to supply all our needs: the God of Grace Whose Love is manifested in a thousand ways, but supremely in the unspeakable gift of His Son.

If we look now toward Heaven we will see a great multitude of saved and sealed Saints, surrounding His throne, singing the praises of the God Who created and redeemed them.

If we look now toward Heaven we will behold a marvellous victory, the complete overthrow of sin and Satan. We will see the Coming One on clouds of glory descending to rule the world. We will see a new heavens and a new earth; instead of sin, righteousness; instead of confusion, a blessed calm; instead of war, peace; instead of sorrow and tears, joy.

In this dark hour, let us "Look now toward heaven."  
—J.K.P.

## Cutting Out The Heart

The founder of Vassar College outlined the curriculum of that institution as follows: "The English Language and its Literature; other Modern Languages, the Ancient Classics, so far as may be demanded by the spirit of the times; the Mathematics, to such an extent as may be deemed advisable; all the branches of Natural Science . . . Anatomy, Physiology, and Hygiene . . . the elements of Political Economy; some knowledge of State Constitutions and Laws; Moral Science, particularly as bearing on the filial, conjugal, and parental relationships; Aesthetics . . . Domestic Economy . . . *last, and most important of all, the daily, systematic Reading and Study of the Holy Scriptures, as the only and all-sufficient Rule of Christian faith and practice . . .*" (Italics ours).

The May issue of HOLIDAY magazine carries a beautifully illustrated article entitled, *The Vassar Girl*, by Mary McCarthy, and in this article she states the basis of the Vassar curriculum as stated above. She then says: ". . . this curriculum, which, *except for the last proviso*, remains the basis of the Vassar education . . ." (Italics ours).

In this one statement we have the tragic course of many of the institutions founded for the primary purpose of strengthening and promulgating the Christian faith. They have violated the terms which brought them into existence, and in many instances continue to use the endowments which made them possible, to the *opposite* end for which they were established. Instead of producing Christians, strong in the faith and loyal to the Word of God, they have *cut the heart out of the curriculum*, and the average product is an educated, sophisticated, attractive *pagan*.

How typical this statement is of much in American life today—without the study of and faith in God's Word, we go ahead in scientific and technological development, we multiply and magnify the things which make life pleasant and comfortable, we exalt man and his ingenuity and *we leave out the one thing which can control and give meaning to all of these things—God's Word*.

This is not an attack on Vassar College. We use the article about Vassar because it points up so

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 2, May 9, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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clearly the philosophy of so many modern Americans, that man's attitude to the Bible is of minor importance and that he can neglect its teachings without temporal, as well as eternal, loss.

There was a generation in America brought up with the Bible in the center of the home and at the center of educational curricula. This emphasis developed strong men and strong women, people of moral and spiritual convictions, people who put first things first. America prospered. We attribute too much to the democratic way of life, forgetting that true democratic principles have their foundation in the teachings of the Bible.

We know there is a swing back in some quarters and we thank God for it. At the same time, we would reaffirm with all of the emphasis possible that the Church must take the lead which it has lost in immediate past generations. For the Church, too, compromised in its attitude to the Bible. Too many have been content to say the Bible *contains* the word of God, rather than to maintain against all opposition that the Bible *is* The Word of God.

The *reliability* and *authority* of the Bible lie at the very heart of the problems of the Church today and this same issue goes right down to the heart of the world's problems. Economic problems are acute; but, man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Se-

curity is the tragic need of millions, but, it belongs alone to those who seek first the kingdom of God and His righteousness. National power and influence is needed but it is righteousness which exalteth a nation while sin remains a reproach to any people.

We have tolerated too long an indifference to the central importance of the Bible in the life of the individual and of the nation. Show us a man or a woman earnestly studying the Bible and praying and we will show you a citizen of inestimable worth. Show us a teacher conscientiously trying to magnify the Scriptures and the Christ which is so clearly presented and we will show you one making a rich contribution to our national life.

Conversely, neglect the Bible; or rationalize or question or deny it and both ruin and judgment lie ahead.

*"For ever, O Lord, thy word is settled in heaven . . . The entrance of thy words giveth light; it giveth understanding unto the simple . . . Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever . . . Great peace have they which love thy law: and nothing shall offend them."*

*"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."* —L.N.B.

## Another Look At Satan And His Devices

Looking at Satan and his devices, the Bible is our only source of information that is reliable. From this source we know that Satan is the cause of *all* sin. This is undeniable unless we repudiate all the contents of redemption from sin. We gather also the knowledge of Satan's purpose—to overthrow and destroy God's kingdom and to rule the world and kingdom himself. We see him operating on this purpose all the way through. He began by denying the existence and authority of God. Failing, in part, he next attacks the Deity of the Son of God. Failing here, in part, he attacks the personality of the Holy Spirit. Failing here, in part, he makes his assault on the worship we owe and give to God.

Are these not truths that are tragically evident to every thinking Christian? Satan has succeeded in bringing the whole world to the brink of ruin. It is "a time of trouble such as never was since there was a nation." The whole world is under highest tension. Nervous diseases take the lead in diseases. Hospitals are filled with those who have ulcers and other nervous disorders. Psychiatrists are thick. They feed on hysteria, jitters, broken homes, secret sins, drink and panic.

God's remedy: "Be still, and know that I am God." Christians know that the Sabbath or the Lord's day as it should be called, is the greatest of days. God has made great promises to those who

keep it. It should be a perpetual Pentecost. In it the Church makes its greatest advance. It is the greatest day for sowing seed, cultivating and reaping. It is the greatest day for hearing and reading the Word of God. It is the greatest day of prayer, repentance, confession and pardon of sin. It is the greatest day for praise, fellowship and service. It is the day when we take spiritual stock and inculcate spiritual vitamin. It therefore becomes the day of rest and recuperation for the whole of man.

BUT if Satan can break into all this and break it down, he will succeed in destroying God's kingdom.

AND he is engaged in this with everything he has. He encourages us to further engage in all these nervous and passionate ways that bring on these shattering diseases. He creates high tension and blood pressure.

Read the 4th commandment and then look at what goes on during the Sabbath. Look at our highways. More travel on them than any other day. More wrecks. More travel on trains. More travel by air. Preachers filling appointments by all these means. Here is a special coach on a train, filled with ministers of a certain denomination going to a church convention, but having a "service" on the train to sanctify the desecration of the Sabbath! More visits are made on the Sabbath than on any other day. What an effect on church attendance this makes. What becomes of our testimony? What does the devil say?



And look what Satan has done to that day with sports: turns the day into a great hullabaloo of baseball, golf, races, ending with cocktail parties, movies and the like. No worship—yes, perhaps a brief hour in the morning and then—what becomes of the promises and commandments of God and His blessings? Is Satan winning?

And what literature is there in our homes? The Bible is the best seller, but where is it in the home? And where is the church paper? Every magazine with its staggering pictures and stories. Is Satan winning? No wonder there is such a vast demand for investigations of all sorts of crookedness. We are not teaching what is right and wrong. We are setting a bad example before our children and the world. I remember a missionary who attended a General Assembly and was asked to preach in a church some distance away. He asked a man how he could get to the church and his answer was "Why the train runs right there." This old-fashioned man with flowing beard walked and the train passed him on the way. The heathen loved him.

What are we doing about it, we, the old blue-blooded Presbyterian Church of John Calvin and John Knox? Some, in their endeavor to gain spirituality are bringing in "aids to worship"—crosses, candles, vestments and liturgies. Still "we see through a glass darkly." "Nothing in my hand I bring." Nothing should come between us and Christ our Mediator. Are we not getting way from the "simplicity that is in Christ?" Let nothing take away our Lord. Satan must have supreme satisfaction when he is able to dim our spiritual vision, to silence a tongue and make a recruit. Long years of observation have shown me that Sabbath-breaking will most surely lower and destroy spirituality and harden conscience.

Sabbath-breaking begins with neglect. Sins of neglect are the easiest sins to commit. Rome began its downfall by neglecting to be thankful. (Rom. 1:21) How easy! After this came *pride, vanity, high-mindedness, "lovers of pleasure more than lovers of God."* And down—down—down they fell until they reached *chronic unbelief* and boldly repudiated God and invited the ruin which followed. Is America on this toboggan? Sabbath-breaking is a terrible national sin. Is Satan winning?

We often hear remarks about horse and buggy days and few of us want to go back to them, nor is there any likelihood that this will be done. But we would welcome the spirituality and pure conscience of the past. Perhaps the horse and buggy had little to do with spirituality, but the automobile surely has not contributed to it. Our social political and economic conscience is seared, defiled, defiant. I heard a noted commentator suggest that gambling be legalized because it is so universal and unmanageable. That is to put up the ten commandments to vote! Do away with Sabbath-breaking the same way.

Then we would have a right to defiled consciences. However, that would not do away with the penalty of destruction of spirituality. The Sabbath is in the way of the devil and he will do away with it if he is able.

If we lose the Sabbath we lose true patriotism. From the worship of God comes knowledge of righteousness, justice, truth and freedom. It also creates abhorrence of oppression and stirs up a passion for law and order, home and country. Our church has a proud record of patriotism.

If we lose the Sabbath we lose physical and mental rest. This alone should cause us to spend the day in seeking the recuperation we need. A Sabbath breaker lives in a danger zone. God's most coveted blessings follow Sabbath observance. Waiting on the Lord renews strength. Is "The Cotter's Saturday Night" antiquated?

"From scenes like these old Scotias grandeur springs,  
That makes her loved at home, revered abroad."

\* \* \* \* \*

"Oh never, never Scotia's realm desert;  
But still the patriot and the patriot-bard,  
In bright succession raise, her ornament and guard!"

If we lose the Sabbath we lose all the blessings consequent. (Isaiah 58:13-14.) These are the blessings we want most. There is a call for a deepening of spirituality from many quarters. Ours has been a Christian nation. Satan is menacing it. We can gain this needed spirituality by returning to the Sabbath and obeying the commandment.

We have great conventions and no prayer. God is left out.

We crave God's blessings but fail in our worship. The State needs men of spiritual vision. The Church must have them. The Church is the only agency engaged in producing such men. Are we doing it or is Satan winning?

I stood by the supposed grave of Calvin one day. The guide kicked at the marble marker. On another day I saw the "I K" where Knox was buried. And then the monument to Agnes and Margaret Wilson and other heroes and martyrs. They were liberators of conscience and Church. If we would honor them, we cannot do so by revering monuments alone but in serving our day and generation as they did and by handing down to posterity an untarnished Sabbath.

Watchman, how goes the war? Is there any appeasement or compromise? Satan will not have a stalemate. Christ will not have less than complete victory.

With renewed faith let us sing "Onward, Christian soldiers!"  
—C.T.C.

The

# Ten Commandments

according to

## The Shorter Catechism

By Dr. Wm. C. Robinson

*Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods.* —Ps. 95:2.

*Q. 49. Which is the second commandment?*

*A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or; that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*

The First Commandment tells us whom to worship: the one only, living and true God. The second tells us how to worship Him. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

To understand the commandment more clearly we may divide it into three parts. First, it forbids our making any visible forms or figures for God who is spiritual and beyond our ability to comprehend. Likewise it forbids our worshipping the things in heaven, earth, or sea. In Deuteronomy 4:16 this is explained on the ground that the people of Israel saw no manner of form on the day that the LORD spoke to them in Horeb out of the midst of the fire.

Second, it forbids our giving worship or adoration to such images, pictures, sun, moon or stars. God does not condemn all pictures or sculpture since He permitted Moses to make embroidered figures for the veil separating between the holy and the most holy place and Solomon to have carvings for the Temple. This commandment does make it unlawful

to use images or sacred pictures so far as men are led "to bow down" to these things and "worship" them.

Perhaps there is need for a reconsideration of the matter of "worship-centers" both in connection with this commandment and with the focal center God has given for Christian worship. In the Old Testament the people of God worshipped toward the holy of holies facing the veil behind which they knew by faith was the mercy-seat and the ark of the Covenant. In the New Testament worship we lift our hearts, knowing by faith that in the heavenly Tabernacle which God pitched, the Lamb stands as it had been slain, the High Priest ever lives to intercede for us. If the eyes of our bodies are turned to a visible worship-center below, will that not deflect the eyes of our faith from the worship center God has given, namely, our Lord and Saviour at His own right hand?

Third, this commandment has a penalty attached for disobedience and a reward for obedience. Jealousy may be used in a good as well as in a bad sense. A parent is properly jealous for the good name of his daughter. God's jealousy means that He is not an indifferent or an unconcerned God, but a God of love. He punishes for three or four generations those who disobey Him, and rewards for thousands of generations those who obey Him.

This second commandment is obscured by the way in which the Roman Catholics number the commandments. They put the first and second commandment into one and then divide the tenth into two. That cannot be justified because in the giving of the Ten Commandments in Exodus, the tenth commandment starts with "thy neighbor's house"; while in the account in Deuteronomy it begins with "thy neighbor's wife." By rolling the first two into one the Roman Catholic worshipper does not so easily see the contradiction between his bowing down to images and pictures of the saints and this law of God.

In the Scottish psalter, Psalm 105, 4-9, reads:

"Their idols silver are and gold,  
Work of men's hands they be.  
Mouths have they, but they do not speak;  
And eyes, but they do not see;  
Ears have they, but they do not hear;  
Noses, but savour not;  
Hands, feet, but handle not nor walk;  
Nor speak they through their throat.

Like them their makers are, and all  
On them their trust that build.  
O Isr'el, trust thou in the LORD,  
He is their help and shield."

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This is the third in a series of articles by Dr. Robinson, professor of historical theology, Columbia Theological Seminary.

# The Voice of Faith

(I Samuel 14:1-23)

By

H. Lawrence Love

Fort Lauderdale, Fla.

It was a gray day in Israel.

The Philistines had gathered together an host "as the sand which is on the sea shore in multitude," armed for battle, and accompanied by 30,000 chariots and 6,000 horsemen.

Among the children of Israel "there was neither sword nor spear found," save those in the hands of Saul and Jonathan, and the men "did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits."

In desperation Saul had unworthily offered sacrifices unto the Lord, and the Lord through the lips of Samuel had delivered a message of judgment upon his kingdom. The shadows were lengthening, not only for Saul but for all Israel.

But God had His man of the hour; a man of faith; a man of action. This man was Jonathan, the king's son. "And Jonathan said unto the young man that bare his armour, Come and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few."

The voice of faith had spoken! "Our God is able!"

Thus Jonathan and his armourbearer marched with the Lord beyond the gleaming rock of Bozez, past the knife-edged, thorn-like stone of Seneh to the outposts of the enemy; believing, unafraid.

Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves to them. If they say thus, Tarry until we come to you: then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us, then we will go up: for the Lord hath delivered them into our hand . . . And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

And the men of the garrison answered Jonathan and his armour bearer, and said, Come up to us and we will show you a thing.

And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

Thus the battle was joined, with God and two against tens of thousands. "And there was trembling in the host, in the field, and among all the people: the garrison, the spoilers, they also trembled, and the earth quaked: so it was a very great trembling." The Israelites began to come out from their hiding, "and Saul and all the people that were with him assembled themselves and they came to the battle . . . , moreover, *the Hebrews that were with the Philistines before that time . . . even they also turned to be with the Israelites that were with Saul and Jonathan . . . so the Lord saved Israel that day.*"

When will we be willing to leave off fighting among ourselves and go over against the garrison of the enemy?

When will the cry of faith ascend again to the throne of heaven?

When will we be able to affirm, whether we stand or go up, "The Lord hath delivered them into our hand?"

When that day comes, in the train of triumph there will follow a multitude of the people of God, coming out from their hiding, coming out among the Philistines, to put to flight the enemies of the living God!

May there come again among the ranks of evangelical Christians such a spirit of faith and evangelistic fervor that the blessing of God cannot be withheld; that fainting, doubting hearts among the scattered and fearful people of God may be made to see that "this is the victory that overcomes the world, even our faith!"

## LESSON FOR MAY 20

# The Southern Kingdom

*Scripture: II Kings 18-20; II Corinthians 29-30; Isaiah 31. Devotional Reading: Psalm 46.*

The 46th Psalm was written to commemorate the deliverance of Judah from the Assyrians. Lord Byron has a well-known poem on this victory, ending thus:

"And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord!"

In times of national danger and despair, "God is our refuge and strength." It is said that when Luther became discouraged, he and Melancthon would sing this Psalm. His great hymn, "A Mighty Fortress Is Our God," was probably suggested to him by this Old Testament Psalm. It would be well for us in America to claim the promises of these verses, but first we will have to turn from our sins.

The Northern Kingdom had no rulers who really tried to bring about a true reformation. Some of their kings were better than others, and sought a partial return to God. (See II Kings 10:28-31). Jehu destroyed Baal worship, but he did not depart from the sins of Jeroboam or take heed to walk in the law of the Lord.

The Southern Kingdom, however, had a good many men who followed the example of David and tried to bring the nation back to God; Asa and Jehoshaphat, Joash (while Jehoida the priest lived), Hezekiah and Josiah. Of all these Hezekiah is the best and most outstanding. He is selected as a shining example of the good kings of Judah.

*I. A Great King: II Kings 18:1-8; II Chron. 29:1,2.*

We have his portrait painted in these verses. The writers usually draw a character sketch of the kings, whether good or bad. Often when a good king is described his mother's name is given, and sometimes when an especially bad one is mentioned, the mother's name is also recorded. Is there not a suggestion here? The influence of a good or a bad mother is very strong in any child's life.

The mother of Hezekiah was Abi, the daughter of Zechariah.

His reign was a long one, twenty-nine years. He did that which was right in the sight of the Lord

according to all that David had done. He removed the high places. He trusted in the Lord God of Israel so that after him there was none like him, nor any that were before him, for he clave to the Lord. This is high praise and commendation. And the Lord was with him and prospered him and made him victorious over the Philistines. Thus we have drawn for us the portrait of a great and good king. It is not surprising that glorious deliverances took place during his reign: "Them that honor Me, I will honor," is one of the promises that we see fulfilled often in the lives of good kings. If our men in public office today would honor Him more we, too, would see such deliverances.

*II. A Great National Deliverance: II Kings 18:9 - 19:37.*

Verses 9-12 tell of the carrying away of Israel by the Assyrians. This, of course, made the situation of Judah very precarious.

Hezekiah seemed at first to have yielded to the threats and demands of Sennacherib, for he strips the house of God of its gold to pay the heavy tribute demanded by that monarch. This act of "appeasement" does not stop the Assyrian, however, and his army comes against Jerusalem. Rabshakeh makes a most insulting, boastful, and blasphemous speech. He gives four reasons which would appeal to the people and tend to undermine their morale: (1) it would be vain for them to trust in Egypt (that seemed to be part of Hezekiah's first plan); (2) and equally foolish, according to this heathen officer, to trust in the Lord; (3) they had no sufficient army to attempt to stand against the hordes of Assyrians; and (4) the Lord had said to him, Go up against this land and destroy it. How could such strong and subtle arguments be met? The situation appeared to be hopeless. Rabshakeh makes out a most convincing case, according to his point of view, and what might be called in our day, a "realistic" point of view. The other thing he omitted, and the most important, was God. What would Hezekiah do? He was at his "wits' end," and like others in a similar situation, there was only one thing to do, turn for help to God.

He sends a message to Isaiah the prophet. It is a wonderful thing for any nation when it has a prophet like Isaiah to consult, and a king like Hezekiah who is willing to consult him. If some of our leaders today would seek the help of evangelical preachers and follow their advice we would be on much safer ground than we are when we seek advice only of



politically-minded men. Preachers make good advisers for kings, if they are the right sort of preachers. He gets a most reassuring answer from Isaiah.

The next demand of the Assyrians is in the form of a letter, as boastful and as blasphemous as the speech had been. Hezekiah takes the letter to the Lord, and before Him, on his knees, he pleads for his land. It is a splendid sight to behold kings, presidents, and generals, "upon their knees." Again the answer comes through Isaiah the prophet. The angel of the Lord smites the Assyrian host and Judah is delivered.

### III. *A Great Personal Deliverance:* *II Kings 20.*

Hezekiah was sick, and the first message of Isaiah was disheartening, to say the least: "Put thine house in order, for thou shalt die, and not live." Sometimes the doctor has to tell us the same thing.

Again, Hezekiah turns to the Lord in prayer, and his prayer is answered. Isaiah, even before he had gone out of the middle court, was told to return and give the king the answer: "Behold, I will heal thee . . . and I will add unto thy days fifteen years." What would we do to "set our house in order," if we knew we had a definite period of time in which to make preparation? The only wise course for us to pursue is to keep our house in order all the time. God also gave Hezekiah a "sign" to back up His promise, and the shadow in the sundial goes backward ten degrees. God is perfectly willing to give "signs" to encourage and strengthen our faith, as we see here and in the case of Gideon, but Jesus refused to furnish "signs" to the unbelievers of His day.

In connection with this incident we have the one sin of which we are informed in the life of this good man. If we compare the accounts in II Kings, II Chronicles, and Isaiah, we will see that Hezekiah failed to bear testimony to the ambassadors from Babylon, and instead of telling them about the marvellous miracle of healing, he showed them all the treasures in his house. He missed a golden opportunity to testify for God and praise Him for His

goodness. When foreigners come to the United Nations Assembly at Lake Success what do they see in our supposed Christian land? When we have some of the Displaced Persons come to our community, what do they see? When we have visitors in our homes, what do they see in our houses? Are we bearing testimony to Christ? I knew a man who had become a practical infidel, a Spaniard, and he roomed in the home of a minister. He and his wife spent a whole night in prayer for him. This unbeliever became a Christian, and was in the seminary when I was there, and afterward became a missionary.

### IV. *A Great Spiritual Revival:* *II Chron. 29:4-30.*

One difference between Chronicles and Kings is that the former stresses the religious phase of the reigns of these rulers. So in the chapter before us we have a long account of the spiritual reformation, or revival under Hezekiah.

The first step was to *cleanse* the House of the Lord. Jesus had to cleanse the Temple at the beginning of His ministry and at its end. One of the first signs of spiritual depression or apostasy is neglect of God's House and its defilement. This was true in Judah's history. So there had to be a complete renovation of the Temple. Verse 18 says: "Then they went in to Hezekiah, and said, We have cleansed all the house of the Lord."

The next step was sacrificial offerings and sacrifices. There was a great sacrificial sin offering. The recognition of sin and the making of atonement is an important part of any revival. We never get far in revivals unless we repent and turn away from sin. There is a wholesale recognition of sin and the need for atonement.

This was followed by worship and singing. Great joy always comes where there is heartfelt confession of sin. One of the characteristics of revivals is singing. Many new hymns are born in such times. This was true in the revivals of Moody and Sankey.

The next step was the keeping of the Feast of the Passover. (Study).

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## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### VESPER TOPICS FOR MAY 20

## *How About A Date?*

### *Introduction*

One of the most important problems that we have as we pass through our high school and college days is the matter of dating. How shall we date? Whom should we date? How should we behave on the date. Dating is natural and normal, and if properly carried out, will not only mean that we will have a good time now, but it will mean that we know how to choose properly that one with whom we are to spend the remainder of our days.

As we approach this interesting but important problem, we must approach it as we do everything else in life from the Christian standpoint.

Perhaps the best way to get at the Christian viewpoint is to remember the only description that we have of Jesus between the ages of 12 and 30. Luke tells us that He was growing in four ways—in body, in mind, in spirit, and in social influence. (Luke 2:52) As we approach the matter of dating, we need to set very clearly in our minds and hearts that we must date in such a way that our dating will enable us to grow four ways in Christian life and character. Let us look at some of the things that this means.

### Scripture Study

1. *Our Bodies Must Be Made Clean Temples of the Holy Spirit.* 1 Corinthians 6:19-20.

We must refrain from everything that:

- (a) Weakens the body
- (b) Degrades the body
- (c) Enslaves the body.

When you and I believed on the Lord Jesus Christ and were born from above, the Holy Spirit came to live in our hearts. Since He is the "Holy Spirit," you and I must not defile the body but must keep it clean and holy. Our bodies need good recreation and exercise, but any such thing that weakens the body, like overindulgence and extremes; anything that degrades the body, like petting and sexual freedoms; or anything that enslaves the body, such as cigarettes and alcohol, must not have any part in our program of living.

2. *Our Minds Must Be Occupied With Things That Are Worthwhile.* Philippians 4:8-9.

We must see that our:

- (a) Conversation is holy
- (b) Amusements are creative
- (c) Interests are good.

We are living in a day and an age in which great movements over the world are trying to win our minds and make us think what they want us to think. But the Christian must think what Christ would have him think. From our intimate, personal, social chit-chat on through to the consideration of the great issues of life the Christian must ever see that his mind is filled with the truth of God. In the matter of dating, we must, too, watch our minds and see that our conversation is holy, and not cluttered with false sophistication and suggestive stories; that our amusements are worthwhile and helpful and not degrading and suggestive, as are so many of our movies today; and our interest must be good and uplifting. In our dating we must not talk about anything, or go anywhere that would put into our minds, or into our actions, anything unworthy of Christ.

## Peter Marshall's Book

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—Congressional Record.

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3. *Our Social Influence Must Count for Christ.*  
1 Corinthians 10:31-33.

We must separate from:

- (a) Becoming identified with unbelievers
- (b) Practising things that cause others to stumble
- (c) Holding attitudes that are offensive.

We live in a world of people, and what they do influences us, and what we do influences them. It is not long that we are among a people until we are labeled and identified as being a certain type of person. You and I must so let Christ have His way in our hearts and lives that we will be identified with Christ and our influence will count for Him. To do this we must not only put Christ into our conversation and activities, but we must take out of our conversations and activities anything that will identify us with those who do not believe in Jesus Christ, or with anything that would cause others to stumble; and in the separation from these things we must be careful to have attitudes that are gracious and humble, not selfrighteous and holier than thou, because such selfrighteous attitudes can sometimes be a cause of stumbling, even as sinful things may be a cause of stumbling.

4. *Our Spiritual Life Must Be Pleasing to God.*

- (a) By taking delight in God
- (b) By fulfilling duty for God

Our spiritual life must be pleasing to God. In order to please God, we must take delight in the things of God and be faithful and fulfilling in the duties that we should carry out for God. In the level of dating, that means that we should date only those who are Christians like ourselves, only those who enjoy the things of God and the church, only those who delight to pray with us and cooperate with us in seeking the lost.

### SUGGESTIONS

In *Presbyterian Youth* the talks are largely concerned with some of the more practical matters about dating and the ethics of dating. Perhaps it would be well to follow this practical approach with a devotional study of the passage of scripture suggested above in order that the practical may be rooted and grounded in the spiritual and important.



Dr. John M. Alexander, left, chairman of the Radio Division of the Presbyterian Church, U. S., Atlanta, Ga.; J. Leonard Reinsch, managing director of Atlanta's WSB and WSB-TV; Dr. Robert B. Giffen; and Dr. Arthur Vann Gibson, chairman of the Radio-TV Division of the Council and Pastor of the Morningside Presbyterian Church, discuss WSB-TV's new Morning Devotions Program, which made its bow March 1.

—PHOTO BY LANE BROS.

## Atlanta Inaugurates

### TV Devotions Program

ATLANTA, GA. (PN)—Atlanta's WSB-TV inaugurated a new Morning Devotional Program March 1 to be a daily feature. The telecast, which is arranged through the co-operation of the Atlanta clergymen and the Atlanta Christian Council, opens WSB-TV's broadcasting day at 10:30 a.m.

Dr. Robert B. Giffen, Secretary of the Atlanta Christian Council, said the programs will feature five minutes of prayer, scripture, and meditation; a five-minute talk; and five minutes of transcribed music suitable to the occasion.

## Jacksonville Church

### Shows Rapid Growth

The South Jacksonville Presbyterian Church of Jacksonville, Fla., recently reported to the Presbytery of Suwannee, that during the year 1950-51, 203 members were added to the Church, 86 of whom came on profession of faith. The Church has an enrollment of 1,201 members. Total contributions to all causes was \$62,668.00. Dr. Stephen T. Harvin is pastor.

## Highland Park, Largest Presbyterian

### U. S. Church, To Observe 1951 As

### Twenty-Fifth Anniversary

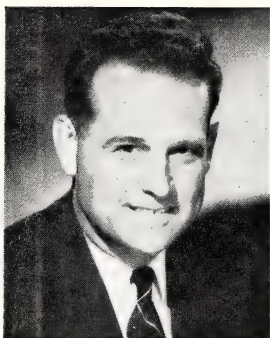
A full year's program has begun at Highland Park Presbyterian Church in Dallas, Texas, to commemorate the founding of the church 25 years ago when 190 communicants became the charter members.

Today the church is the largest in the General Assembly with a membership of more than 3,600 persons.

The church was organized May 9, 1926. Five elders and five deacons were elected, ordained and installed May 16. The Rev. E. C. Scott served as stated supply until February 1926 when Dr. W. A. Alexander was installed as the first minister of the church.

Throughout its ministry, the church has showed steady growth through professions of faith. In recent years, the following figures of professions of faith have indicated increased growth: 1948, 99; 1949, 52; 1950, 92. Added to these have been hundreds of increases by certificates each year.





**William M. Elliott, Jr., D.D.**

The Sunday School enrollment in 1950 was 2,372.

The physical growth of the church has also been outstanding. A beautiful sanctuary (*see cover*) was completed in 1941 and a new educational building was completed in 1940. A new chapel, Wynn Chapel, donated by Mr. and Mrs. T. L. Wynne, is now under construction. The first church building, constructed in 1927-28, was an educational building, now named the Alexander Building.

Former pastors of the church include Dr. Alexander, Dr. Tom Currie, Dr. Henry Wade DuBose, and Dr. William M. Elliott, Jr., the present pastor.

Activities of the church scheduled for this month include an anniversary banquet May 11 for former ministers, assistant ministers and charter members. May 13 will be reunion Sunday. In the spring of 1952 during the closing weeks of the anniversary year, a series of lectures will be held, the new chapel dedicated and radio and television programs.

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### ***Annuities Board Meets; Joy Gift Is \$245,953***

LOUISVILLE, Ky. (PN)—The Board of Annuities and Relief held its regular meeting April 18 in Louisville, Ky., according to an announcement by Charles B. Castner, chairman.

Dr. Wade H. Boggs, executive secretary, announced that this year's Joy Gift amounted to \$245,953.95 the largest amount ever received for ministerial relief in one year. \$186,000 was received in 1949-50 and \$196,000 in 1948-49.

Financial reports of the Board indicated that \$426,944.79 has been received from living donors and \$53,146.14 from other sources for relief during 1950-51. The Ministers' and Employees' Annuity Funds show assets as of March 31, 1951 of \$11,218,341.19.

New officers for the Board of Annuities and Relief were elected as follows: Charles B. Castner, Louisville, Ky., chairman; Charles J. Currie, Atlanta, Ga., vice chairman; Rev. W. H. Hopper, Louisville, Ky., treasurer; Dr. Bernard A. McIlhenny, Louisville, Ky., assistant treasurer.

The next meeting of the board will be held in Atlanta, Ga., July 1, Castner said.

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### ***Arkansas College Endowment, Building Fund Campaign Nears \$543,500 Goal***

Arkansas College officials have announced that the endowment and building fund of \$543,500 being sought for the college is nearing completion. To date, the endowment fund has been established and the remaining portion of the total fund, less than \$50,000, is to be used exclusively for the construction of the new Women's Building unless otherwise designated by the donors.

A committee of the Synod of Arkansas has been working with college authorities in efforts to reach the total goal and it is expected that the total campaign will be ended this spring. The college is seeking a challenge fund of the last five or ten thousand dollars to stimulate the final effort.

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### ***Union Seminary Elects Student Officers***

Robert G. Patterson of Bluefield, W. Va., a midder at Union Seminary and a graduate of Washington and Lee, has been elected president of the student body for the coming year in the seminary.

Other officers elected include Mac Turnage, Gulfport, Miss., secretary; Thomas F. Clark, Bladen, N. C., member, executive cabinet and John L. Payne Jr., Richmond, Va., executive cabinet.

The following have been elected chairmen for various activities. They are Sam N. Thomas, Pink Hill, N. C., physical life; William Plonk, Charlotte, N. C., social life; William Cohill, Pittsburg, Pa., spiritual life; Curtis Harper, Lynchburg, Va., and Richard Morgan, Philadelphia, Pa., co-chairmen, ecumenical life.

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### ***Corpus Christi Church Hears Dr. Sweets***

The Westminster Presbyterian Church of Corpus Christi, Tex., recently held a series of pre-Easter services, with the Rev. Henry H. Sweets, D.D., in charge. The church reports great spiritual enrichment and a sweeping rededication of lives to Christ. The Rev. Chauncey Acree is pastor.



## ***Model Solomon's Temple Reconstructed, Film Available***

A filmstrip of the latest model reconstruction of Solomon's Temple, is now available to religious and educational groups at cost.

The model, unveiled at Agnes Scott College last fall, was designed by Dr. Paul L. Garber, professor of Bible at Agnes Scott, and built by E. G. Howland of Troy, Ohio. Dr. Garber spent four years compiling archaeological findings of the last half-century for incorporation into the new reconstruction, which differs radically from former ones.

The 35 mm. filmstrip, comprising 78 frames and accompanied by an explanatory manual, may be obtained from Southeastern Films, Mortgage Guarantee Building, Atlanta 3, Ga., at production cost (\$2.50).

## ***Tennessee Church Honors Three Deceased Elders***

The First Presbyterian Church, Fayetteville, Tenn., has sent memorial tributes to three of its ruling elders who have died this year.

George Andrew Jarvis, died February 1; John D. Roseborough, died March 21 and William Theo McCown Sr., died January 29.

All of these men had served their church well and faithfully. Each participated in the activities of the church.

A copy of the memorial tribute to the three elders has been sent to the church papers and permanent records entered in the records of the church and session book. Copies of the tributes have been sent to the survivors.

## ***Central Mississippi Presbytery Petitions For Evangelistic Services***

The Presbytery of Central Mississippi in its April 17 meeting in Jackson, Miss., petitioned its synod to call simultaneous evangelistic services in the churches of the synod. In other actions, presbytery paid tribute to the late Rev. R. G. Lowe. The Rev. Van Arnold was elected moderator. James Newsome, of Jackson, was received as a candidate for the ministry. The Rev. E. R. Patterson was retiring moderator.

## ***Dallas Book Store To Open Sept. 23***

DALLAS, Tex. (PN)—O. G. Henry, director of the southwestern branch of the Board of Education has announced that the formal opening of the new Dallas Presbyterian Book Store will be held Sept. 23, 24 and 25. The inability of contractors to meet tentative opening dates postponed the earlier opening.

Henry said the store would be the site of a mass meeting of Presbyterians Sunday afternoon, Sept. 23. He said Monday, the 24th will be a day to remember in southwest Presbyterianism because authors, speakers, publishers and many agency heads will be on hand to meet and talk to the store's future customers.

Monday noon will feature a John Knox Press luncheon and Monday evening will see the "open house" for every Presbyterian buyer of books. Plans for Tuesday are still in the development stage, Henry said.

## ***Holshouser Appointed To World Camp***

RICHMOND, Va. (PN) — World Council of Churches department of work camps has announced selection of Miss Mary Holshouser as a member of the world camp to be held at Mainz-Kastel, Germany this summer.

Active in Presbyterian Youth work for several years, Miss Holshouser is a junior at the Women's College of the University of North Carolina, Greensboro, N. C. where she has served with Westminster Fellowship, Interfaith Council and student government.

Miss Holshouser's participation in the camp will be made possible in part through money from the Birthday Fund for student work given by the Women of the Church in 1950.

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## WOMEN'S WORK

### *What I Would Like From The Women Of My Church*

It has been my good fortune to serve for the past year as president of a particularly fine and active group of church women. Since this is true my approach to the subject suggested is more from the point of "What I have appreciated from the Women of My Church." Almost all of the things "I Would Like" have been present in their fine responsive attitudes. However, the beginning of the new church year is a good time to evaluate those attitudes and to stress the ones most helpful to the Executive Officers, who serve the group.

First there is a warm spot in the heart for those women who *understand* that the executive officers do serve the group. Almost in the same sense that servants in a home cover the mechanics of cleaning, dusting, cooking, ironing so that the members of the family may function as useful people in a well-ordered background, so do the officers spend hours covering monotonous and ever recurring tasks to make it possible for the group, as a whole, to function. Large areas of their time must go into routines definitely lacking in glamour and not a part of whatever honor may go with holding office. To the women who give *encouragement* because they understand all of this, the officers are grateful.

The strength of any organization lies not so much in its leaders as in the rank and file of its membership. Only, as many women give their time and talents to dozens of small and seemingly unimportant tasks does the whole structure of a year's work build. So *COOPERATION* becomes a word to be written in capital letters by every woman. "Do I pull my share of the load, or do I attend merely to absorb inspiration and enjoy Christian fellowship" is a question to be fairly and honestly faced by each individual member. Budgets and special offerings are not raised by large gifts from a few, but by small ones from the many. New members are not made to feel welcome by smiles from the officers and leaders but by the warm responsiveness of the whole group. A Committee Chairman alone can do little in the field of Christian relations but aided by women from every circle she can direct help to any number of needy families. The total program of the church cannot be a matter of concern and knowledge to the officers only but must be studied and carried out by all the members. If there is reason for a criticism that the same women hold the places of leadership year after year then newer and younger members are failing to grow into their full share of responsibility.

The knowledge of *prayers* being earnestly made in their behalf is a heart-warming comfort to the officers and perhaps most particularly to the President. Probably no woman ever assumes that office feeling adequate for its complex duties. To organize using

### *Preliminary Report On Survey Of Home Mission Salaries*

#### *Reports From 81 Presbyteries*

1. Number of full-time ordained ministers receiving Home Mission Aid .....	523
Average salary of these ministers .....	\$ 2,875
Number of full-time ordained ministers whose salaries are under \$3,000 .....	242
Average salary of these ministers .....	\$ 2,580
Amount required to raise these ministers to a minimum of \$3,000 .....	\$ 101,500
2. Number of college age children (18 through 21) .....	67
Educational allotment of \$100 per child per year .....	\$ 6,700
3. Participation in White Cross Plan (Presbyteries) .....	2
4. Minimum Salary Standards	
Presbyteries with minimum of \$3,300 .....	1
Presbyteries with minimum of \$3,000 .....	26
Presbyteries with minimum of \$2,700 .....	21
Presbyteries with minimum of \$2,600 .....	1
Presbyteries with minimum of \$2,500 .....	1
Presbyteries with minimum of \$2,400 .....	16
Presbyteries with minimum of \$2,400 to \$3,000 .....	1
Presbyteries with minimum of \$2,000 .....	1
Presbyteries with no minimum .....	6
Presbyteries failing to answer question .....	7
Total .....	81

### **Summary Of The Christian Faith**

#### **According To The Shorter Catechism**

By William Childs Robinson, Professor in Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

the talents and abilities of as many women as possible; to keep activities going in an orderly fashion; to maintain for two years a high level of zeal and enthusiasm; to weigh carefully all suggestions and to be unafraid to venture along new lines but not overbold nor too aggressive in pushing toward results; to be tactful and always mindful of the need of control over her own tongue and her actions—all of these require a wisdom and a patience she knows she does not possess. In her own limited strength she can not trust but to be assured by fine Christians of their sincere prayers gives her courage she very much needs.

Yes—Women of the Church—your encouragement, your cooperation and your prayers are the necessary ingredients for inspiring the best efforts of your officers to the end that, together, you may achieve a year of service truly acceptable to the Master.

—MRS. W. F. FOLLIN.

### "I Got A Glory"

#### *The Light That Shines Farthest Shines Brightest At Home*

On a day memorable to me, I boarded a tiny tug-boat that I used often in crossing a southern river and saw that we had a new Negro engineer.

He sat in the doorway of the engine room reading the Bible; he was fat, squat and black, but immaculate and in his eyes was the splendor of ancient wisdom and peace with the world.

As I paused to talk with him I noticed that the characteristic odors that had always emanated from the engine room were no longer there. And the engine! It gleamed and shone; from beneath its seat all the bilgewater was gone. Instead of grime and filth and stench I found beauty and order. When I asked the engineer how in the world he had managed to clean up the old room and the old engine, he answered in words that would go far toward solving life's main problems for many people.

"Cap'n," he said, nodding fondly in the direction of the engine, "it's just this way: I got a glory."

Making that engine the best on the river was his glory in life, and having a glory he had everything. The only sure way out of suffering that I know is to find a glory, and to give to it the strength we might otherwise spend in despair.

#### **The Baptism Of Infants**

This article, published in the February 1, 1950, issue of *The Journal*, is now available in booklet form, twenty pages, at 10c each, \$1.00 per dozen, or \$5.00 per 100, postpaid. Order from *The Southern Presbyterian Journal*, Weaverville, N. C.



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Hodge's Outline Of Theology .....	\$ 5.00
Scaff's History Of The Christian Church (Eight Vols.) .....	\$45.00

### **BOOK REVIEWS**

*A HARMONY OF THE WESTMINSTER PRESBYTERIAN STANDARDS*, by James Benjamin Green. John Knox Press. \$3.50.

When the *Scotch Journal of Theology* was born some three years ago, the editors stated that theology is a task urgent upon the whole Church. There is a growing conviction that this observation is correct; yet the sober truth is, the Church is not seriously engaged in this task. Many in the pews and even some in the pulpit resent the idea that their business should be with theology at all. The publication of this volume should bring to the attention of our Church that theology, especially Calvinistic theology, is both important and interesting.

Dr. J. B. Green has taught theology in Columbia Theological Seminary for many years. Each year he has offered a course in the Harmony of the Standards. The method of study has been that of analysis and comparison. Each part of the threefold Standards has been studied analytically and then compared with the other two. This method gives a synoptic view of the whole and has the advantage of demonstrating the organic unity of the Christian faith.

This volume not only presents the harmony of our Presbyterian Standards but also offers at the end of each chapter certain annotations and explanatory notes.

Dr. Green urges a renewed study of our Standards for two convincing reasons. First, because they are important historic documents, they belong to the literature of Christianity. Rightly he observes: "For out of history they have come, and into history they have gone and are still going." The second reason that they should be studied is because they have present-day value. We are told, "They contain a system of doctrine, a creed. A creed, a system of doctrine, is a necessity. It is a necessity of thought. It is a necessity of character. It is a necessity of instruction. It is a necessity of fellowship and co-operation. A cogent system of doctrine is an intellectual and educational necessity."

Beginning with the Westminster Standards' teachings concerning the Holy Scripture, Dr. Green affirms that the reason why faith in the Scripture is pressed in the forefront of our Creed is "because what we believe about the Scripture determines what we believe about other matters pertaining to religion . . . Our first concern is to know that God has spoken . . . Our second concern is to know what He has said." Again the beloved professor reminds us that the warrant for believing that the Scripture is the very Word of God is not single, but double—nay, triple: "The witness of the Scripture, the witness of the Spirit, and the witness of the heart of man. It is the conjoint testimony that convinces and satisfies. Where the Book and the breast agree, the soul in safety may rest."

A timely statement in regard to our prayer life is found on the section dealing with Religious Worship and the Sabbath Day. The question is raised: "Why are we to pray in the Name of Christ?" The answer is: "Because of what we are and because of what He is in His character and in His office. We are sinners—therefore, excluded. He is in Himself sinless and holy and His office a Mediator, the only Mediator appointed of God and accepted; therefore, He is admitted and with Him all whom He represents. Our access is in Him and through Him."

In our survey of this book we find much with which we are delighted and most heartily subscribe. There are a few places, however, where we have placed question marks. We note these places in order that in another edition the author might consider some of them. Before listing them, we would like to state that valuable as this work is, we believe it would be even more valuable if the comments and annotations were enlarged. We realize that it has been skeletonized to keep down the cost, and yet a work as valuable as this could be improved with further elaboration.

Now concerning the interrogation marks, in the preface Dr. Green apparently quotes with approval

the statement, "A creed is not a goal but a landmark." If memory is correct, this statement is from Charles E. Jefferson. But regardless of the origin, we feel that it is somewhat inadequate. Of course, a creed is not a goal, that is, an ultimate goal; but if our creed is to be our standard, then it is more than a landmark. The word, "standard," is of Teutonic origin, which carries the idea of a banner. It is something elevated, as a signal or beacon. It is something that has been established by authority. It is something under which we fight. God is represented as the Lord of hosts lifting up a standard against the nations of which Amalek is a type. In the spiritual conflict in which we are engaged, the gates of hell are ever assaulting the Church, and in this mortal combat we need more than a landmark. We need a standard. Not by landmarks, but by our standards, has the Church gone from strength to strength and made new conquests for Christ.

Another question mark inserted during the survey of this book is on page 32. Dr. Green affirms, "I have thought and still think that these sections may be omitted without loss of or detriment to any principle essential to the integrity of the Calvinistic system." It is always regrettable to see a professor who has obligated himself to defend the Standards of our Church make a statement of this nature. If every professor in a theological seminary would exercise the same prerogative and propose as many changes as set forth in this volume, a chaotic situation would be created in the Church. We would like for Dr. Green to reconsider this statement in the next edition, recalling what he himself wrote in this same connection: "The framers of the Standards bound themselves by an oath not to propose or approve anything for inclusion in the Creed which is not contained in the Scriptures explicitly or by good and necessary inference deductible therefrom." The primary question is not whether or not these paragraphs could be deleted without loss to what the author calls "the Calvinistic system." It is, rather, whether or not they can be deleted without loss to the Church's testimony to Holy Scripture in its entirety.

It is our sincere hope that this thoughtful study by Dr. Green will precipitate a revival of study in the Westminster Standards. In this one volume we have Dogmatic Theology, Biblical Theology, and Applied Theology—all in one which constitutes a magnificent Church Theology. A volume of this nature is therefore designed for "such a time as this."

A British writer recently declared that the casual and haphazard teaching of Christian truth which has passed for "Religious Education" should be no longer tolerated. We concur. The Church that is alive to its opportunities should lay hold of the treasures in this volume with gratitude and seek in a concrete manner to apply the limitless possibilities found herein to the edification of the Body of Christ.

—John R. Richardson.



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L. U. N. C.  
Carolina Room



AN ARCHITECT'S CONCEPT of the Fontana Community Church is shown here. \$5,000 of the needed \$25,000 to build the structure has been raised. The Rev. Wade C. Smith is pastor of the non-denominational organization. For story, see Page 15.

VOL. X NO. 3

\$2.50 A YEAR

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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Sir:

We, the following members of the Japan Mission, wish to make known to the Church at large that we favor our Church's co-operation in the International Christian University of Japan.

It is with humility that we make such a statement, but we fear that an erroneous impression has been given, to the effect that the Japan Mission is almost unanimous in its disapproval of the University. In April last year our Mission reaffirmed its unwillingness to recommend that the Church co-operate with the University as it was then constituted. Certain conditions were stated, however, under which the Mission would be willing to recommend the Church's support of the University. It was requested that these conditions be made known to the Church and communicated to the University Foundation. This action as a whole, however, was interpreted as being unconditional disapproval of the University. One of us, who has always favored co-operation, voted

## LETTERS

against the action because the conditions were too strict. Some of us who supported the action had hoped that it would prove to be a positive step toward co-operation. Moreover, others of us had not been on the field long enough at that time to have a vote on this action.

Therefore, in the interest of fairness, we feel that the Church should know we, the undersigned members of the Japan Mission, do favor our Church's support of the University. We believe that our loyalty to Christ demands, not only allegiance to Christian doctrine as we see it, but a witness to the oneness of the Body of Christ through co-operation with fellow-Christians as far as possible. While we would prefer to have a stronger statement of faith included in the Constitution of the University, we feel that our Church should not make the full acceptance of its own proposals the condition of its co-operation.

The Constitution of the University provides that the faculty be thoroughly Christian; furthermore, the Constitution of the Foundation provides that the Foundation, representing the co-operating bodies, is under obligation to maintain the Christian character of the institution; we think that our Church should trust the integrity of these statements.

We believe that the University will contribute greatly to the advancement of the cause of Christ in Japan. We also believe that our own Church still has a great opportunity to make a valuable contribution in the establishment of the University.

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## EDITORIAL

### Architecture According To The Reformed Faith

Dr. Marcel Pradervant is the world secretary of the Pan-Presbyterian Alliance with headquarters in Geneva. He has been spending some time in the United States speaking at the meeting of the Western Section of the Alliance at Buck Falls, Pa., at Union Seminary, Richmond, Va., and at other places. According to reports from several of these addresses, Dr. Pradervant has expressed surprise that so many Presbyterian and Reformed Churches are introducing the divided chancel and the altar or

near altar as the focal center of worship. Pradervant says why we have not thought through our own theology and applied it to our architecture.

The altar was the center of the worship in the mediaeval cathedral, but the Reformation brought in preaching and put the pulpit where the ministry of the Word could be heard. In Calvin's Cathedral of St. Pierre the worshippers in the front sit with their backs to the communion table so that they may face the pulpit—except on communion Sunday. The same is true in the Munster at Basel. The Westminster Assembly petitioned Parliament to take the altar out of the chancel and put the Table in the nave or body of the Church.

The Roman Catholic Church is the Church of the sacraments. She uses the Word only as an

auxiliary to get people ready for the grace which the sacraments convey.

The Reformed Church is the Church of the Word with the sacraments as seals to confirm our confidence in the promises of God. Thus our theology puts the emphasis on a personal encounter rather than a mechanical or material contact. The chief thing is that the sheep hear the voice of their Great Shepherd. The Reformed Reformation came to articulate statement in the theses of Bern which begin: The holy catholic Church, of which Christ is the only Head, is born of the Word of God, lives of the Word of God, and hears not the voice of strangers.

One of our Southern Presbyterian worthies put it thus: "The voice of God is the Word; the faith of men is about the Word; their life and obedience is the fruit of the Word; the order of the Church is from the Word; the sacraments are the seals and appendices of the Word." —Wm.C.R.

## The Order In The Ordination Vows

Recently, the phrase in our vows in which one promises subjection to his brethren in the Lord came in for proper and wholesome emphasis. We need this reminder of the bonds of fellowship and fraternity in the Church. The fellowship as well as the faith are given by God and each properly supports the other.

The maintenance of the rights of both church order and liberty of conscience is a difficult thing. And, as Lecerf has pointed out in his *Reformed Dogmatics*, it can only be maintained by a becoming attitude of humility on the part of both the Church and the individual—only by the use of "pedagogic tact and Christian love" on the part of the one, and "humility and filial love" on the part of the other . . . only by confessing "from the heart both the distress of the Church and the misery of the Christian man."

A clear understanding of the order of the several vows will also help. One takes the first vow before he does the second and the first three before he takes the fourth. Thus when in the fourth he promises subjection to his brethren in the Lord he is already under prior vows to the Scriptures and to the doctrinal standards. Accordingly, the brethren may not properly use the fourth vow to require a

minister to accept subjection to them in clear contradiction to the teaching of the Scriptures on a matter of faith or of practice. Nor under the fourth vow may one be properly directed to agree with his brethren in positions which, in his own opinion, begin the disintegration of the system of doctrine set forth in the Confession of Faith, or which start the process of changing our doctrinal symbols from Standards into noble documents which have lost their usefulness.

Moreover, the second ordination vow is directly dependent upon and gets its meaning from the first. It is because we have first accepted the Bible as the Word of God, the only infallible rule of faith and practice that it means so much when we accept the Confession and Catechisms as containing the system of doctrine taught in the Holy Scriptures. Because we have first accepted the Scriptures as the rule of faith, therefore in the second we subscribe to the system of doctrine in the symbols as our system of doctrine. Whenever anyone considers the second vow apart from its rooting in the first he gets loose views of his obligation to accept and preach the tenets of the Confession.

Further, he is likely to encourage that program which resulted in the collapse of Calvinism in New England . . . there every great theologian undertook to make the system more consistent with his own point of view . . . Edwards, Hopkins, Emmons, Dwight, Edwards Jr., Bellamy, Taylor and Finney . . . and the patient died in the process.

As we understand the order of the first two vows of ordination the Confession is the Church's response to God's revelation of Himself in His Word; and if and when it is revised, it is to be corrected to conform in thought and in expression ever more closely to the Holy Scriptures. —Wm.C.R.

## Glory

The beauty and wonder of sunrise and a dawn-ing day are only exceeded by the glories of sunset. When the western horizon is lit up with the splendor and the changing lights and hues of the departing day it seems that God is giving us just a glimpse into the unspeakable beauties and wonders of Heaven.

Glory is one of God's wonderful attributes. His presence brings glory and Christ is our hope of glory. We are told also that He has reserved a crown of glory for us.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 3, May 16, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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In the sordidness which characterizes so much in the world, Christians should in some measure reflect the glory of their Lord who has redeemed them. The word itself brings to mind something that is bright, radiant and pure. Should not Christians, by the indwelling Spirit, glorify the Lord and in so doing bring glory to His name?

We have hastily glanced through all reference to glory in both the Old and New Testaments and one senses that it is usually a reference to the presence of the Lord or to the result of His transforming power.

When next you look at the glorious splendor of a sunset, stop and remember: *"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what thou has prepared for him that waiteth for him."* —L.N.B.

---

## Vaccinated?

Vaccination is the process whereby an immunity to or resistance to a disease is built up in the body by the use of carefully controlled bacteria which have been sensitized or attenuated. The hoped for, and usual, result is that the vaccinated individual does not contract the disease when exposed to it.

We wonder if America is becoming vaccinated by all of the investigating committees and their reports? The Kefauver and Fulbright Committees unearthed evidence of distressing moral turpitude in some political circles, widespread crime and gangster control in many areas.

But, indignation seems to be waning. Public interest has shifted to debating and maneuvering for political advantage. Despite the evidences produced of illegal, immoral and shady dealings by men in many walks of life, so far very little has been done to bring any of these to justice, and, unless public sentiment veers sharply there is grave danger that America will have passed through a phase of moral indignation and nothing more.

It is here that Christian citizens need to express their feelings in no uncertain terms and to continue to express them until the due processes of law are invoked, justice vindicated and judgment carried out.

If nothing more results from the recent disclosures than an emotional reaction, then America has been vaccinated against evil so that moral standards, righteous indignation and Christian principles can no longer be invoked.

Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

—L.N.B.

The following editorial from the Shreveport (La.) Journal was sent us by a Minden subscriber:

## "May He Go With God"

Billy Graham took occasion at the revival services Thursday night to pay special tribute to The Journal and other local press because of the coverage of the Greater-Shreveport-Bossier Evangelistic Crusade. He pointed out in his remarks that there was an increasing importance of religion in the news, which he attributed to the great soul-hunger that is sweeping the nation.

The Journal takes this means of expressing its thanks to Mr. Graham and his evangelistic team for their efforts in Shreveport. Only eternity can give full inventory to the good results of this great revival.

During the three weeks of the revival more than 3,000 have made decisions for Christ, either in rededications or by declaration of faith. However, these are just the tangible results of the campaign. Multiply this number by hundreds and one will arrive at something like the right figure for the indirect results. However, on the spiritual side, no one can measure the great benefits from the revival.

Mr. Graham and his team have proven several things in this community. One is that religion is news—important news. They have proven, too, that religion has beyond average attraction. The greatest seated assemblages Shreveport has ever seen have been at the Billy Graham revival. Religion can beat the entertainment world as an attraction.

Furthermore, Mr. Graham has proven that he is not after money, as some unthinking skeptics might think. He has confined his remuneration entirely to one 'love offering,' although he could give the signal and thousands of dollars would be gladly given to him. In this Mr. Graham reveals that service of the Lord means much more to him than money. For several days now, no collections have been made.

When Billy Graham preaches the final sermon of the revival tomorrow afternoon at the great stadium, it will be to grateful citizens who will long cherish what he and his associates have done here in bringing to Shreveport the greatest of God's blessings.

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They will leave behind many who will fondly remember them, as the medium through which they found their Lord and Saviour, Jesus Christ.

The Journal joins with the multitude in wishing to Graham and his party God's richest blessings in their future endeavors.

May you go with God, Billy Graham!"

## With What Measure Ye Mete

There are differing points of view and divergent sympathies in as large and varied a Church as ours. And more than one interest can be pushed "out of bounds." This is seen for example in the fact that our General Assemblies have borne testimony both against Dispensationalism and against Liberalism.

The 1939 General Assembly unanimously declared that certain significant tenets of "liberalism" were contrary to our ordination vows. And this action was approved by the succeeding Assembly as an *in thesi* deliverance, and approved a few years later in substance in the "Lilly" resolution. The deliverance against Dispensationalism was also an *in thesi* deliverance rather than a judicial decision.

Since we do have safeguards on both sides it becomes those whose sympathies run toward either of these views to guard their own testimonies, particularly if they intend to hold those whose sympathies run the other way to strict account. With what measure ye mete, it shall be measured to you again.

For example, our Assembly has said that the acceptance of the doctrine that Christ offered up Himself a sacrifice to satisfy divine justice and reconcile us to God is involved in our ordination vows. If a minister is to take a vigorous part in bringing a brother to book for dispensational doctrines or practices, it certainly becomes him to keep his own testimony to the atonement as set forth by the Assembly, by the Catechism and by Romans 3 and 4, above question.

If, on the other hand, a minister proclaims his disregard for what the church teaches on the atonement of Christ and then "cracks" down on another for alleged dispensational positions, he may well consider the words of the Lord: Diverse weights and diverse balances both are an abomination to me.

Again the Assembly declared that the acceptance of the infallible truth and divine authority of the Holy Scriptures is involved in our ordination vows. If a minister is to pin down on younger brethren for views of the Bible derived from non-Presbyterian institutions, he certainly ought to keep his Biblical deliverances in line with the deliverance of the Assembly and the first chapter of

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the Confession of Faith. I Peter says we are to be examples to the flock, not lord's over God's heritage.

Or glance at the other items in the Assembly's action against "liberal" tenets. Our vows involve the acceptance of our Lord Jesus Christ as true and eternal God, who became also man by being born of a virgin, who rose from the dead with the same body with which He suffered, who will come again to judge the world.

A Church that glories in these fundamentals of the faith is not likely to relish a magnifying or an exaggeration of the powers of the commission on the minister and its work by one whose contacts and sympathies have lain with those who sit lightly on these testimonies to our Lord. Indeed, an assumption of authority by such a one might invite schism. And the Apostle Paul tells us that if any man destroy the temple of God, him shall God destroy, for the temple of God is holy, I Cor. 3:17, ARV.

In the light of the same text, however, we want above all things to discourage any group dividing the body of Christ. Rather let those who feel themselves aggrieved ask grace to follow in the steps of the Saviour (I Peter 2:20-25). It is to the credit of the evangelicals in the Church of Scotland that they made serious efforts to repair the breach when the Erskines seceded, and to the shame of the moderates that they did not abet these efforts. Where breach has occurred let both sides labor to heal the division. May the grace of the Holy Spirit call us all into the unity of Christ. —Wm.C.R.

The

# Ten Commandments

according to

## The Shorter Catechism

By Wm. Childs Robinson

Professor of Historical Theology  
Columbia Theological Seminary

*Q. 50. What is required in the second commandment?*

*A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.*

Suppose you were to be introduced at the Court of St. James, would you not study the etiquette appropriate to the occasion and observe all the proprieties of that event? In worship you enter through Christ, the living way, into the presence chamber of the King of Kings. Shall we not prepare ourselves for this august audience by studying the book of etiquette the LORD of hosts has left for those who would approach the throne of His grace? And having studied the Word, let us worship Him, not according to our ideas, but according to what He has appointed.

In this answer the catechism does not name the details of worship as is done in the Larger Catechism and in question 88 of the Shorter, but simply sets forth the principle. This is that we must inquire of His Word as to how He is to be worshipped and use the religious services and ordinances which He has authorized. Ordinances are things which God has ordained, or ordered, such as prayer, thanksgiving, the reading and preaching of the Word, the sacraments. We are not to invent rites or ceremonies in an endeavor to make God's institution "more decent than Christ left them."

"Tis mere idolatry

To make the service greater than  
the god."

We are to keep the whole of what our gracious, generous Lord left us, not refusing baptism to a sick baby because its Christian parents may have some superstition mixed with their faith, not leaving out the elements God has ordained for the Lord's Supper in some fancied Quaker idea that we can thereby make the worship more spiritual. The walls of the Reformed faith rose in Old Scotia, while those of Rome fell, humanly speaking, because the every-day believer was convinced that the Lord was present in the services of worship that were strictly warranted by His Word.

*Q. 51. What is forbidden in the second commandment?*

*A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His Word.*

God condemned Ahab for worshipping the strange god, Baal, and so breaking the first commandment; but He also condemned Jeroboam for making Israel to sin by setting up golden calves at Dan and Bethel, not as strange gods, but as symbols of the true God—thus breaking the second commandment. (I Kings xvi.33,26). Similarly, Aaron was condemned for making a molten calf as a figure of the God who brought Israel out of Egypt. (Exod. xxxii). God is not to be worshipped by images or by pictures and the efforts to bring such things into Christian worship have been condemned by the Council of Elvira in 305, the Council of Hieria in 753, the Council of Frankfort in 794, and by the Protestant Reformation. God is not to be worshipped in any way not appointed in His Word. Similarly, our Book of Church Order, Par. 10, reminds us that God has given us His system of teaching and of worship in His Word and has commanded us to add nothing to this nor to take anything away from it. God has given us the means of worshipping Him, that is His Word, the water of baptism, the bread and the fruit of the vine for the Lord's Supper, prayer and praise. We are not to worship these means or elements, nor on the other hand are we to assume that we can get on without the things God has so wisely and generously given us. We are to worship Him by means of the things He has provided—and in no other way.

Illustration: A Protestant who rented a small farm under Alexander, the second Duke of Gordon, fell behind in his payments. A vigilant steward, in his grace's absence, seized the farmer's stock, and advertised it to be sold on a fixed day. Happily the duke returned home in the interval, and the tenant went to him to supplicate for mercy. "What is matter, Donald?" said the Duke as he saw him enter with sad, downcast looks. Donald told his story in a concise and natural manner. It touched the duke's heart, and procured a formal acquittance of the debt. Donald, as he cheerfully

withdrew, was staring at the pictures and images which he saw in the castle, and he asked the duke what they meant. The duke, who was a Roman Catholic, said: "These are the saints who intercede with God for me." "My lord duke," said Donald, "would it not be better to apply yourself directly to God? I want to muckle Sandy Gordon and to little Sandy Gordon; but if I had not come to your grace's self, I could not have got my discharge, and both I and my bairns had been turned out of house and home."

*This Is The Fourth In A Series Of Articles*

## "Maintaining The Tie" Through Defense Service

By Cecil H. Lang

EVERYONE thought the books were closed on Defense Service—and so they were, until the flare up in Korea. Since last June it has become increasingly evident that there must be a complete reactivation of that work.

Thousands of our Presbyterian youth have been called into service; Presbyterian chaplains are being called to active duty. Churches in camp areas are again facing the privileges and problems of ministering to military personnel and their families. The Government is establishing policies with reference to spiritual ministry to those in military service.

All these are areas in which Defense Service, now a department of the Home Mission Division of the Board of Church Extension, operates. The Board has recognized that if our Church is to keep abreast of the times and take its rightful place in national and international affairs this department must be set up on a full-time basis with the employment of a full-time secretary.

In order to do this, the part-time budget must be supplemented.

A careful survey revealed the need for at least \$100,000 to do the work which needs to be done this year. The General Council recognized this as an emergency and authorized a special Mother's Day Offering Sunday, May 13, for the badly needed \$100,000.

OUR young people in service must be continually reminded of their Church's love, her care and her prayers for them. There must never be any doubt as to her abiding interest in their welfare. The department has undertaken the task of securing the names of all Presbyterians entering service and forwarding these names to pastors in Camp areas.

Church membership cards are furnished for every man and woman entering the service and letters are written in the name of the Church to each one. One soldier wrote back from Korea, "I received your very heartwarming letter today and, believe me, it



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sure made me feel good. I have tried hard to lead a good life and, when I got the letter today, I just can't put into words what an up-lift it was. God only knows our inner feelings, but I guess you've had the same feeling I had. I truly and sincerely thank you for your letter."

Our Church will again provide its quota of chaplains. The Government looks to the Church to provide the very best men for military service. They are asking for a select group of choice young men. Securing these men is a function of Defense Service.

WHEN the chaplain enters service his Church must not forget him. He must be aided and advised in every way possible. The church's share of the Ministers' Annuity Fund dues is paid for him. Occasional visits are made to military installations and everything possible is done to remind the minister of the Church in separate service of the Church's interest in him and his ministry.

Our Government does an exceptional and unique work among the nations of the world in its attention to the spiritual welfare of the military personnel. It does not attempt to do that, however, without the aid and advice of the Church. Through capable leadership in an active Defense Service Department our own Church can and shall make a distinct contribution in the Government's planning and its policies in its spiritual ministry in the Armed Services.

Our youth are there—thousands of them. The uncertainty of the military situation makes it even more imperative that our Church be constantly on the alert for their best interests. Our great Church is interested. She does care. We believe that our Church will rise up in this emergency.

*It has been said . . .*

*"there will be no law suits" in church unions.*

*Read here what actually happened to a church  
proposing a*

# Union in *Reverse*

By

Rev. L. Ross Lynn, D.D.

TALLAHASSEE, Fla.

Rather recently the press carried a statement attributed to Dr. Henry Sloan Coffin, a former Moderator of the U.S.A. Assembly. He was quoted as saying if union between the churches comes there will be no lawsuits over property.

He probably had in mind union between the U.S.A. (Northern) and U.S. (Southern) churches.

In the light of that statement the writer would like to give the story of a proposed case of union in reverse from the Northern to the Southern church.

For some 65 years there has been a U.S.A. Church in Starke, Fla. In Suwannee Presbytery April 17, the Senior Minister stated that more than 20 years ago, officers of the Starke Presbyterian Church approached him on question of having their church transferred to the Southern Presbytery. The Minister expressed interest, but told these men any move made would have to come from the church. This Minister stated that through the years officers of the Starke church approached him four different times. The U.S.A. Presbytery would never give its consent for the church to be transferred.

January 1, 1950 the Pastor of the church resigned and retired. The officers of the church decided the time had come to take definite steps for changing to the Southern Presbytery. A delegation of the men of the church drove more than one hundred miles for an interview with the then Moderator of the U.S.A. Presbytery. In the first of the conversations he expressed opposition. But as the men gave the history of the church and made known that all the officers and practically all the members

wished the change he said: "I see your position." He gave the men the clear impression that he would favor the transfer and use his influence in Presbytery to put it over. Shortly after the conference with the Moderator the U.S.A. Presbytery met for its 1950 spring session.

A good delegation from Starke went to this meeting of Presbytery with the formal request that the church be given a letter of transfer to Suwannee Presbytery (Southern).

To the great surprise of the Starke people, the retiring Moderator, who had promised his aid, had changed front and vigorously opposed releasing the church.

One of the officers of the church had been sent to the meeting of Presbytery to state the case of the church. He was not allowed to speak on the grounds that he was not a member of the Court.

The request of the church was flatly refused, though the vote in the congregational meeting was 27 for to 10 against. All the officers favored the move.

In the conference with the Moderator before the Presbytery meeting he said: "The change will be very simple—just change the Charter and substitute U.S. for U.S.A. He was informed that U.S.A. did not appear in the Charter. It was a Charter of the First Presbyterian Church of Starke. The trustee held the property in trust for the said church. Having been coldly refused release, the congregation decided upon a definite line of action.

With the advice of a lawyer, who is a trustee of the church, the necessary legal steps were taken



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looking toward changing the Charter and by-laws and the setting up of the congregation corporation as the Independent Presbyterian Church of Starke.

As seen above there were 37 votes cast in the congregational meeting asking to be transferred to Suwannee Presbytery, 27 votes for and 10 against.

But in the corporation meeting there were fifty present and the vote was unanimous. The Attorney went with this action to the Circuit Judge in Gainesville, Fla. The Judge recognized the legality of this entire procedure. He granted the changes in Charter and by-laws and recognized this as The Independent Church of Starke. This action was entered in the court records. It is specified in the Charter that the church may affiliate with some other Presbyterian body if it so chooses.

This court action was taken August 1, 1950.

The Clerk of Session of the church notified the U.S.A. Presbytery of the action taken.

The Presbytery did not notify the church of its proposal to go into court to hold the property.

On February 4, 1951, after the required notices were given a meeting of the congregation was held. This was immediately followed by a meeting of the corporation and this had been properly announced.

The church in congregational meeting unanimously adopted a petition to Suwannee Presbytery to be received. The corporation meeting unanimously approved the petitions. In the petition it was stated; "we come to you not as a member of the U.S.A. Presbytery, but as the Independent Presbyterian Church of Starke."

On Monday after the above meetings were held, a committee of two from the U.S.A. Presbytery came to Starke for a conference. One was a Minister and one an Elder. This committee came to try to induce the officers of the church to have the actions taken rescinded. When the Elder heard the story and saw the situation, he said to the officers; "I see your position and I am in favor of the church's

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Dean - Graduate Department

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going to Suwannee Presbytery." One of the committee apologized for the discourteous manner in which the 1950 Spring Presbytery treated the delegation from the Starke church.

The church sent its petition to Suwannee Presbytery to meet April 17, 1951.

As stated above no notice had been given the church that Presbytery would go to court over the property. But when the delegation from the Starke church appeared in Suwannee Presbytery, a communication from the U.S.A. Presbytery was read stating court action would be taken to hold the property. Of course they claim the property. The communication also stated that the Presbytery felt "it should protect the minority."

These questions arise in the mind of the writer. If the Presbytery or Assembly really owns the property why did the congregation have to give a mortgage on it some years ago when money was borrowed from a Board of the Assembly? Why a mortgage on what was already theirs? This mortgage was paid quite a while ago. The satisfaction is properly recorded in court.

A second question. Is there any legal minority?

The vote of the corporation leading to August 1, 1950 Charter was unanimous. The votes of the congregation and as a corporation seeking membership in Suwannee Presbytery were unanimous. To the mind of the writer there is no legal minority to be protected.

If I am a stockholder in a corporation and do not attend a meeting legally advertised, I shut myself off from any grounds for objection.

The marvel to me has been the unanimity of this congregation. Yet the Presbytery has refused to let the church go. And on top of the refusal the U.S.A. Presbytery notified Suwannee Presbytery of its purpose to go to court to try to hold the property.

In this, is the U.S.A. Presbytery guided by the reported position of Dr. Coffin a former U.S.A. Moderator that "there will be no lawsuits"?

Or is this simply because this is Union in Reverse from U.S.A. to U.S.? Or does this indicate that the leopard has not changed its spots?

The congregation has been perfectly willing that the property title be settled in court. But it cannot understand why the delay of more than eight months in beginning suit. This long delay has handicapped the work and hindered the work of the kingdom.

Personally, the writer is glad the U.S.A. Presbytery is going to court over the property.

When the U.S.A. Presbytery loses, as the church's Attorney is absolutely sure they will, a precedent will be set which many in the U.S.A. and in the U.S. churches will not want to see established. The outcome of this case will be watched with keenest interest both North and South. The case presents an effort at ecclesiastical regimentation entirely out of accord with the professed spirit of our day. It seems contrary to a fraternal Christian Spirit.

# Useless People

OR

# NEW MEN

By Nat. K. Reiney

In writing this article at the request of the Assembly's Committee of Evangelism, you will not be surprised, in view of the writer's close personal association with Assembly's Men's Work, that I shall direct my thinking primarily toward men.

Men, we are stewards of the gospel. Jesus reveals that God has committed certain talents and gifts to our custody and that we are responsible to no one except Him for their use. A good many men are somewhat more familiar with the stewardship of our money, slightly less familiar about the stewardship of our time, but not many of us have yet been willing to face up to the fact that we are stewards of the Gospel. But we are, and it's a trust for which we as individuals must finally render an account.

Oh, I know what many men are saying as they echo—leave the matter of evangelism to the preacher—he gets paid for it. Let me ask you to examine the New Testament and as you go through it you will have it made clear to you that there is no distinction made between the clergy and laity so far as the stewardship of the Gospel is concerned. All were members of the Body of Christ. In fact there was no clergy and no laity.

A study of the early church will reveal that the Church spread not primarily through the efforts of great preachers like Paul and Peter, but through the personal witnessing of men in all walks of every day life. When the persecutions set in after Jesus' death and resurrection, Luke tells us that "Those who were scattered abroad went about preaching the Word." Now these people who were scattered abroad were just ordinary Christians.

We excuse ourselves sometimes by saying that 'We can't do it,' but here were these people, probably many without education, certainly not many with any particular gift of speaking or training, yet we are told "They went about preaching the Word." They were men like Philip, one of the early deacons and Paul in his letter speaks often of his fellow apostles. There were many who became in those early days personal stewards of the gospel. In fact, one man writing on early Church history when commenting on the rapid spread of the gospel said "Every congregation was a missionary society and every Christian believer a Missionary."

Men, we are faced today with a situation not too different from the days of Christ and of those immediately following His death and resurrection. When the blessed one came to Bethlehem that glorious night the then-known world was steeped in sin—Rome was in power and large areas were in virtual slavery to a dictator. They were in need of a Saviour and God could see no other way than to send His son to be a ransom for many. The greatest need of the world today is for men to know the Saviour. We Christian men have that Saviour in the person of that same Jesus of Nazareth. He still says to all: "Come unto me all ye that labor and are heavy laden and I will give you rest."

We are failing in large measure to take this Saviour to a dying world—failing to be good stewards of the gospel as were the Christians of the early Church. As such, we put ourselves in the class of useless men. Christ has no need for useless men and in His ministry He reserved His sharpest scorn for people who were useless. You will recall how He cursed the barren fig tree, rebuked the man who hid his one talent in the earth and in the parable of the Good Samaritan how Christ denounced the Levite and the priest who did nothing.

The world does not need more useless men, but it is desperately in need of New Men. About all the talk I hear about a new world has to do with some kind of organization, a world army, the United Nations, Western Hemisphere alliance, security councils, etc. Nothing is said about the New Men who must precede this new world. We cannot have a new and better world without New Men "If any Man is in Christ he is a new creature; old things are passed away; behold all things are become new."

What a challenge to us Presbyterian Men here in the Changing South. Christ is saying to us—if you've really been born again—then as New Men you are my witnesses wherever you may go and with whatever you may have. But you ask—how can I really be a true steward of the gospel and how can I go about helping useless men to become New Men.

Here are some of the concrete ways which I want to enumerate:

1. By setting an example in daily life of a true Christian—surely on Sunday at the church—but also at home—at play—in business—on the street and in the club.

2. By my personal witnessing of what Christ has done for me at every opportunity. Men should never pass up a chance to discuss with an acquaintance a Man's relationship to his Lord. The writer recalls a recent personal experience with a friend in a distant city. While I had only seen this friend some two or three times a year I had never asked him about his church relationship until a few weeks ago we were having dinner together in a downtown New York cafe. I refused a cocktail, and in doing so I took the opportunity to inquire as to what Church he was a member. To my amazement my friend was not a member of any church, but even worse he, while professing a belief in a sovereign God, certainly did not believe the Bible as being the inspired word of God nor in the Lord Jesus Christ. Suffice it to say that we had an interesting discussion of the subject for fully an hour—that night his heart was not made new, but I shall continue with him at the next opportunity. All this just to say that you do not have to pick the time or the place to personally witness for your Christ. It's time now, anywhere, any place.

3. By being the spokesman in seeing that your Presbyterian Men's Club accepts the project of a Visitation Evangelism program in your local church (Your pastor can lead you in this program.)

4. By leading the men of your local church to put on a "Christian Mission to Men" in your community. (Contact our Men's Division, Board of Education, P. O. Box 1176, Richmond, Va., for full details.)

5. By giving liberally of your material possessions. In this way those who have dedicated their lives to full time Christian Service can have more funds with which to work. Also many more of our young people will be enabled to accept the challenge of full time service in the Master's name.

Yes, men, these are some of the ways you can help to make out of Useless people—New Men. Remember, the time to evangelize is Now and remember, what you fail to do just will not be done. Christ has left the matter in our hands. What are we going to do about it?



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LESSON FOR MAY 27

## *The Babylonian Captivity*

*Scripture: II Chronicles 36:11-21; Psalm 137; Jeremiah 29:1-14; Ezekiel 1:1-3; 11:14-21; Daniel 1. Devotional Reading: Psalm 137:1-6.*

Israel was carried away captive by the Assyrians in 722 B.C. Something over a century later, in 606 B.C., Judah was taken captive by Nebuchadnezzar. There are some similarities, and some differences: (1) Both nations were ruined by sin; (2) Both were punished by a heathen nation. Now the differences: (1) Israel was scattered among the nations with no definite promise of a particular time for their restoration, but Judah (2) was given the assurance of restoration after seventy years of captivity. The doom of Israel seemed final, and we speak of the "lost tribes," but the chastening of Judah was for a season.

When we look at the two kingdoms we can see why the punishment of one was more severe than the other. The record of Israel is one of continuous sin. It is true that some of their kings were better than others, and some had long and outwardly prosperous reigns, but there were no periods of whole-hearted repentance, reformation, and revival. On the other hand in Judah there were some really good kings and periods of revival. We studied about Hezekiah last Sabbath. He was followed by a very wicked son, Manasseh, who, however repented in his latter days. Manasseh's son Josiah was a good, tender-hearted man, and the punishment of the nation was delayed on his account.

May we look at the Babylonian Captivity (1) From the viewpoint of the historian, then, (2) From the viewpoint of the poet, and (3) From that of the prophets: all inspired of God.

### *I. As Seen by the Historian:*

*II Chronicles 36:11-21*

1. The Terrible Sins of the Chief Priests and People. Let us notice that the religious leaders are those who are first mentioned. It is bad enough when the people sin *in spite* of their leaders, but when those who are supposed to set an example in righteousness are the worst offenders, then there is little hope for the nation. This was true in the time of Christ. The chief priests, and scribes and Pharisees were the bitter enemies of Jesus: the common people heard Him gladly. This was also true just before the Protestant Reformation; the leaders in the Church were the persecutors of the reformers. This was true in England before the revival under Whitefield and the Wesleys; the preachers were unbelieving, worldly-minded, and treated the evangelists in a shameful way. Bishop Ryle was an outstanding exception to the rule. This is again true in our day; the "Modernists," (who are *not modern* in their belief), are to be found in some of the "high places" in the Church.

2. The Faithfulness and Mercy of God. He did not leave them without messengers and warnings. There were faithful prophets, as well as false

prophets, who were sent to warn and plead with His people. This is true also in our day. When seminaries and colleges become steeped in unbelief, God raises up numerous Bible schools, institutes, and Bible colleges; when the older churches grow cold and unbelieving, God raises new churches.

3. They mocked the messengers, thus adding insult to sin. Some of these messengers were severely persecuted, others were ignored. They scoffed at the messages and messengers of God, "till there was no remedy." Judgment is God's *last resort*: He waited 120 years before He sent the flood; He waited a long time before judgment fell upon Judah; He is waiting in our day, but judgment will come. It is always when there is "no remedy" that this "strange act," as it is called, comes upon a church or nation. He does not "remove the candlestick" until it is necessary, or destroy a nation until all hope is gone.

4. His judgment came through the wicked Babylonian nation, which had risen to a place of power instead of Assyria. This judgment of God was a terrible thing, for their captors were wicked and cruel. The Russian and Chinese "Reds" are wicked and cruel, but they may be allowed to punish and chasten a world which has forgotten God, especially those nations who call themselves "Christian," and have enjoyed the privileges of the Gospel.

So we have the historian's account of the nature and causes of the captivity. The historian is writing from the viewpoint of God, and is writing inspired history, so we can rely upon his account. Not all historians, or history, is truthful. Many are biased or prejudiced. Bible history is written with a purpose and should teach us many valuable lessons.

### *II. As Seen by the Poet:*

*Psalm 137*

Great events in a nation's history are often commemorated in poetry and song. This is true of great national deliverances, like the overthrow of Pharaoh in the Red Sea and the deliverance of Judah from the Assyrians. In Psalm 137, however, we

have a sad song expressing the feelings of the captives in the land of slavery. Lamentations are dirges written by Jeremiah when his nation is in its death throes.

Psalm 137 begins with weeping: "Yea, we wept." Sin always brings sorrow. Israel's life was made bitter by the bondage of Egypt. Memory goes back in Babylon to what "might have been," "the saddest words of tongue, or pen," when they remembered Zion.

Their captors required of them a song, but who felt like singing? Jewish worship had been noted for its music. David, the gifted poet and musician, had encouraged and developed this part of the service of the tabernacle. How could people sing when their hearts were breaking? How shall we sing the Lord's song in a strange land? Heathen people do not sing except the weird and terrifying chants of their dances. The only people who feel like singing from the heart are those who have fellowship with the true God. But there are times when even these people do not feel like singing; we have to hang our harp upon the willows.

America is a singing nation; there is music in the air, and "on the air," nearly all the time. Many of our songs are silly, meaningless, and even vulgar; but we still sing "America," and the great hymns of the ages. Let us remember God now, and not wait until some great national calamity comes upon us, when we, like Judah, will not feel like singing. If Judah had clung to Jehovah they could have still been singing the songs of Zion. We can sing far better in our free land of America than in Siberia, or some prison camp, or devastated city, or some hospital.

III. *As Seen by the Prophets:*  
*Jeremiah 29:1-14; Ezekiel 1:1-3;*  
*11:14-21; Daniel 1.*

The historian looks at events in one way, the poet in another, and the prophet, or preacher, in still

another. Remember, in this case we have inspired historians, poets, and prophets.

1. Jeremiah remained in the land of Judah and was finally taken to Egypt by the remnant who insisted on going there against the advice of the prophet. It is no wonder that he is called "the weeping prophet." He had a most disagreeable, dangerous, and thankless task, and he often felt like "quitting." He stood at the bedside and watched his nation suffer and die. He heard the death rattle, and was exposed to all the dangers and trials of warfare and of captivity. Besides all this, he was persecuted, and called a "traitor."

In Jeremiah 29:1-14 we have the letter which he wrote to the captives in Babylon. He advises them to settle down, marry, carry on their business, and seek the peace of the land of their temporary home, and then gives them the assurance that after 70 years they will be restored to their own land. This is the province of the preacher in a time of national disaster. He must give sound advice, practical advice, and hope, if he can truthfully do so.

2. Ezekiel was a prophet, who, unlike Jeremiah, was with the captives, "by the river of Chebar." He encourages them by telling them that God will take care of them—be a sanctuary for them—in the land of their captivity, and that He will gather them again from the lands where they have been scattered. Not only that, but He will "give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh." He promises spiritual regeneration as well as restoration.

3. Daniel is one of the "youths" carried away captive. In this first chapter we are told how one fine Hebrew, along with his companions, was true to his God and his convictions, and the rich rewards which came to him. Captivity need not ruin a man's career. In fact Daniel had one of the most astonishing careers in all history.

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## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### VESPER TOPICS FOR MAY 27

# "I Do"

#### Introduction

As pastors we are often confronted with the tremendous problem of divorce and remarriage in America. Again and again, any discussion with an individual about why a previous marriage failed ends up in this simple confession: "I shouldn't have married that one in the first place." The greatest cure for the divorce problem is a proper understanding of marriage, and thorough, prayerful approach to marriage before we say the vows.

We young people are still on this side of saying "I Do." We now have time to properly and carefully consider what it means when we say "I Do."

#### Scripture Lesson

This program is to be worked out in close co-

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ordination with the marriage service that is used in our church. There are many beautiful and traditional services, and each pastor probably varies his a little bit to make it individual and significant. For our Scripture Lesson I want to suggest a con-

sideration of two things that this writer happens to always use in his marriage service.

*1. Marriage is By God*  
—Genesis 2:18, 21-25; John 2:1-11

Just after the introductory words I always have a prayer, and in that prayer I refer to two things: to the first marriage ceremony, when God created Eve and brought her to Adam and united them; and to the wedding in Cana of Galilee that Christ saved from embarrassment by His presence. The points to the two references are simply this: True marriage is performed by God and depends for its happiness and blessing upon the presence of the Lord Jesus Christ. Seek the will of God, and if God is in it, go ahead. But don't go ahead without Christ, because apart from the presence of Christ no two people can live together and find the fullest and highest joy in marriage, not to mention the divine purpose of God in marriage.

*2. Marriage is a Complete Self-giving*  
—Ruth 1:16-18

- a. A personal union - V 16 a
- b. A family union - V 16 b
- c. A divine union - V 16 c
- d. A life-long union - V 17
- e. A steadfast union - V 18

In the main part of my service I remind the couple that they are virtually pledging each other the words of Ruth to Naomi. We should certainly ponder these words as we anticipate marriage, because they put the finger on the danger spots where many marriages are breaking up today.

When two people are married they are literally joined together in a personal union and must not be separated one from the other. But whether we are ready to admit it or not, it is not only a personal union, it is also a family union, and from that time on each must deal with the family of the other.

To be a real marriage, it is a divine union, and can only be consummated between two people who both believe in the Lord Jesus Christ, love Him, and intend to serve Him together through their home.

It is a life-long union, because once joined together nothing but death really parts them. Those who have been united and had children and then have tried to separate, have found again and again that once joined you never are really separated.

And finally, it is a steadfast union. Day by day, through the months and the years, we must steadfastly cultivate love, appreciation, and understanding. Unless we are ready to give ourselves completely to one another, assume responsibility and understanding with reference to the family of another, to be each for each other and both for the Lord Jesus Christ, to stay together for life and to steadfastly day by day work at building the strongest possible Christian home in the highest type of love, we have no business marrying, because we

## CHURCH NEWS

### *Fontana Community Church Led By Former Farm Boy With Varied Career*

A Georgia farm boy who became a Western Union messenger at the age of twelve, a telegraph operator at fifteen, and in turn cotton exporter, editor, evangelist, and renowned author, works now at eighty-one to complete the newest and greatest, perhaps the most difficult mission of his life.

He lives in a remote mountain village, pastor of the only church within a radius of thirty-two miles, as yet without a church edifice. His services are held in an auditorium which serves as play-house, movie theatre, and until recently as a square dance hall.

The proposed (*see cover*) Fontana Community Church, to cost approximately \$25,000 is the goal toward which the creator of the Little Jetts is at present directing his energies.

Reverend Wade Cothran Smith, famous as the author of many religious writings, including the "Little Jetts Bible," "Testament for Fishers of Men," and recently a revised and reduced "Pilgrim's Progress—In Simple Language," welcomes each and every one alike to his non-denominational services at Fontana Village, high up in the Great Smoky Mountains of western North Carolina.

Here he works prayerfully and consistently, with unwavering faith, toward the construction of a building for both his local and around-the-world people. The site for Fontana's Community Church has been chosen, the first shovel of dirt cast for the laying of the corner stone, and the first lap of the long financial journey begun.

"I came to Fontana Village for a two weeks' visit with friends. The visit ended, but not my stay. God willing, I don't intend to leave, until I see this church completed," Mr. Smith said.

Mr. Smith came into his present field of endeavor two years ago, in the role of fisherman. Angler and philosopher, he was perhaps as mindful of any sportsman would be of the time, the wind's direction, height and depth, lunar calendar and barometer.

He came and went from the great lake, luckily, his rod and reel over his shoulder, the brim of his hat pulled to shade his blue eyes and clean-shaven face, both lighted by the spark of his youthful, sunny disposition.

won't make the grade in the fullest sense of the word.

### **SUGGESTIONS**

Use the program as outlined, and use a study of the Scripture Lesson suggested above as a closing devotional.





Whether his boat moved along an aisle of deep, dark waters through a moonless night, or under a sky agleam with the rich red of the coming day, he went and came fearlessly, with an enthusiastic, warm heart, conscious only of the great study and goal he shared with others, "*how not to end life's day with an empty reel.*"

Now, several hundred members and visitors attend the Sunday morning services held by Mr. Smith in the village auditorium. A large group go with him on Sunday evenings, at sunset hour, for Vesper services on a high hill over-looking the majestic Fontana Dam and lake.

"Our main handicap now is the lack of a building," said Mr. Smith, his eyes on the slowly increasing figures of a building fund which stands slightly above the five thousand mark. "Twenty thousand dollars will open the doors of our church, a modest structure, large enough and permanent enough to stand, its spire pointing skyward, its use extending far beyond the lives of those who shall have witnessed its creation. The rest will come, the balance necessary to its full completion. I know it will."

### ***Presbyterian Junior College Summer School Opens June 11***

<sup>6</sup> MAXTON, N. C. Plans have been announced by Presbyterian Junior College for its summer school program. The preparatory department, offering courses at the 10th, 11th and 12th grade levels, will begin June 4. The first term will continue six weeks and the second term will begin July 21 and continue six weeks.

The collegiate summer school, offering courses at the freshman and sophomore levels, will begin June 11 and continue until July 19. The second term will begin July 21. The business administration department will offer courses in typewriting, shorthand and accounting, beginning June 4, 1951.

### ***Book Sales Increase 591,802 Over Last Year***

The Presbyterian Church, U. S., through its Board of Education, increased sales of books and periodicals over the previous year by 591,802 pieces during the year which ended March 31. Net sales hit \$1,215,227 with a net profit of \$173,000, according to board chairman J. J. Murray, Lexington, Va.

Concluding a two-day meeting in Richmond April 18, the Board of Education voted to ask the General Council of the Church for \$451,526 for the year 1952-53, to carry on work of its four divisions—religious education, higher education, men's work, and publications.

Analysis of sales and periodicals shows 18,228,802 copies sold in 1949-50. By virtue of increased costs, however, net profit for the past year was approximately \$173,000 against a net profit of \$179,000 the previous year.

### ***McCain, Ovens Named To South's Hall Of Fame***

DECATUR, Ga. (PN)—Dr. J. R. McCain has been named as one of the South's twenty-five foremost leaders for 1951 by the magazine *Dixie Business*, according to an announcement by Hubert F. Lee, editor of the publication.

Dr. McCain, who will retire at the end of the year, has been president of Agnes Scott College, Decatur, Ga. since 1923. He is a prominent churchman, and the only educator on this year's list. The twenty-five selected this year brings to 125 the list for the South's Hall of Fame for the Living. Fifty were selected in 1949 and fifty in 1950.

Another prominent Presbyterian included in the list is David Ovens, vice-president, J. B. Ivey Co., Charlotte, N. C. Mr. Ovens has recently made large grants to Davidson College and to Queens College.

### ***Mary Baldwin Scholarships Awarded***

STAUNTON, Va.—Five competitive scholarships have been awarded to freshmen who will enter Mary Baldwin College in September, 1951, according to an announcement from the office of Dean Martha S. Grafton. The recipients are: Elizabeth Robinson, Herndon, Va.; Margaret Neel Query, Greenwood, S. C.; Ann Firmin, Oak Ridge, Tenn.; Helen Grover, Moorefield, W. Va.; and Mary Orvin Devlin, Memphis, Tenn.



Dean Grafton also announced that Grace Mizuno of Nagoya, Japan, will be a student at the college next year. Negotiations for a European student are now being carried on with the Institute of International Education in New York. The college will furnish tuition to the foreign students.

### ***Hopper Elected President, Columbia Seminary Students***

Edward Hopper of Meridan, Miss., has been elected president of the student body of Columbia Theological Seminary, according to an announcement from the secretary of the Society of Missionary Inquiry.

Robert Lawrence of Montgomery, Ala., was elected vice president and John Sadler was elected secretary. William Schotanus of Atlanta, Ga., was elected treasurer.

### ***Relief Goods For Korea***

**T**HE situation among refugees in Korea stirs the sympathy of every Christian. Many of our churches have sent packages of clothing to relieve their suffering. Many have written to ask, "How can we send used clothing for Korea?"

The answer is simple, and this is written to give information on what is needed and where it may be sent.

● There are about four and one-half million destitute refugees in Korea. Most of them live precarious lives under difficult circumstances. Many of these are Christians. Some are Presbyterians. All present a picture of need for our Christian mercy.

● Church World Service is the Protestant agency through which the Department of Overseas Relief and Interchurch Aid, Board of World Missions, channels material relief goods to Korea and elsewhere. Any person, church, or church organization can send used clothing, etc., to either of the Church World Service warehouses named below.

● What is needed. Sound, clean clothing of all kinds for men, women and children, especially sweaters, underwear, socks and stockings (no nylons) coats, trousers, shoes

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(no high heels), caps (no hats) shirts, blouses, dresses, gloves, mittens, etc. In addition bedding — sheets, blankets and quilts are needed.

● How to pack. The goods which you send should be carefully packed and securely tied. Some prefer to use canvas duffle bags holding about 50 lbs. These can be secured free of charge by writing direct to Church World Service at either of the addresses given below. All relief goods are repacked by Church World Service before sending them overseas.

● It is important that 10 cents per pound to cover costs of processing and overseas shipping be sent under separate cover to the same address that you send your package.

● Where to send. Packages destined for Korean Relief should be sent to Church World Service. Please do not send clothing or processing costs to the Department of Overseas Relief and Interchurch Aid, Nashville, Tenn., as they do not have facilities for processing them. The following warehouses receive and process clothing:

Church World  
Service -  
New Windsor  
Maryland.

Church World  
Service -  
3146 Lucan Avenue  
St. Louis 3, Mo.

## *What Young Mothers Seek From The Church*

In these days parents are bombarded with literature on the care and feeding of children. Yet efforts to interpret and use this material reveal its inadequacy. As they try to prepare their children to meet life successfully, parents realize the great need for something beyond physical and mental health. And so they turn toward the church for aid in enriching to the utmost the lives entrusted to their care. What do they—and particularly the mothers, since on them rests the major part of child care—seek from the church?

First, a young mother seeks help for herself; she realizes that she must be a "whole," mature, and happy person. Dr. R. J. Havighurst, of the University of Chicago, said in Columbus, Ohio, recently that human relationships are the most important element in the learning of ethics, that moral habits are best learned in an atmosphere of happiness. Thus, the mother who can best train her child is the happy mother; the happy mother is the one whose confidence stems from a Christian faith strong enough to meet constant tests. Life with children brings physical as well as emotional fatigue; mothers seem to be faced continually with details of physical care. It suddenly occurred to me that, since the arrival of our new baby, there are ten times during the day when one or more members of the family are being fed—not counting tea-parties or the dog's nightly meal! Under such circumstances it is all too easy to forget the need for spiritual food. The church must always point the young mothers toward God, from Whom she may receive renewed strength and insight. How is this done? The regular Sunday worship in the church can present means of growing in Christian virtues, can teach ways of meeting difficult situations as Jesus met them, can inspire reliance on God, can emphasize the use of Bible study and prayer in guiding children. Circle Bible lessons for the Women of the Church can give much inspiration if the group prepares and participates and if the discussion questions are stimulating, meaningful, and personal in their application. Grouping young mothers together in circles brings about the sharing of common interests and experiences. In addition to renewed spiritual strength and enthusiasm, the young mother needs education for her particular task. A Parents' Study Club may offer much if it goes beyond lessons in child psychology to helping the child grow "in favor with God and man." The church library should offer the best of pertinent books. Program meetings of the women can be beneficial if they give help on such practical matters as ways of having family worship, methods of securing co-operation of children in home duties, or ideas for creative family recreation.

Second, a young mother desires that her family find a place of worship and usefulness in the church. Family celebrations at special seasons will be greatly enriched by special family worship at church. Families should find happy friendships through church suppers, parties, picnics, hobby groups, and shared labor on building or redecorating projects within the church. The family as a unit should find an avenue of special service through the church—perhaps the adoption of a less fortunate family chosen by the church.

Lastly, a mother seeks much from the church for her children. The church certainly cannot do the whole job of Christian training; and yet, to a mother who feels almost overwhelmed with the responsibilities of training children, the church school appears to have great possibilities. She desires to see her child have happy worship experiences in his church home; she hopes to see his everyday activities influenced by what he learns at church; and she feels that he needs to be made aware of people all over the world and of their needs. Thoughtful Sunday School teachers will make extensive use of the most stimulating materials available and will seek implementation of them through home co-operation. Concerned parents will be eager to continue Sunday School ideas and projects in home life, thus making Christian faith a living reality to the child and thus preparing him for what the years will bring.

—Mrs. Ellis Nelson.

## *A Prescription For A Spiritual Revival*

I can give you a prescription that will bring a revival to any church or community, or to any city on earth.

*First:* Let a few Christians (and they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

*Second:* Let them bind themselves together in a prayer group, to pray for a revival until God opens the heavens and comes down.

*Third:* Let them put themselves at the disposal of God for Him to use them as He sees fit in winning others to Christ. *That is all.*

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$ ..... for the use and benefit of said company."

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it failed, and it cannot fail.

—R. A. Torrey.

### *What Cancels Sin*

A clergyman, talking about death-bed conversion, said to a Christian woman: "Do you think that a death-bed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does."

—Moody Monthly.

### *The Stewardship Of Saturday Night*

"It was 7 o'clock on Saturday evening as we went into a Y.M.C.A. building for an evening service. Across the street was a large downtown parking lot, practically vacant. When we came out of the service, about two hours later, there were hundreds of cars parked in the lot, and 'No Room' placards were in evidence. As my friend and I made our way back to our hotel we wondered about the owners of those cars. The flashing lights of the movie houses, with long lines of customers filing by the ticket windows, the crowded cafes and drug-stores, the sidewalks crowded with lighthearted people gave testimony to their whereabouts. The work of the week was over, and they were out for an evening of entertainment and merriment which for some would last until the wee small hours of the morning and send them home so weary and exhausted that many of them would not awaken until noon of the next day. We do not like to judge another's conduct, but we couldn't escape the conclusion that many of that Saturday evening crowd were not preparing themselves for worthy participation in their churches' services on the Lord's Day.

"In many residential sections on any Saturday evening, you will find many social gatherings. The parked cars in front of the house, the bright lights, and perhaps the friendly and contagious laughter and conversations emanating therefrom, tell of social groups enjoying the fellowship of friends. The men may be discussing their golf, or fishing and hunting experiences, or perhaps the athletic contest they have recently witnessed. The women may be comparing their shopping experiences, or social activities, the thousand-and-one domestic experiences of the week. As the evening grows old, the group breaks up, to home and to bed, but what about the preparation for the Lord's Day on the morrow?"

—B. S. Hodges, Jr.

### *A Golden Anniversary— A Golden Opportunity*

To have reached the half-century mark and still husky and growing is deserving of a golden anniversary. The Vacation Church School (known as



## *Belhaven College*

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Belhaven truly means "college life at its best." Located in a historic, beautiful and progressive city, this four-year, fully accredited Presbyterian college for women provides a wholesome, well balanced academic, social and religious life. Christian atmosphere ... congenial associations ... sound scholarship ... artistic and vocational training ... healthful recreation ... cultural opportunities ... moderate expense ... these are some of the things which are distinctive of Belhaven. Get the facts about Belhaven, and you'll want to make it the college of YOUR choice for next year.

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D.V.B.S. in its infancy) had great possibilities for usefulness from its birth in 1901. Beginning in New York City under the guidance of Robert Boville, Secretary to the Baptist Mission Board, its growth has been stupendous. The first summer 500 boys and girls were enrolled and last year the enrollment reached almost six million.

### *Looking Back - Results Are Gratifying*

In retrospect, we view the movement in our own church with gratitude as we note highlights along the way:

1909—The Missionary Survey (Presbyterian Survey) reported that eleven cities, reaching as far west as Kansas City, Mo., and as far south as Washington, D. C., had entered the movement. This report gives us every reason to believe that this movement began in our church several years earlier and we were not far behind the pioneers in this work.

1932—The General Assembly reports: "Of all the possible environments for learning the Christian life, the home is the most ideal ... perhaps second to the home is the Vacation Church School."

1940—THE WOMAN'S AUXILIARY contributes birthday offering in the sum of \$46,-972.58 (to be used in period 1940-1950) which gave great impetus to this movement.

1947—Presbyterian Church, U. S., stands third in number of schools held in U. S. and Canada.

1950—LARGEST ENROLLMENT IN THE HISTORY OF THE MOVEMENT: 2,229 schools held, with an enrollment of 181,546 in Presbyterian Church, U. S.

### *Looking Ahead - A Golden Opportunity*

A golden opportunity for reaching all unreached children.

The unimportance of "dress-up" clothes removes barriers for boys and girls who cannot dress like the Sunday morning group.

Its reputation for fun and activity appeals to boys and girls who otherwise might stay away.

A golden opportunity for Evangelism on the child's level of maturity.

Its evangelizing power is hardly equalled elsewhere in our church program for boys and girls.

A golden opportunity for training leaders.

The extra time and freedom to try out more effective methods make the Vacation Church School a training ground for leaders in the church.

### *Let's Celebrate This Golden Anniversary*

A nation-wide observance of the fiftieth anniversary of the Vacation Church School Movement has been launched for this year. The goals for this anniversary year are:

Better planning for Vacation Church Schools.

Better-trained leaders.

Biggest enrollment in the history of the movement.

Broader program of summer activities for boys and girls.

Let's celebrate by reaching the Anniversary Goals for this year.

Let's celebrate with a service or party recognizing former Vacation Church School leaders in our church. Perhaps a banquet with a birthday cake and candles may be given or a church or community festival held when the pageant, "A Story To Tell," may be presented.

Let's capitalize on the impetus given to Vacation Church Schools in this celebration, moving forward under the Master's command: "Go—Teach."  
—Sallie M. Thrower.

### *Fun Of Handling The Lord's Money*

Household budget books with their various gimmicks for managing money have come and gone in our family, but one small black ledger remains in constant use. This journal contains our private record of a "benevolence account"; its listings represent one of our most joyous experiences. Here, our contributions are entered, and the yearly total measured against a minimum of a tenth of our total annual income. Some years we have not come up to this tithe, but the deficit has been noted and whenever possible we whittle away at it. We realize that many families consistently exceed this proportion in their giving, and certainly many, like ourselves, have found an especial blessing in this phase of Christian living.

A regular pledge to our local church budget always takes the bulk of our tithe. We feel this channel of giving is our primary responsibility, and its amount is decided on first. Also, we have seen enough of the inner workings of a local church to know the importance of stable year-to-year contributions from its family members. Obviously, this works two ways: our "investment" in a church program results in a keener interest and further effort toward the effectiveness of that program; at the same time, a church budget with its frequently stereotyped categories comes alive because those terms mean tangible parts of the program in which we participate.

Next, as members of a community, we spend part of our benevolence money through its agencies established to meet social and physical needs not normally included in a church program. These groups, Community Chest, etc., perform many "Good Samaritan" acts that we as private citizens are neither informed nor equipped to do.

Finally, we like always to reserve some "spending money" not committed in advance to a specific pledge. Beginning again in our own church, special unbudgeted needs have arisen that we as members have helped meet: emergency mans repairs, sending delegates to a conference, or perhaps a Pioneer project of buying new hymnals. Sometimes the need is not announced officially; we may hear of a senior group brightening its department with a new rug or a special local church broadcast that needs some extra financing. Here, the amounts are usually small, but these "extras" seem equally worthy of part of our tithe. Moving then away from our own congregation, during the past ten years some of our income has gone, for instance, to Negro tuberculosis



work in a city slum, the Orient with a new missionary to help supplement equipment, and to a family in Central Europe for scarce food staples. Frequently these gifts have been anonymous; in other instances they have begun a friendship that has broadened our sensitiveness to lives cast in such different circumstances from ours.

Aside from the direct pleasure and deep gratification we have known from handling this set-apart

money, we are convinced there is a carry-over into our total financial picture, elevating it from a problem area of marriage and evolving an attitude toward all income as actually representing a sacred investment of personality and energy. We covet for our children, as they participate in family decisions through a developing Family Conference, a sense of Christian adventure toward this aspect of stewardship that will even surpass the joy their parents know now.

## "Be Still"

(See Psalm 46:10: "*Be still and know that I am God.*")

To a world so madly whirling,  
In a fevered St. Vitus dance,  
The devil's cruel baton twirling,  
To men giving never a chance  
For a soothing, quiet rest  
Where souls can find the best;  
To all men; tired; ill;  
God is saying, "Be still."

To the Church, ceaselessly striving,  
Restless, "doing things," all the time,  
Working hard, never deriving  
Spiritual life, power divine;  
No time to tarry, pray;  
Or in His presence stay—  
To His "busy" Church speak,  
"Be still," and my face seek.

To His own children, so rushed,  
Snared by this fast-moving age,  
Never calm, and never hushed  
By sweet words from the open page  
Of the God-breathed Book  
That calms us as we look;  
In which He speaks to me;  
"Be still," My glory see.

"Be still," so I can talk with you;  
My wonders to you I would tell;  
"Be still," so I can walk with you;  
Walk with Me and you journey well;

Take My strengthening hand,  
By your side let Me stand;  
Wait for Me; walk secure;  
"Be still"; your step is sure!

"Be still"; My will, then, you can know;  
Divine power can make you strong;  
"Be still"; deep joy I will bestow.

The "good success" for which you long  
Will quietly come to you,  
Work worthwhile you will do,  
As faithfully you plod;  
"Be still—know—I am God."

—J.K.P.

## *Wings For The Soul* Content

"Master, where shall I work today?"

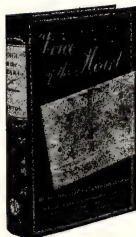
And my love flowed warm and free;  
And He pointed out a tiny plot,  
And He said: "Tend that for Me."

But I answered quickly: "Oh no, not there;  
Not any one could see  
No matter how well my task was done—  
Not that little place for me!"

And His voice, when He spoke, it was not stern,  
But He answered me tenderly:

"Disciple, search that heart of thine;  
Are you working for them, or for Me?  
Nazareth was just a little place,  
And so was Galilee."

—Unknown.



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## BOOK REVIEWS

*RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS, Matthew, Mark, Volume I, Luke, Volume II. Zondervan Publishing House.* \$4.95 per volume. Bishop J. C. Ryle, of Liverpool, England, was known as one of the outstanding preachers of the past century but most of all he is remembered for his monumental work entitled, "Expository Thoughts On The Gospels." Bishop Ryle wrote these volumes to "exalt the Lord Jesus Christ and make Him beautiful and glorious in the eyes of men and to promote the increase of repentance, faith and holiness upon the earth."

It is no exaggeration to say that this work is the "master work of the master workman." It shall abide among the noblest works of the noblest expositors of the Word of God. We commend Zondervan Publishing House for making this tremendously appealing and practical commentary again available to missionaries, Christian workers, Sunday School teachers and other lovers of the Word.

These volumes are rich, suggestive, and illuminating. They represent a tremendous amount of scholarly research. Bishop Ryle consulted from 40 to 70 different commentaries on each passage of the gospels and this set contains the best from this extensive research.

---

*"TOP O' THE WORLD," by Charlotte Kruger Bryant. Zondervan Publishing House.* \$2. A warmly spiritual story of the north country. Courtship that leads to a wedding in Alaska forms the basis for this novel, but the emphasis is upon the importance of having Christ as life's truest and greatest Friend.

---

*FAITH CAN MASTER FEAR, by Ernest Thomas. Fleming H. Revell Company.* \$2. From fear of man the author turns to faith in God and gives the Christian answer. The book endeavors to point out the available means to find release from fear. It lays no claim to originality but is rather the record of predominant fears which the Christian counselor meets in his ministry. Most of this book will prove beneficial, but there are sections which are inadequate. The chapter on "Fear Of Facing God" fails to present a balanced approach to the subject.

---

*THE WORLD LIVES ON, edited by Francis Brentane. Doubleday & Co.* \$3.95. Sixty-four selections from outstanding popular and classic fiction. Many of these selections have been published during the past 50 years while some are from the classics. They are drawn principally from American and British sources. The over all selections have been

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tailored to meet the highest standards in literary merit, entertainment value and underlying spiritual significance. While the various authors are renowned in the literary field, some of them are exceedingly limited in their theological apprehension. A book of this nature should be read with spiritual discrimination.

---

*COMMUNION MEDITATIONS, edited by Gaston Foote. Abingdon - Cokesbury Press.* \$2. Twenty-five brief preludes to the Lord's Supper. They have been prepared to make the communion service meaningful to pastor and people. They are of varied value. Some show excellent insight into the meaning of the essential act of worship of the Christian Church; others miss the mark. The busy pastor will find this little volume helpful provided he does not follow it slavishly.

---

*A HARMONY AND COMMENTARY ON THE LIFE OF ST. PAUL, by Frank J. Goodwin. Baker Book House.* \$2.50. In this harmony and commentary on the life of St. Paul we have a volume which does for the life of the apostle what a Harmony of the Gospels does for the life of Christ. This book is a valuable commentary, as well as a harmony. The Scriptural passages are accompanied by brief, but copious, notes and comments. It is helpfully divided into the 11 divisions in which the life of Paul naturally falls.

---

*THESE HARVEST YEARS, edited by Janet Baird. Doubleday & Co.* \$3.49. This volume is a guide for abundant living for a man or woman of 40 or over who wants to plan for a happy future at retirement age. It has been prepared by a panel of 12 experienced specialists in their fields. Inasmuch as a number of viewpoints are expressed in this volume, it will not be satisfactory to everyone, but it is recommended to all who are called upon to provide advice and helpful counsel to men and women over 40. It will be of especial value to physicians specializing in the field of geriatrics.

---

*FIRE UPON THE EARTH, by Norman F. Langford. Westminster Press.* \$2. Here is a study of how the church grew from a few disciples to

millions of adherents spread all over the world. It is especially written for senior-young people. It is enlivened by many attractive illustrations.

**THE GLORY OF CHRIST**, by John Owen. *Moody Press*. \$3. This is another valuable work in the Wycliffe Series. Owen is well known for his works on the Holy Spirit and a commentary on Hebrews. He is considered one of the greatest of the Puritan theologians. He was a strong champion of Calvinism. This volume deals with the person and work of Christ. It has a devotional value, as well as many theological treasures.

**THE OVERCOMER**, by Elsie Rae Nechant. *Christopher Publishing House*. \$2.50. The author has engaged in public work for a number of years and for the past ten years served as an ordained minister of The Mission House in San Diego, Calif. Her book is based on personal investigation in experience in assisting people in the adjustment of their problems and the rehabilitation of their lives. Portions of this book are at variance with accepted teachings of evangelical Christianity.

**THE UPPER ROOM IN GOD'S HOUSE**, by Paul S. Knight. *Christopher Publishing House*. \$3. A discussion of the Book of Revelation. The author uses his imagination freely and many times fails to restrain it with the result that his book lacks judiciousness of expression.

**PASSING THE LOVE OF WOMEN**, by Elizabeth Stroughton Griffiths. *Christopher Publishing House*. \$2.75. A modern American love story clearly delineated and forcibly portrayed by the author without descriptive details.

**THE BOOK OF LEVITICUS**, by Charles R. Erdman. *Fleming H. Revell Company*. \$2. In the skilled hands of Dr. Erdman, Leviticus becomes alive. The ancient sacrifice, the hallowed functions of the priest with many prophetic symbols of the Tabernacle are all clearly interpreted and analyzed. The reader will discover that the more he under-

stands about Leviticus the closer he is to the heart of the Christian Gospel.

**FINNEY LIVES ON**, by V. Raymond Edman. *Fleming H. Revell Company*. \$2.50. To help the reader gain great insight in the life and work of Finney, Dr. Edman presents this material in three sections; (1) the biographical study, (2) An exposition of the evangelistic methods developed by Finney, and (3) a segment of his message as it appears in his most important writings. All who are concerned with the souls of their fellowmen will be generously repaid by reading what Finney had to say about the pattern, the price and the perils of revival.

**THAT YE MAY BELIEVE**, by Peter H. Eldersveld. *Wm. B. Eerdmans Publishing Company*. \$2.50. A series of great messages on the Apostolic Creed by the radio voice of Christian Reformed Church. Dr. Eldersveld knows how to present spiritual truth in a way that really helps the average listener. His approach is consciously designed to convince the skeptic, touch the indifferent, and arrest the secular-minded in language that is persuasive yet fearless. These eighteen messages are pithy, pointed, and filled with well-integrated illustrations that clarify the great truths of the Gospel.

**THE INSPIRATION OF IDEALS**, by George W. Truett. *Wm. B. Eerdmans Publishing Co.* \$2.50. This volume consists of some of Dr. Truett's addresses delivered on special occasions during his eventful life. The ten addresses here are more or less typical of his whole ministry. Dr. Truett constantly held the Saviour before his audience as the one ideal and inspiration for every day and duty of life. These messages deal with timeless themes.



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# MISSIONARY WANT LIST FOR 1951-52

At its April Meeting the Board of World Missions approved the following list of new missionaries which the various missions requested:

## AFRICA

### Evangelistic

- Bibanga: 1 unit\* and 1 lady.
- Bulape: 2 units.
- Lubondai: 1 unit and 1 lady.
- Luebo: 3 units and 1 lady.
- Luluabourg: 1 unit.
- Mboi: 1 unit.
- Moma: 1 unit.
- Mutoto: 2 units and 1 lady.
- Kasha: 1 lady.
- New Stations: 2 units.

### Educational

- Bibanga: 1 unit.
- Kakinda: 2 units.
- Kasha: 1 unit.
- Luebo: 1 unit.
- Luluabourg: 1 unit.
- Mboi: 1 unit.
- Moma: 1 unit.
- Secondary Schools: 2 units.

### Medical

- Bulape: 1 doctor, 1 nurse.
- Lubondai: 1 nurse.
- Luebo: 1 nurse.
- Mutoto: 1 doctor, 1 nurse.
- 1 dentist.
- 1 leprologist.

### Industrial

- Bulape: 1 unit.
- Mutoto: unit.
- 1 business man.
- 1 matron-dietitian for Central School.
- 2 teachers for Central School.

## EAST BRAZIL

- 2 evangelistic couples, ordained for evangelistic work.
- 1 man for Director Physical Education.
- 2 ladies for school work in primary schools.
- 2 music teachers, 1 for pioneer and 1 for choir.
- 1 couple ordained for evangelistic work.
- 1 Director of Religious Education.
- 1 nurse (dietitian).

## NORTH BRAZIL

- 1 single lady for educational work.
- 2 educational couples for educational work.
- 5 couples for evangelistic work.
- 1 Sunday School Extension Worker or specialist in Religious Education.

## WEST BRAZIL

- 5 evangelistic couples.
- 1 single woman missionary with musical training.
- 1 woman missionary (with special pedagogical experience to do evangelistic and educational extension work in connection with the Bible School).

## JAPAN

- 1 specialist in men's education for Shikoku College for a period of one year.
- 1 couple for work among the Chinese as soon as possible.
- 1 music specialist to spend Sabbatical leave in Japan.
- 1 teacher for Kinjo College (man).
- 1 Home Economics teacher for Kinjo College.
- 1 educational man with specialty in theological training for the Seminary.
- 1 educational man, prepared to teach Latin and Greek at Men's College.
- 1 educational man to teach Bible, ordained for the Men's College.
- 1 educational man to teach Bible, ordained, for College.
- 2 English teachers for Kinjo, 1 teacher of high school subjects at Seiwa.
- 1 man or woman specialist in orphanage and children's work.
- 1 doctor.
- 1 nurse.

## MEXICO

- 4 evangelistic couples.
- 1 couple for teaching in the Bible School for Men in Coatepec.
- 1 nurse.
- 1 laboratory technician.

## PORTUGAL

- 1 missionary couple.
- 1 Director of Religious Education.

\*A unit may be either a single man or a couple.

The unsettled conditions in Korea and China made it necessary to postpone consideration of reinforcement needs for those fields. Anyone desiring specific information about these jobs on our mission fields may write to:

**REV. EUGENE DANIEL ... CANDIDATE SECRETARY**  
**BOARD OF WORLD MISSIONS**

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See Page 9 for Special Pre-Assembly Features Carolina Room

# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MAY 23, 1951

MAY 24 1951



THE FIRST PRESBYTERIAN CHURCH OF ORLANDO, FLA., is host to the 91st meeting of the General Assembly of the Presbyterian Church in the United States, June 7-13. The Rev. Marshall C. Dendy, D.D., is pastor of the Church. (See special section).

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Sir:

The Blue Book will be mailed to commissioners to the General Assembly about May 21. This has been made possible only through strenuous efforts to assemble material from various sources. It contains the docket of the General Assembly, reports of ad interim and permanent committees, reports of the General Council and all of the Executive Boards, overtures and Worship Services.

The Blue Book is placed in the hands of commissioners in advance of the meeting of the Assembly so that each one may be informed concerning the important matters which will be considered. It cannot be read with sufficient care on the train en route to Orlando, Fla. Every commissioner is requested to give adequate time to reading and studying the contents of the Blue Book.

E. C. SCOTT,  
 Stated Clerk

Atlanta, Ga.

Sir:

As a layman I hesitate to answer "Whither?" as asked by Dr. William Childs Robinson in your issue of April 25, 1951. It seems to me, however, that he has missed the whole point to the Cincinnati statement which he quotes as follows:

We share a common belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is proclaimed and His Kingdom is come on earth; in the Scriptures of the Old and New Testaments as disclosing the

## LETTERS

Word of God for men, from which new light is evermore breaking for us and for our world; and in the life everlasting.

The statement was designed, as I understand it, not as a new creed for our Church, for we have one which satisfies us, but as a statement of the great truths of our religion with which other churches can also agree.

Isn't it a hopeful sign that the emphasis is placed, not on our differences, which are many as you point out, but on our areas of agreement, which were much more numerous than many of us had supposed.

While the statement, of necessity, omits many Presbyterian beliefs and convictions, we do agree with each item as far as it goes. The emphasis on areas of agreement need not and will not weaken our belief in that portion of the truth which apparently has been revealed to our denomination alone.

As different members of one body we not only have different talents and different challenges but also different methods of governing ourselves and different revelations of scriptural instructions. The Cincinnati statement assures us again that, for all these differences, we are still one in Christ and His Church.

Should we not all rejoice that our God has chosen to reveal or disclose such a large portion of the truth in His Scriptures alike to such a large body of believers!

Should not the answer to "Whither?" be "Onward and Upward—Together?"

WILL MANN RICHARDSON

Tyler, Tex.

Sir:

Now that we are stressing evangelism more than ever in our Church it would be wise for our Church to set up a program that would encourage more of our ministers and young men entering the ministry to go into full-time evangelistic work. The following will show how badly such a program is needed.

For the past three years the Rev. Charles Solomon has conducted revival services at a new outpost church that was organized by our Reidsville Church. At the

EDITORIAL . . . . . 3

## THE TEN COMMANDMENTS

ACCORDING TO THE  
 SHORTER CATECHISM

DR. WILLIAM CHILDS

ROBINSON . . . . . 5

## SABBATH SCHOOL

LESSONS—JUNE 3

REV. J. KENTON

PARKER . . . . . 6

## YOUNG PEOPLE'S

DEPT.—JUNE 3

REV. W. G. FOSTER, D.D. . . . . 8

ASSEMBLY NEWS . . . . . 9

CHURCH NEWS . . . . . 12

LETTERS . . . . . 2

close of the last one in April twenty-four came into the church on profession of faith, many of them young married couples that will now establish Christian homes. And the total for the three revivals was 98 on profession of faith.

Mr. Solomon was pastor of a church in Fayetteville, N. C., and doing evangelistic work on a part-time basis. During the past two years in his revival services over 1,000 had come into the church on profession of faith and over 1,000 rededicated themselves to the Lord, some for full-time Christian service. He feels that the Lord is definitely calling him to full-time evangelistic work. This he has done under the following conditions:

There was no setup in the synod whereby he could be given a full-time or part-time salary to do evangelistic work, such as a pastor is given by a local church. He had to rent a home in Montreat for his family to live in, as no home was available as would be if he were a pastor.

While pastor of a church his church paid 8 percent and he paid 2 percent to the annuity fund. Now he has to pay the entire 10 percent. He has no allowance for automobile and traveling expenses which are more than for a pastor in a local church. Most of his revivals are in the rural churches and the free-will offerings which he is entirely dependent upon for all of his expenses

are not too large. You can see that he has made a personal sacrifice in giving up a church and going into full-time evangelistic work.

I am sure that this is not the desire of our Church and that we would like to set up an organization either in our synods or General Assembly to actually encourage men who have been given this gift to use it in bringing new life and blessings to our Church as a whole. Knowing your interest in evangelism I thought this would be of interest to you and others in our Church.

PAUL D. HASTINGS

Reidsville, N. C.

## EDITORIAL

### What Shall We Do With Chapter One Of The Confession Of Faith?

The departing from the first chapter of the "Standards" is the point of deviation from the "old paths." As long as paragraph two of chapter one of The Confession of Faith says "Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testaments, which are these (here follow the list of the 39 books of the Old Testament and the 27 books of the New Testament). All of which are given by inspiration of God, to be the rule of faith and life," then, *so long* must there be adherence to their contents.

Hence the centering of criticism and the minimizing of this great bulwark of "the faith."

The Higher Criticism has blazed the way, but has been followed by many men who have accepted their processes and have questioned in their own minds, and have caused others to question in their minds, the truthfulness and the certainty of the above statement.

So far as I know every one of our presbyteries causes ministers at their ordination, and those coming into the presbyteries from other presbyteries, to subscribe to the obligations required of ministers at their ordination. Yet, I have heard men say that they accept some of the Bible as the word of God, but reject other portions of it as having no vital relation to the content of the "actual word of God."

Then, within a few minutes I have seen them sign the "obligation," which reads I, \_\_\_\_\_, do sincerely receive and subscribe to the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto."

But what was in "the above obligation"? Here is part of it.

"(1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? (2) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative make known to your presbytery the change which has taken place in your views since the assumption of this ordination vow?"

Now, how can the two asseverations be reconciled? There is an edition of the Bible, which has many valuable features, but which negatives all of its values by the statement:

"Through skilled abridgement, it reduces by half the entire King James Version (including the Apocrypha which is missing in most Protestant Bibles) without changing its nature or spirit."

Who says that it is possible to "cut out" one-half of the text without changing "its nature or contents?" Jesus certainly did not hold this view, for he says emphatically: "till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Paul certainly does not. He declares: "All scrip-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 4, May 23, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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ture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." John is far from endorsing this theory, for he declares: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son."

Now, this is what Chapter One of The Confession of Faith says. What will we do with it? Is it in keeping with the theories of inspiration that are abroad in our Church?

If not, which should yield, the *Confession* or the *confessor*?

Is it not time for our Church to "take notice" of these contrary positions? —W.H.F.

## "But How Then?"

"The infallible rule of interpretation of Scripture is the Scripture itself." (*Confession of Faith*).

The above statement, a part of that marvelous document of the Westminster Assembly of three hundred years ago, goes on to say that Christians should let the Bible speak for itself, that where one isolated verse may be difficult to understand a fuller study of other passages will make the matter plain.

One of the chief points of divergence between evangelical Presbyterianism and the higher critical attitude to the Bible is right here. We Presbyterians, believing the Bible to be immediately inspired by God and by His singular care and providence kept pure in all ages, turn to its pages with confidence and speak from it with authority, because it is the word of God.

On the other hand, the higher critic, basing his acceptance on reason and logic, finds himself in a never-ending maze of speculation, deductions, equivocations and denials—not a very stable platform on which to stand or a convincing background from which to speak.

For those who are interested we would suggest a study of the Gospel of Matthew, noting the phrase, "that it might be fulfilled," or words of similar implication, as they occur again and again. Of course the higher critic immediately states that Matthew himself was mistaken, that he himself injected the idea of fulfilment to suit his own limited and prejudiced viewpoint. But such an attitude does violence to the entire basis of inspiration as well as to honest exegesis.

One of the most significant verses in Matthew is the 26th chapter and 54th verse, where our Lord asks: "*But how then shall the scriptures be fulfilled, that thus it must be?*" And then two verses later: "*But all this was done, that the scriptures of the prophets might be fulfilled.*"

The Berean Christians set us a good example when we are told that they: "*Searched the scriptures daily, whether those things were so.*"

Can we do less?

—L.N.B.

## "Be Ready Always To Give An Answer To Every Man That Asketh You

## A Reason For The Hope That Is In You"

How he will ultimately handle his problem we do not know but the Rev. W. Leigh Ribble, Rector of His Grace and Holy Trinity Episcopal Church in Richmond, Va., has taken a step which can well be emulated by other ministers.

Uneasy and disturbed because he felt that his parishioners were lacking both in Christian knowledge and convictions, Dr. Ribble sent out a questionnaire to the 550 communicants in his congregation, asking them a number of basic questions with reference to Christian faith and doctrine. 314 replied and in those answers there was revealed a number of startling things.

We do not purpose to deal critically with this situation because it can be duplicated in thousands of churches across America, and in our own Southern Presbyterian Church. Suffice to say that when men inside the Church deny or question the natural sinfulness of the human heart, the personality of God and the deity of Jesus Christ, it is high time that an inventory of preaching and teaching be taken and energetic steps outlined to change the situation. Dr. Ribble has had such a reaction and is planning his future sermons accordingly.

The tendency and the emphasis of recent years has been only too often to *misrepresent* Christianity. Christianity is faith in the *person* and *work* of Jesus Christ, the Son of God, and, as a corollary to that faith, it is a way of life. Unfortunately, too many men have looked upon Christianity simply as something to do. The resulting system of moral and social ethics, without the foundation of a life re-born—redeemed by Christ Himself—has tottered and collapsed as do all structures without foundation.

Time, reporting Dr. Ribble's adventure into realistic evaluation and remedying of the situation in his own Church, remarks: "Meanwhile, theological arguments have been breaking up parishioner's bridge and canasta games . . . and congregations have been running about a third larger than usual."

We would commend this return to doctrinal teaching and preaching with all our heart. Christians who have a reason in their hearts for the faith and the hope which is theirs should be the normal rather than the unusual. How often we hear: "I



think" so and so; or, "I do not believe that . . . " Here is illustrated the need for a faith and a reasoning based on authority—the authority of God's Word.

Dr. Ribble has started something which we hope will be followed by many others. Informed and in-

structed Christians, when such instruction is based primarily on the Scriptures, will honor the Church of which they are members and will be of inestimable worth to the society of which they are a part.

—L.N.B.

*Fifth in a Series*

# The Ten Commandments according to The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology  
Columbia Theological Seminary

Q. 52. *What are the reasons annexed to the second commandment?*

A. *The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*

If we agree with Luther that "the first precept requires that we acknowledge and worship one God, that is, that we trust and rest in Him alone, which indeed is the true faith, whereby we become the sons of God"; then the second commandment calls us to the means God has ordained to lead His people into that trust and confidence in Himself—and excludes those acts, modes, forms, images and pictures with which men have undertaken to embellish that worship.

"Idolatry came in at first for the want of good preaching. The people began to have golden images when they had wooden priests." —Fuller.

To the bare statement of the law the Bible adds three reasons to move our obedience. The first is God's sovereignty of kingship or lordship over us. We are not our own masters, but God's subjects. The great message of the Psalms is that the LORD reigneth, and the united voice of the New Testament is that Jesus Christ is ruling as Lord now. A score of times it presents Him sitting at the right hand of God, that is, clothed with all the power and authority of God. The King of kings and Lord of lords calls us not to will worship, but into the obedience of the Christian faith.

The second reason is His propriety in us, that is, that we are His own. We are His property and He has the exclusive right of possession. He owns us by

right of creation, and then He also owns us by right of redemption, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body." Because we belong to God let us inquire in His word to discover what worship he has ordained, rather than ape those who have set up elaborate forms which they think will please the senses of men.

The third is the zeal God has for His own worship. So intense was the Psalmist's concern for the sanctuary that he sang, "the zeal of thy house has eaten me up." John's Gospel finds in Christ purging of the temple an application of these words and an instance of the perfect zeal which the Son had to the Father's house and worship. The disregard of this commandment brings the punishment of God not only upon those who do so, but upon their children and their children's children. On the other hand the faithful worship of God in the ways of His own ordering brings blessings upon thousands, or upon thousands of generations. The zeal of John Knox and the Scottish covenanters is still blessing us, their spiritual heirs. And, as Alexander Henderson said when the Glasgow Assembly had finished deposing the bishops and archbishops and removing the dregs of popery from the Kirk of Scotland: "We have thrown down the walls of Jericho. Let him that rebuildeth beware the curse of Hiel the Bethelite."

The remarkable reception accorded Dr. Robinson's previous series, *The Summary Of The Christian Faith According To The Shorter Catechism*, now in its second printing, still brings comments such as these:

. . . juniors and intermediates in Sunday School "simply eat it up." —Dr. John F. Anderson, Tyler, Tex.

. . . using it with my Seniors in the Fellowship Hour. —Dr. T. P. Johnston, Dunedin, Fla.

. . . using it in my family devotions. —Dr. Charles Kraemer, Charlotte, N. C.

And from churches we hear that . . .

it was used in the Leadership Training School of Granville Presbytery for a course in My Christian Beliefs . . .

and several churches in Chattanooga, Tenn., are using it for their newly elected elders and deacons.

Now, this wide reception and enthusiastic approval prompts us to believe that you, too, will enjoy *The Summary Of The Christian Faith According To The Shorter Catechism*. See the other side of this section for a convenient order blank. Order enough to give a few to your friends. They'll appreciate it as thousands of others have.

## LESSON FOR JUNE 3

# The Restoration Of Jerusalem

Scripture: Ezra 1:5-6; Nehemiah 2-6; 8-

9. Devotional Reading: Ps. 126.

There is a striking difference between Psalms 137 and 126. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." Sin and captivity mean sorrow and sighing. When we are set free, we are full of joy. "They that sow in tears shall reap in joy." Judah had sown in tears; she was now reaping in joy. The captivity had cured them of one sin, idolatry. The restoration of Jerusalem, the building of the temple, and the wall, were momentous events in the history of Judah. Ezra and Nehemiah tell the story of what took place in this period of their history.

I would like to divide our lesson into three parts: (1) The Building of the Temple; (2) the Building of the Wall, and (3) The Great Revival under Nehemiah and Ezra.

## I. The Building of the Temple:

Ezra 1:5-6

Cyrus, a better ruler than most of these heathen monarchs, issued a decree in the first year of his reign not only permitting, but urging the Jews to return and build the House of the Lord. He also told those who remained in the land to help those whose spirit was to go back, with gifts of all kinds. The king himself brought out the vessels of the house of God and restored them to the Jews.

There was a considerable response to the decree and in chapter 2 we have a detailed account of the

ones who returned, and their total number, 42,360.

They set up the altar for sacrifices and laid the foundations of the temple with mingled feelings, some of the older ones weeping as they thought of the former house in all its glory and this much less pretentious building; others shouting for joy.

In chapter 4 we see the "adversaries" at work. There are always those who try to hinder the work of God. They offered to help and when this aid was refused, they weakened their hands, hired counsellors against them and wrote letters accusing them of planning to work harm and not pay tribute to the king. For a time the work was discontinued as a result of this letter. The prophets Haggai and Zachariah stirred up the people, and work was resumed, and another letter was written, this time by the governor, Tatnai, to Darius, asking him to search the records and see whether Cyrus really made the decree that the Jews claimed as authority for building the Temple. Search was made, the decree was found, and Darius commanded, "Let the work of this house of God alone," and also that help should be given to them in building. "And they builded and finished it."

Before we leave this section I would like to call attention to two very striking facts about Ezra.

The first is a statement which, it seems to me, sums up this man's character in a fine way. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." His work along these lines, his establishing of the canon of scripture up to that time, is one of the stupendous achievements of men.

The second thing which I wish to emphasize is his "prayer of confession," in chapter 9. This would be a model prayer for our whole nation at the present time, and especially for our leaders.

The moral and religious life of the American people has sunk to an "all-time low." Too much of our praying leaves out this vital part—confession of sin. We want God to bless us in our sins. We want His face to shine upon us while we are wallowing in the mire. We must confess, and forsake, if we are to receive His approval and blessing.

## II. Building the Wall:

Nehemiah 2-6.

Nehemiah was a patriot, a statesman, and a re-

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former. He loved his country as a loyal Jew; he was wise, honest, and unselfish as governor and leader, putting the interests of his country ahead of his own, and he energetically set about, with the help of Ezra, to reform the various abuses which had arisen. Our urgent need in the political world is for such men. It is often said that such a man could not be elected to office in our land. If this is true, then our system of free government is doomed. The weakness of democracy, or a republican form of government, is in the character of the voters.

He was cupbearer to King Artaxerxes. The king noticed the sadness of his countenance when he heard of the condition of the land of his fathers, and the holy city of Jerusalem, and asked Nehemiah the cause. It was a dangerous thing for anyone to have a "sad countenance" when in the presence of one of these capricious Eastern monarchs.

Nehemiah offered his prayer to God and then answered the king, telling him about the distressing news he had received. Would it not be a fine thing for us to pray before we answer the questions or requests of men? He was granted a "leave of absence" and took his journey to Jerusalem. The first step he took was to make a survey of the wall; then he began the work and finished it in 52 days.

He did this great work under tremendous difficulties. The enemies of the Jews were not idle, especially Sanballat, the Horonite, Tobiah, the servant, and Geshem, the Arabian. They tried every trick they knew to hinder the work; ridicule, and underhand and open opposition. The workers had to build with a weapon in one hand and a trowel in the other.

I wish to quote from the New Analytical Edition of the Bible, published by John A. Dickson Publishing Company:

"Satan is not greatly concerned about a dead or degenerate Church. It is the Church on the walls of Zion with sword and trowel, set for the upbuilding and defense of the kingdom of God that causes Satanic concern and stimulates active opposition. The Moabites, Ammonites, and Arabs might fight among themselves, but become united against Israel a common foe. The same is true of the forces of evil arrayed against the Church of Jesus Christ . . . The rearing and establishing of Zion in our own hearts is the believer's true defense. When he comes to realize that every attempt by a godless world will be made to break down his spiritual defenses, he will be careful to build more surely, leave no gaps, and like Nehemiah, while building he will make his prayer unto God."

Not only were there these outside enemies, but there were those within who discouraged, oppressed, mistreated, and cheated their fellow citizens. There were "grafters" in those days as well as in our day, who were trying to "feather their own nests." They were charging exorbitant interest. Nehemiah deals with them in his characteristic forthright manner,

## REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

**EACH SATURDAY NIGHT**  
**Pray For Revival**

demanding that this thing stop at once. His own example as governor was an example to the rest, and they followed his leadership. He not only paid his own expenses, but fed a host of the poor and unfortunate at his table.

Later on he had to deal no less strictly with those who had begun to desecrate the Sabbath law and the marriage laws. He was a great reformer as well as patriot and statesman. Would that we had some like him today!

### III. *The Great Revival*: 8-9

Reforms are good, but revivals are better. It takes more than just the reform of abuses; the spiritual life must be quickened, if there are to be permanent results. We need reforms in our country, but our most urgent need is for a real revival. Revivals always bring about genuine reforms, but reforms do not always end in revivals; reforms deal with the external, but revivals touch and change the inner and "hidden man of the heart."

This revival began with the study of "the book of the law." The Protestant Reformation began in the same way. Whenever people begin to hear the word of God there will be a revival. It is the Sword of the Spirit. In this case there seemed to be a unanimous desire to hear what God had to say. We may divide chapter eight by the word "all."

"All the people gathered themselves together as one man." If this were to happen in our country every church in the land would be overflowing. Sometimes we hear people say that there are too many churches. We do not have too many churches, but we do have too many people who never enter them.

"The ears of all the people were attentive unto the book of the law." How often our Saviour said, He that hath ears to hear, let him hear, and in the letters to the Seven Churches, this is the oft-repeated refrain.

"And when he opened it, all the people stood up." They had a deep reverence for "the book."

"And all the people answered, Amen, Amen." Here was their heart-felt response to the book.

"All the people wept." "All the people went their way," to rejoice and to obey.

## VESPER TOPICS FOR JUNE 3

*A Christian's Investment**Introduction*

When I was a small boy I remember a friend of mine who was asked to invest some money in Coca-Cola stock, but my friend was not interested because he had heard many people say that Coca-Cola would never sell because it was injurious. Probably many another person has failed to invest in a good thing simply because he did not recognize a good thing when he saw it. Today many people are not sure about what investments in the financial realm will turn out to be sound and enduring, but there is one cause in which we can invest our all with absolute assurance that it will turn out to be the soundest investment we have ever made. That is our investment in the Kingdom of God, and this program tonight is designed to make us realize that it is the best investment in the world, even though a great many people in the world do not think so enough to invest much time or talent in it.

*Scripture Lesson - Luke 19:11-26*

In the outline of the program in *Presbyterian Youth*, Luke 19:11-26, is cited as our Scripture lesson. You will recognize immediately that this is the parable about a nobleman who gave the ten pounds to the servants and told them to invest and use until he should return. Jesus gave this parable because He was approaching Jerusalem and as He did many people thought that the Kingdom was coming in the fullness of its power immediately. (V 11) This parable then describes for us the nature of the Kingdom and our responsibility for investment.

1. *The King of the Kingdom. V 12*

The parable centers in the nobleman who went into a far country to reserve for himself a kingdom and return. We immediately recognize that Christ is speaking of the Kingdom of God. Christ died upon the Cross of Calvary and rose from the dead to go into the far country at the right hand of God to remain there until all enemies have been put under foot and then He shall return as King of Kings and Lord of Lords. In that day all the Kingdoms of the world will have become the Kingdom of our Lord and His Christ. In that day all men shall finally recognize that only what they have invested in the Kingdom of God has endured.

2. *The Servants of the Kingdom. V 13*

In the parable, the servants are given pounds with which to carry on the work while the nobleman is gone. When you and I believe on the Lord Jesus

Christ, we are born from above by the Spirit of the Living God, and that Spirit gives us the gifts and capacities for serving the Lord and His Kingdom. You and I who have been born again are the only ones who really can invest our time and talents in the Kingdom of God, and that which we invest has been given us by grace of God in Christ.

3. *The Citizens in the Kingdom. V 14*

In the parable we read that the citizens hated the nobleman and refused to recognize his leadership. It is that way in our world today. The majority of the people in our world are not willing to have Christ as Lord and King and will not follow His way of living. Since they hate and reject Him, they will reject the servants of the Kingdom and question the value of the Kingdom. You and I must be willing to invest our all in the Kingdom, come what may, cost what it will. For it is certain that they who will live godly in Christ Jesus will suffer persecution from the citizens of the world.

4. *The Rewards in the Kingdom. V 15-24*

In the parable the nobleman returned in his own time and all those who had been faithful were rewarded, and those who had not been faithful lost even that which they had. In the fullness of God's own time, Christ shall return and every faithful servant shall receive his just reward, and every faithless, empty profession will be judged and condemned as fruitless. We are stewards in the gospel of the Kingdom. We must be faithful and one day give an answer for our stewardship.

**SUGGESTIONS**

As you follow through the suggested program outline in *Presbyterian Youth*, you will come to the Scripture lesson as the closing part of the discussion. Take time to study the parable to see in it an outline of Kingdom service in the light of Christ's first coming. His session was at the right hand of God, and His future coming in power and glory. It is within the framework and purpose of this outline of the career of Christ that we must serve.



# ASSEMBLY NEWS

## Orlando Churches Typify Presbyterian Growth In South

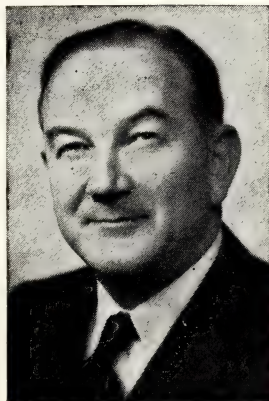
The General Assembly will find in its 1951 host a church which has contributed much to the work of the Assembly and this year celebrates its 75th anniversary amid signs of continued growth and service in the South.

The present beautiful stucco structure (*see cover*) reached its present proportions in 1914 after many years of expansion and remodeling. It is located at the corner of South Main Street and East Church Street with the church office located at 106 East Church Street. The Rev. Marshall C. Dendy, D.D., is pastor (*see cut*). The Rev. J. S. Garner is associate pastor (*see cut*).

Many of the other churches in Orlando which are serving as assistant host churches were chapels founded by the First Church.

In Northeast Orlando, the church began its first work. Completed in October, 1929, the Park Lake Presbyterian Church is 25 years old this year. Dr. Robert McCaslin is pastor of the church which now has a membership of more than 1,500 persons. During the past eight years more than 2,000 members have been received into the church. Dr. McCaslin came to the Park Lake Church in 1942 from the Second Presbyterian Church of Memphis, Tenn.

### *For The General Assembly—Anniversaries In Orlando*



Marshall C. Dendy, D.D.



J. S. Garner



Robert McCaslin, D.D.



Arthur W. Rideout

A 75th Anniversary

and

A 25th Anniversary

To celebrate its silver anniversary this year, the Park Lake Church is erecting an educational building. In 1948, a minister of education, the Rev. Arthur W. Rideout, was called to direct this expanding area of the church's activity.

Unique in many ways, the Park Lake Church has members from 41 states and many foreign countries. There are 19 members who are sons or daughters of ministers. The church has five candidates for the ministry and two members studying for full-time Christian work. It supports five missionaries, received 246 new members last year, maintains a growing outpost Sunday School and church services in Jamao, Fla., which may soon become a church.

Also unique in many ways among Orlando churches are the two churches served by the Rev. Hugh C. Hamilton. These churches, like the Park Lake Church, trace their parentage to the First Church. Grace Covenant Church was organized in 1947 in the southern section of Orlando, a mile from any other church. The Rev. Jack Powell was first pastor of this church and



**Hugh C. Hamilton**

was instrumental in organizing it. More recently, the Rev. Hugh C. Hamilton has served this church jointly with John Knox Presbyterian Church.

During the past year, a debt of \$6,000 has been paid off, with aid from the parent church. The church has planned the dedication of the new church sanctuary to coincide with the meeting of the General Assembly. On June 1, a full-time minister will serve this church which has a "bright future under the blessing of God." As it moves toward complete self-support (it has received help both from the First Church and the Home Mission Committee), Grace Covenant Church promises to be a spiritual force in Orlando.

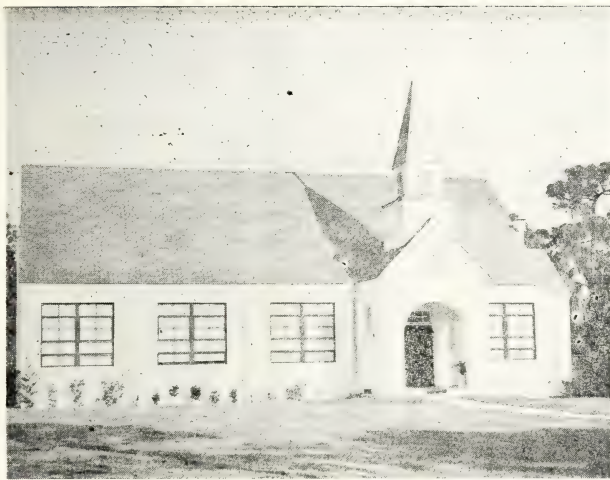
Into a newer section of Orlando, the First Church has also spread its wings and established John Knox Presbyterian Church. Begun as an outpost chapel, the church was organized in 1949 with 58 members. (Membership now exceeds 150). Mr. Hamilton will devote his full time to this church as regular pastor after the installation of a pastor in the Grace Covenant Church. At present, John Knox is conducting a \$25,000 building program to erect a Sunday School unit.

Calvary Presbyterian Church was organized in 1924 at the home of Mr. and Mrs. Ross Warner with 62 charter members. The church building was completed in 1925 at a cost of \$25,000. A Sunday School Annex was built in January, 1943, and a manse was purchased in 1942. The Rev. H. D. Gress is pastor. The church is located at the corner of West Colonial and Edgewater Drives.

Thus, the First Presbyterian Church of Orlando, Fla., has an inspiring history of mission work. To commissioners and other visitors to the General Assembly as it meets in this city, the First Church presents an example of Southern Presbyterianism at work.



**Grace Covenant Presbyterian Church**



John Knox Presbyterian Church

### **General Council Recommendations Include Increased Budget, Negro Work Support, New Five-Year Program**

ATLANTA, Ga. (PN)—The General Council of the Southern Presbyterian Church in a recent meeting approved a \$4,800,276 budget for the operation of the church agencies during the current church year, according to Dr. J. C. Patton.

The proposed budget represents a five per cent increase over last year's budget.

#### **Pre-Assembly Conference On Evangelism**

The principal speaker for the pre-Assembly Conference on Evangelism at Orlando, Fla., June 7, will be the Rev. Charles B. Templeton, according to an announcement by Dr. H. H. Thompson, Secretary of the Division of Evangelism of the Board of Church Extension.

The special conference is being held during the afternoon of the opening day of the General Assembly. "In addition to the message by Mr. Templeton," Dr. Thompson states, "others will speak briefly on various aspects of evangelism."

Mr. Templeton is a Canadian by birth and has done outstanding work as a minister in one of the leading Toronto churches. Previously a sports cartoonist for a large newspaper, he felt the call to the gospel ministry after his conversion.

The council will also call for a million dollar campaign to undergird Negro work throughout the south. The council said that "something should be done decisively and promptly in behalf of our work with the Negro population in the south."

Dr. James A. Jones, chairman of the program committee, said if the June Assembly approves the campaign, proceeds will be divided between local Negro church projects and Stillman College. If approved, the campaign will be conducted April 1, 1953, to March 31, 1954.

The council also recommended to the Assembly that the official church year be changed to conform to the regular calendar year, beginning January 1, 1954. In the past, the church has operated from April to April.

Dr. J. R. McCain was re-elected chairman of the Council for 1951-52. Every member canvass day will be held March 2, 1952.

The council will ask the Assembly to urge presbyteries' stewardship committees or councils to promote conferences on budgets, stewardship, and the every member canvass with pastors, sessions, diaconates, and finance or budget committees, in local churches, or groups of churches, to familiarize those responsible for these matters with methods and techniques.

Although attractive offers have come to him from large churches, he has dedicated himself to full-time evangelistic work. He has recently conducted a series of evangelistic services at the Fifth Avenue Presbyterian Church in New York City, and the pastor, Dr. John Sutherland Bonnell, speaks of him in the highest terms. At present, while pursuing study at Princeton Theological Seminary, he is serving as interim pastor of the First Presbyterian Church of Ewing, Trenton, N. J.

Every commissioner to the General Assembly is urged to arrive in Orlando in time to participate in this afternoon conference beginning at 2:30 o'clock in the First Presbyterian Church. Ministers and other church leaders within driving distance of Orlando are invited to share in this program.



A five year program, emphasizing evangelism and stewardship, was approved, in general, by the council. If approved by the Assembly, the project will follow the church's five year Program of Progress which ends March 31, 1952. The new operation would be known as "Our Presbyterian Program — To Know Christ and Make Him Known."

The Council recommended that the equalization fund be taken out of the budget and prorated among the budgets of the various agencies.

### ***St. John's Presbytery To Raise \$300,000 For Conference Site And Home Mission Extension***

St. Johns Presbytery approved at its April meeting in Daytona Beach, Fla., a campaign for \$300,000 for a conference site and home mission extension work.

The first \$85,000 is to go for the conference site and the next \$85,000 for home missions. Of the remaining sum, 60 per cent goes to home missions, 40 per cent to the conference site.

A committee was appointed with authority to employ a money raising organization to conduct the campaign.

The presbytery sent overtures to the General Assembly dealing with group insurance and requesting larger minimum pay for retired ministers.

Total contributions in the presbytery for the past church year were \$1,803,168. Total membership was 29,388 with 71 churches and 91 ministers. W. H. Kadel of Palma Ceia Presbyterian Church, Tampa, Fla., was elected moderator.

### ***Norfolk Presbytery Fears Expense Of Reorganization Curtailing Evangelism And Missionary Program Of Church***

Norfolk Presbytery, in its April meeting, over-tured the General Assembly as follows:

To instruct the General Council or to appoint an ad interim committee for a thorough study of the agencies of the church in view of the tremendous overhead incurred in the new organization during the past 18 months: expenses incurred in the Boards by expanding the sub-committees and the cry to set up Councils, not only in Boards, but in sub-committees: expenses also incurred in travel of representatives to inter-church agencies at home and abroad, all of which amounts to a tremendous inroad on the Benevolence Budget of the Church and therefore curtailing the Church's program in Evangelism and challenge in the Missionary program, and is beginning to cause general alarm on the congregational level.

The Rev. R. Allen Brown was elected moderator. The next meeting of the presbytery is expected to be held jointly with the U. S. A. New Castle Presbytery in Norfolk, Va., in October.

## **CHURCH NEWS**



PAUL B. FREELAND, SECRETARY, OVERSEAS RELIEF AND INTER-CHURCH AID, POINTS OUT THE PATH OF HIS TRIP TO THE NEAR EAST JUST PRIOR TO LEAVING THIS COUNTRY ON APRIL 28.



## **Freeland Attends**

### **Near East Conference**

NASHVILLE, Tenn. (PN)—Rev. Paul B. Freeland, Secretary of Overseas Relief and Inter-Church Aid, Board of World Missions, was one of six prominent American churchmen who attended the Conference on Refugees in the Near East in Beirut, Lebanon, May 1 to 8. The conference was under the joint sponsorship of the World Council of Churches (Department of Refugees and Inter-church Aid) and the International Missionary Council.

## **North Carolina's Dr. Sloop**

### **Mother Of The Year**

Dr. Mary T. Sloop, 77, founder of Crossnore School, Crossnore, N. C., a country doctor, a Presbyterian and grandmother of five grandchildren, has been named American Mother of the Year by the American Mothers Committee of the Golden Rule Foundation in New York City.

Dr. Sloop was born in Davidson, N. C., and began practicing medicine in Avery County, North Carolina, with her husband in 1911. Two of her children are also doctors in Crossnore. Feted in Asheville, N. C., and in New York, N. Y., Dr. Sloop will return to her Crossnore work in the near future.

## **Congo Missionary Dies**

### **On Way To See Doctor**

Miss Virginia Holaday, Southern Presbyterian missionary to the Belgian Congo, died of a heart attack May 8 in Chattanooga, Tenn., as she was boarding a plane for Nashville to see her physician.

She was born in Spotsylvania County, Va., Sept. 3, 1899. She went to the Belgian Congo in 1927 where she started the Central School for children of missionaries and was principal there for 11 years. In 1947, Miss Holladay was appointed to work with native girls at Bibanga, Belgian Congo.

Home for her regular furlough since June, 1950 Miss Holladay was scheduled to return to the Congo in June of this year.

She is survived by three sisters and one brother. They include Mrs. Percy Holladay, Mineral, Va.; Mrs. J. C. Edens, Orange, Va.; Mrs. A. C. Boand, Chicago, Ill.; Mrs. John M. Alexander, Atlanta, Ga.; and Mr. James M. Holladay, Mullins, S. C.

Funeral services were held May 10 at the old home, Prospect Hill, Va.

## **Mrs. Annie Randolph Vaughn Wilson**

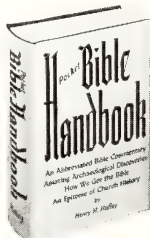
Mrs. Annie Randolph Vaughn Wilson, 80, former China missionary, died May 3 in Richmond, Va. She was a missionary to China from 1908 to 1941. Mrs. Wilson was the sister of Mrs. Ed Currie, China missionary now in Richmond, Va.

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## **Dudley New General Secretary Of Reorganized Synod Of N. C.**

Dr. Harold J. Dudley, former pastor of the First Presbyterian Church of Wilson, N. C. has been appointed general secretary of the Synod of North Carolina, according to an announcement from the new central offices of the synod in Raleigh, N. C.

The synod announced the complete reorganization of its work with Mr. Dudley as general secretary, stated clerk and treasurer. He succeeds the Rev. Charles M. Gibbs of Fayetteville, N. C., as stated clerk; Dr. Dan C. Caldwell of Greensboro, N. C., as director of Christian Education. Dr. Dudley serves as treasurer for Defense Service Council and Church Extension, also.

The synod will meet in its 138th session September 11 at Flora Macdonald College, Red Springs, N. C. The retiring moderator is the Rev. Marion S. Huske, minister of the First Presbyterian Church of Reidsville, N. C.

## **Presbyterian Preacher, Educator, Dies In Columbia, S. C.**

Dr. Samuel Craig Byrd, long-time Presbyterian preacher and educator died recently in Columbia,

S. C. He was president of Chicora College from 1915 until it closed in the early 30's. For the last two years, he had been supply pastor for several Presbyterian churches around Winnsboro and Columbia, S. C.

Dr. Byrd was associate professor of the Columbia Theological Seminary from 1898 until 1902. He was a former managing editor of the Presbyterian Quarterly and Religious Outlook in 1898 and 1899. He was chairman of the committee on Sabbath Observance of the General Assembly of the Southern Presbyterian Church.

Survivors include a son and a grandson.

### West Hanover Presbytery

Dr. Ben R. Lacy, president of Union Theological Seminary, was guest speaker on evangelism at a

recent meeting of West Hanover Presbytery in Amherst, Va. Dr. Lacy gave a report on the seminary to the presbytery.

Reports indicated an increase of 165 in church membership and an increase of \$5,800 in contributions to benevolences. The Rev. H. Edwin Pickard was chosen moderator-in-nomination for the July 17 meeting.

### Officers Elected By Andalusia Women

New officers have recently been elected by the Women of the Church of Andalusia Presbyterian Church according to an announcement by the church historian. They are: Mrs. Tom Little, president; Mrs. Max Milligan Jr., historian; continuing in office are Mrs. Ray Evans, vice president; Mrs. J. H. Johnston, secretary and Mrs. W. H. Albritton, treasurer.

## SEVENTH ANNUAL COMPETITIVE SCHOLARSHIP CONTEST — 1950-51

RANK	CLASS	VALUE	NAME	ADDRESS
1	4-yr.	\$2000	Stephen Rush Salmon	Mount Pleasant, Tex.
2	4-yr.	1600	Mary Gertrude Rodriguez	Monroe, La.
3	4-yr.	1200	Robert Edwin Pate	Paducah, Ky.
4	4-yr.	1000	Patricia Hale	Staunton, Va.
5	1-yr.	500	Robert Alexander Power	Sardis, Miss.
6	1-yr.	400	Dorothy Eleanor Briggs	Beaumont, Tex.
7	1-yr.	300	Mary Katherine Bird	Strasburg, Va.
8	1-yr.	300	Vera Elizabeth Watson	Marks, Miss.
9	1-yr.	300	Margaret Williamson	Monticello, Ark.
10	1-yr.	200	Harry Sharp Hassall	Nashville, Tenn.
11	1-yr.	200	Julius Wamyss Melton, Jr.	Clinton, Miss.
12	1-yr.	200	Elizabeth Humme Robinson	Herndon, Va.
13	1-yr.	100	Virginia Anne Hicks	San Antonio, Tex.
14	1-yr.	100	Mary Rice Whiting	Camden, S. C.
15	1-yr.	100	Denison Mowbray Allan	Hampden-Sydney, Va.
16	1-yr.	100	Billie Josephine O'Bryan	Belton, S. C.
17	1-yr.	100	Dunbar Hunt Ogden, III	Staunton, Va.
18	1-yr.	100	Elizabeth Rogers McPheeters	Greensboro, N. C.
19	1-yr.	100	Nancy B. Adams	Kosciusko, Miss.
20	1-yr.	100	Elizabeth Ann Jacks	Decatur, Ga.

## HONORABLE MENTION

21	Polly Ann Baber	Gallatin, Tenn.
22	Elizabeth Ann Osburn	Orlando, Fla.
23	Nancy Ruth Roark	Franklin, Ky.
24	Spence McFall Armstrong	Columbia, Tenn.
24	Roy Rochester Craig, Jr.	Idabel, Okla.
26	Dorothy Grace Whitner	Atlanta, Ga.
27	Bettie Hawes Knox	Frankfort, Ky.
28	Patty Elizabeth Hamilton	Orlando, Fla.
29	Martha Dyess McIlhany	Louisville, Ky.
30	Betty Spady Nottingham	Cape Charles, Va.

## ***East Mississippi Women***

### ***Hear Richards, Crawford***

The 44th annual meeting of East Mississippi Presbyterial was held in the First Presbyterian Church of Corinth April 16, 17 with the president, Mrs. J. E. Haney of Ripley, presiding. There were 160 delegates and visitors in attendance.

Dr. J. McDowell Richards, president of Columbia Theological Seminary, Decatur, Georgia, conducted a Bible Hour each day and preached the sermon Monday evening. Communion service was held with the Rev. Sam Milton of West Point presiding.

Featured speakers were Miss Mary Crawford, missionary to the Belgian Congo, and Mrs. Everade Jones, president of the Mississippi Synodical.

Mrs. A. P. Miller of Columbus was elected president. The 1952 meeting will be held in Amory.

### ***Watson Called To Okolona***

The Rev. Paul M. Watson, pastor of the Presbyterian Church of Marks, Miss., for 18 years and former moderator of the Synod of Mississippi, has accepted a call to the pastorate of the Okolona church and is expected to begin his work June 1.

Dr. Watson is a graduate of Southwestern and the Presbyterian Theological Seminary of Louisville, Ky. In 1943 he received the honorary degree of Doctor of Divinity from Southwestern.

### ***Women Of The Church, Mississippi Presbytery, Hold 45th Annual Meeting***

The 45th annual meeting of the Women of the Church of Mississippi Presbytery was held in Magnolia, Miss., April 24-25 with Miss Decima Rea of Wesson, Miss., presiding.

Dr. J. MacDowell Richards of Decatur, Ga., president of Columbia Theological Seminary, was speaker for morning and evening meetings. Miss Mary Crawford, missionary to Africa, gave talks on Africa and the Belgian Congo this year's Birthday Gift objective.

Other speakers include the Rev. Sam C. Patterson, president of French Camp Academy; the Rev. W. C. Sistar, superintendent of Palmer Orphanage, Mr. George Mullendore, Mr. J. B. Lesley, president of Chamberlin-Hunt Academy; Mrs. Paul Griffin, Mrs. Robert Wilson, Mrs. I. N. Baker, and Mrs. C. C. Alford.

New officers were selected and installed.

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### ***The Vacation Fund—Another Request For Your Help***

As the vacation season approaches rapidly, the Vacation Fund for ministers of our Church becomes increasingly important in our thinking. As Chairman of its Board of Managers it is my privilege to appeal once more for a generous support of it on the part of those loyal friends and members of our Church who through the years by their generous voluntary giving to the Fund have made it possible. Through the thirty-eight years which it has been in operation the Vacation Fund has enabled hundreds of our ministers to turn aside for a while and rest their tired bodies and over-taxed spirits at the conference centers of our Church and then return to their congregations refreshed for the better making of the longer spiritual journey.

During the approaching summer there will be a special need of assisting many of the pastors of our Church by partially underwriting the expenses of a week or more for them at Massanetta Springs, Montreat, or Mo-Ranch. The tensions of life are great, the burdens of our ministers are unusually heavy, and the strain upon their spirits of trying to mediate truth and mercy and comfort to those of their congregations caught up in the vortex of the troubles of our time keep many near the breaking point. They need restoration and enrichment which a vacation at one of the spiritual retreats of our Church can bring them. Those who have not remembered to send a contribution to this good cause and who are in a position to do so are urged to forward such. Checks should be made payable to Mrs. Ira D. Holt, Treasurer, Vacation Fund, and mailed to her at Montreat, N. C. Those invited to be beneficiaries of your gift will be chosen carefully and they and the Board of Managers will be exceedingly grateful for your assistance.

WADE H. BOGGS, Chairman,  
Board of Managers,  
Vacation Fund for Ministers,  
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### World Missions Receipts

Apr. 1, 1950, to May 1, 1950	\$71,540.39
Apr. 1, 1951, to May 1, 1951	88,894.14
Gain	\$17,353.75
<i>Program Of Progress</i>	
<i>Net Receipts</i>	
Apr. 1, 1950, to May 1, 1950	\$64,256.11
Apr. 1, 1951, to May 1, 1951	18,265.06
Loss	\$45,991.05

### MEMORIAL TO C. B. BRUTON

Columbus Bruton was born June 7, 1890, and moved from Concord to the Royal Oaks community, Kannapolis, N. C., in 1937. He died January 14, 1951. When the Royal Oaks Presbyterian Church was organized, he moved his letter from the Kerr Street Methodist Church in Concord and became one of its charter members and was elected and ordained as one of its first three ruling elders. Being ill for a long period of 18 months or more, he never complained but bore his sufferings with patient resignation to the will of God, while his faithful and devoted wife, with Christian fortitude, nursed him carefully, tenderly and lovingly. Before her marriage, she was Miss Lettie Little, of Concord.

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MAY 31 1951

MAY 30, 1951

## *As The General Assembly Meets...*

Lord, Jesus, we come to Thee now as little children . . . we are haunted by memories of duties unperformed, promptings disobeyed and beckonings ignored . . . we . . . are tired of failure . . . history and experience have given us so many evidences of Thy guidance to nations and to individuals that we should not doubt Thy power or Thy willingness to direct us . . .

If Thou art drawing close to us now, come nearer still, till selfishness is burned out . . . may we not make it more difficult for Thee to guide us but be willing to be led of Thee . . .

Give us the long view of our work . . . Help us to see that it is better to fail in a cause that will ultimately succeed than to succeed in a cause that will ultimately fail . . .

May Thy will be done here, and may Thy program be carried out above party and personality, beyond time and circumstance . . . remove from us the sophistication of our age and the skepticism that has come like frost, to blight our faith and to make it weak . . .

We pray for a return to . . . simple faith, that old-fashioned trust in God . . . most of us know perfectly well what we ought to do; our trouble is that we do not want to do it . . .

Wilt Thou reach down and change the gears within us that we may go forward with Thee . . .

So bless us, each one, not according to our deserving, but according to the riches of Christ our Lord . . .

May we be willing to stop our feverish activities and listen to what Thou hast to say . . .

. . . in Jesus' name, Amen.

*taken from the prayers of Peter Marshall.*

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Why Nations Die

The facts of history are interesting and instructive. We do well to learn these facts.

The meanings, or the lessons, of history are far more important.

One great fact stares us in the face as we read history; *nations die*.

Like the fifth chapter of Genesis, and its solemn list of the men who died, we could say of nations that they are born, they grow, they die.

But why? Why do nations die? That is the question which deeply concerns all of us who love our nation.

"All the nations that forget God." The first step toward the grave is forgetfulness of God. When a nation forgets all of God's benefits and warnings; when a nation forgets to worship and obey the God who rules, controls and blesses, then it starts on the road toward death.

"Iniquity has been our ruin." This is the sad refrain that rises like a dirge from the graves of dead nations. When a nation forgets God it immediately begins to indulge in all other forms of sin. "The wages of sin is death." This is just as true of a nation as of a person.

"Woe to them that are at ease in Zion." The third step is to *not care*, to be satisfied to go on as we are going; to be so unconcerned and indifferent that nothing can arouse us from our lethargy; to be too self-satisfied or stubborn to *turn from our sins*.

America has taken the first two steps. We have forgotten God. Our sins are the biggest thing about our big country. They mount up to heaven; they smell of the fumes of hell.

Are we in the last stage? Will nothing make us turn? "Turn ye, turn ye, for why will ye die?"

—J.K.P.

## The Way Out

America is in a tight spot. Not because of geographical location, for that is especially fortunate. Not because of a deficiency of national resources, for they are not surpassed in the world. Not because of a lack of technical know-how, for we have that to a remarkable degree. America is in a tight spot because we lack spiritual and moral leadership.

Judah, in the time of King Hezekiah, also found herself in serious trouble. Sennacherib invaded

## EDITORIAL

WHY NATIONS DIE . . . . .	2
THE WAY OUT . . . . .	2
WILFUL BREAKING OF THE SABBATH IS NOT GRACE BUT DISGRACE . . . . .	3
PRECIOUS BLOOD . . . . .	4
IT'S IN THE WORKS . . . . .	4
WHILE MEN SLEPT . . . . .	5
THE JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY . . . . .	5

## ARTICLES

RANDOM SHOTS . . . . .	6
L. A. BECKMAN, JR.	
THE CHIEF ATTRIBUTE OF GOD WILLIAM MEGGINSON . . . . .	7

## DEPARTMENTS

SABBATH SCH. LESSONS — JUNE 10 REV. J. KENTON PARKER . . . . .	8
YOUNG PEOPLE'S DEPT. — JUNE 10 REV. W. G. FOSTER, D.D. . . . .	10
BOOK REVIEWS . . . . .	12
WOMEN'S WORK . . . . .	14

Judah and captured a number of towns. Then he threatened Jerusalem itself and with every prospect of taking the city.

But, Sennacherib reckoned without God. He defied Him. On the other hand Hezekiah, "went into the house of the Lord," and at the same time sent for Isaiah for the help he knew he could bring from God Himself. And God heard and answered and delivered Jerusalem.

Later Hezekiah received another ultimatum from Sennacherib, this time in the form of a letter. Again he "went up into the house of the Lord, and spread it before the Lord," and God heard his prayers and delivered Jerusalem and Judah was spared.

God has not changed. He is still the sovereign and all-powerful God. He is waiting for men and for nations to come to Him in repentance and in faith. The dilemma of America today is because of our personal and our national sins. We have the leadership we deserve. But, if Christians will but humble themselves and pray and confess their sins and the sins of the nation God will yet hear and deliver.

—L.N.B.

## Wilful Breaking Of The Sabbath Is Not Grace But Disgrace

God has ordained certain fundamental principles for man's good, and, woe to that man or that nation which would change these principles. In the economy of God and for man's benefit He set aside one day in seven as a holy day, dedicated to Him and in which man's body, soul and spirit may be restored.

Even the non-Christian recognizes the need for *physical* rest and refreshment. After the revolution the French decided that one day in ten would be better as a day of rest than one in seven. *Chaos* resulted and the principle of one day in seven for recreation was established.

After the Communists came in control in Russia they also tried to eliminate the principle of one day of rest in seven and again *chaos* resulted so they recognized the need for one day in seven for change of occupation, but staggered the process, so that workmen might rest, but at the same time this seven-day period is different for different workmen. Even there industrial *inefficiency* is notorious.

The European Sabbath is a recognition of man's *physical* need for rest and recreation but instead of being a *holy* day it is simply a *holiday*. This same attitude to the Sabbath has gained great headway in America so that in most communities commercialized sports and amusements, parties, picnics, conventions, labor meetings, etc., are an accepted way of spending the Lord's Day.

It is not to be expected that those who are not Christians should keep or be concerned about keeping one day as holy unto the Lord. But, it is certainly both the duty and the privilege of those who have the name Christian to recognize the great God-ordained principle that one day in seven is a *holy* day, a day for physical rest and for spiritual refreshment and exercise.

This editorial is therefore directed to all Christians, that we all may consider the origin and the implication of the Lord's Day. We realize in the very beginning that there are those who would quibble about even the name given to this day. We do not care what one may choose to call it: Sunday, the Sabbath, the Lord's Day, the first day of the week, or any other term supported by the Bible.

First of all, let us clear our minds of the superficial statement that the Sabbath is a Jewish day, a day established by the law and having nothing to do with Christians who live in this day of grace.

God ordained one day in seven as a holy day and a day of rest when He had completed the creation of this world. We are told of *three* things that God did when He established the Sabbath. He *rested* on the seventh day (Gen. 2:2), He *blessed* it (Gen. 2:3), and He *sanctified* that day (Gen. 2:3), while in Exodus 20:11 this same thought is given when we are told that He *hallowed* the seventh day.

To the Jews, under the law, were given very specific instructions with reference to the Sabbath. Obviously many of these instructions do not apply either to the Church or to individuals. But, the *principle* of the Sabbath, a day set apart, a day blessed, a day made holy, a day for physical, mental and spiritual rest and refreshment is just as important and just as binding as ever.

It makes us weary to hear the statement: "We are under grace, not under the law, and the Sabbath has no restraints and no obligations for us." We find clear-cut "thou shalt nots" against murder and adultery and stealing and back-biting and covetousness in the law. Are not these principles binding on us who live under grace today? Just as breaking of these *laws* will surely bring penalties to our

The Southern Presbyterian Journal, a *Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints*, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 5, May 30, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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souls, so too the breaking of the Sabbath has its sure penalties too.

But, Sabbath observance is not merely a series of don'ts," although these have their definite part. There is so *much* of a positive nature in keeping God's Day. Attendance at the Church School and at the church services. Study and meditation of God's Word. Visiting those who need encouragement and inspiration. We know of the blessings brought to entire families by getting together and playing Bible games. (We suggest the splendid books, "Know Your Bible," "Go Until You Guess," and "Bible Sayings," by Amos R. Wells. The individual who uses these books—and they are fascinating games—will have a knowledge of the Bible which is comprehensive in the extreme).

Not only does the keeping of the Lord's Day, as a day set apart for spiritual and physical refreshment, bring a definite blessing on the individual and the family, it also brings a peculiar blessing on a community and a nation. We believe this is because it is a part of divine economy, which God has ordained and which therefore brings with it God's own special blessings.

It is too easy to assume a lax and indifferent attitude to Sabbath observance. Also, in our complex living today there are problems involved in keeping

necessary communications open, feeding those who live in apartments without cooking facilities, etc. Our appeal is only that Christians shall recognize the definite and peculiar claims of God's Day, seeking and receiving the physical, mental and spiritual refreshment without which the body weakens, the mind becomes dull and the spirit shrivels.

Murder, adultery and stealing are still sin. To abstain from these has nothing whatsoever to do with salvation; nor does Sabbath observance give one eternal life. But, enjoying God's Day as a separated and dedicated day does bring special blessings.

If thou

*"Turn away thy foot from the sabbath day, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,"*

What happens?

*"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."*  
—L.N.B.

## "Precious Blood"

I think we ought to understand this phrase better today than ever before in our history. Our wounded men on the battlefield, and our dying patients in our hospitals are calling for blood—precious blood—that will save their lives. We have our "blood-banks" where the precious life-giving blood is kept for emergencies. Appeals go forth every day on the air for blood donors who are willing to share their life with others.

Blood has always been precious in the eyes of God. When men were granted permission to eat flesh God warned them not to eat the blood, for the blood was the life of the animal. When a man killed another his blood was required. A whole land could be contaminated by blood. The blood was the part of sacrifice which was taken into the holy place and sprinkled on the altar, and without the shedding of blood there was no remission of sins.

But the most precious thing in all the world is the shed blood of the Lord Jesus Christ, His life given for the sins of the world.

See, from His head, His hands, His feet,

Sorrow and love flow mingled down;

Did e'er such love and sorrow meet,

Or thorns compose so rich a crown?

Woe to those who count the blood of the everlasting covenant an unholy, or unnecessary thing!  
Woe to those who desire a bloodless salvation!

—J.K.P.

## It's In The Works

In a number of states and among some members of Congress there are being formulated plans to establish a national lottery and to make gambling legal and "controlled."

The recent official report on gambling in Great Britain came as a profound shock to Christians in America. According to this report *three-fourths* of the people in England over the age of 16 indulge in gambling. There gambling is legalized.

Two years ago an American evangelist returned from six months in England and made this observation: "Gambling is the national sin of England and is eating into the entire spiritual fiber of the nation."

It will pay Christians to watch every effort to legalize gambling in America. Plausible excuses will be made. "It will eliminate the racketeer and the gangster." "It will clean up our political dishonesty." "It will bring great revenue into the government," etc.

Do not be fooled for one minute. Gambling has proven a curse to peoples and to nations. Do not legalize one of Satan's most effective avenues of destroying economic, emotional and spiritual stability!  
—L.N.B.

## Recommend The Journal to Friends

THE SOUTHERN PRESBYTERIAN JOURNAL



## While Men Slept

Many of us waked up with a start when the Kefauver Committee unearthed the calculated and concerted efforts in many quarters to teach young people in our high schools the narcotic habit. And yet, we felt this was something very unusual, something far away, which, deplorable as it might be, really could not affect us or our own loved ones.

For those who would be informed, we would recommend the June issue of *The Woman's Home Companion*, on the "Sale of Narcotics to Children." This is one of the most startling exposes we have ever read. It is not a generalized opinion but the writer talked with young people, visited them in the Federal Hospital where they are trying to rehabilitate them and also talked with some dope peddlers themselves.

Having seen much narcotic addiction in China and also in this country, we are prepared to say that it is the worst type of slavery with which we are acquainted. That men should deliberately furnish heroin and other narcotics to children to "hook" them and thereby increase their own financial profits seems unthinkable. And yet, such is the case and it has mushroomed throughout the nation in the past two years. The narcotic peddlers cynically state that each new addict brings in five other new ones and this is proven by statistics. At present about \$100,000 per day is being spent by young people throughout America for narcotics.

What is the solution? Recognizing the place of Christ and His gospel and the Christian home as the ultimate solution we have to face the fact that the narcotics ring is one of the most active and also the most hellish in America. How shall we deal with these men?

Kidnapping was prevalent a few years ago. The death penalty for kidnapping stopped it almost overnight. The Mann Act has helped in decreasing the exploiting of prostitutes and also in formerly widespread practices with reference to sex immorality. What do the dope peddlers fear? Certainly not the now usually meted out sentence of eighteen months. Make the sentence suitable to the crime, particularly with reference to selling to young people, and dope peddling will stop almost immediately.

Some years ago a narcotics ring was active in Memphis, Tenn. The judge was handing out sentences of eighteen months to convicted peddlers and they laughingly said they could serve such sentences "standing on their heads." But, that judge was replaced by the late J. Will Ross. He immediately started sentencing dope violators to from ten to seventeen years in prison. These social vultures left Memphis for more favorable climates.

We would suggest that Christian citizens find out just what is taking place in their own communities. The addict will stop at nothing. Neither will the dope peddler. We have had the latter bring a patient into the office in the last stages of tuber-

culosis, claiming he was enroute to his home in a distant state and had to have a narcotic for temporary relief. And we have known these people to take this poor dying man from doctor's office to doctor's office to secure additional prescriptions, then selling the medicine for 1,000 or 5,000 percent profit. We have had druggists call us to check on whether we had phoned in asking them to fill what proved to be forged narcotics prescriptions.

This is something which can well reach into any unsuspecting and unprepared home. If you, as a Christian citizen, are sufficiently aroused you will find that your local law enforcement agencies will begin to put teeth into enforcement. Or, if they are already bought off, this too will become evident and you can elect men who do respect the law.

—L.N.B.

## The Japan International Christian University

In our issue of May 16 we carried a letter signed by a group of our Japan missionaries stating their support of the proposed Japan International Christian University. We noted with considerable interest that with the exception of one individual, all of these are young people, most of whom have arrived on the field within the past year.

This Journal has received numerous inquiries as to why no editorial comment was made on this letter. We would refer our readers to our issue of February 7 in which this entire question was discussed in detail.

We sympathize with these young people in their position. We also believe some of them, with longer experience, may change. However, we feel that the Board of World Missions, charged with the entire foreign mission program of our Church and with the use of the funds designated for that purpose, not only has been wise in declining active participation in this proposed university because of inadequate doctrinal guarantees but also because the large sums of money which would be required can best be spent in fields which offer a greater hope of advancing God's Kingdom.

To us the unanswerable argument is this: Our Church is not yet meeting its educational and evangelistic obligations in Japan. Why add something of questionable value which will at the same time add greatly to our financial burdens?

We think it is unfortunate that some are making of this project almost a fetish, implying that unless we join in this particular undertaking we are lacking in the spirit of Christian co-operation. The record of our Church and of our Board of World Missions is clear in this matter. But, we cannot be expected to enter into every co-operative project which comes along without at the same time judging its relative value to the work as a whole.

—H.B.D.

# Random Shots

By L. A. Beckman, Jr.

I have read with interest the article in *The Presbyterian Outlook*, April 23, entitled, "Women as Elders and Deacons," by Dr. Thomas A. Fitzgerald.

I take second place to none in gratefulness for the service rendered in and through the Church by the women, and therefore I hope that I will not be misunderstood if I take a few random shots at the article mentioned above.

The author begins his article thus: "The recent appointment of Mrs. Anna Lederer Rosenberg to the high post of Assistant Secretary of Defense causes some of us in the church to wonder again why certain denominations in the Christian church are so reluctant to take advantage of the ability of their women members by putting them on official boards."

May I ask, is the church supposed to ape the state? Why bring together, as being on the same level, the U. S. government and the church? The former is a human organization, while the latter is a divine institution. There is only one point of similarity, and that is, both are made up of human beings. But nowhere has Christ told His church to copy the state.

The author also says: "And where is statesmanship needed more than in the Christian Church?"

That is easy to answer. Statesmanship is needed in the state more than in the Christian church. My dictionary defines statesmanship thus: "The qualifications, duties, or employments of a statesman."

Well now, what is a statesman? The same dictionary says: "A man versed in public affairs; one eminent for political abilities; one occupied with the affairs of government." Notice, it says "a man." Notice also, no church functions mentioned at all. Will the National Council of the Churches of Christ in the U. S. A. please take notice. On the

ELLISVILLE, Miss.

basis of the above definitions, the Church does not need statesmanship at all, but it can take on some more Christlikeness.

The author continues, saying: "The men on that side of the argument (those opposing women elders) are obliged to go to Paul for their support, for they cannot find any for such a stand in anything Jesus is reported ever to have said."

Well, I would say that neither can those in favor of it, the author and those on his side of the argument, go to "anything Jesus is reputed ever to have said." It is noticeable that the author does not quote from Jesus.

Why were there not three or six women among the 12 apostles? We are told: "They (women) followed Him in Galilee and ministered unto Him." But He did not make them apostles or elders. When He guided His Church in the election of the first deacons, why didn't He direct them to elect some women?

Again, the author says: "Mrs. Rosenberg would be entirely ineligible for election to many a session, diaconate, or church board of trustees simply because of her sex."

Surely this is no disgrace. Surely this does not discredit them. Is it not a fact that many good men, on account of their sex, cannot be members of the Women of the Church?

In his concluding statements the author says that he sees no reason why women should not be elders and deacons, and he asks this question: "How long will this situation continue in the church?"

How long? Well, I would say, until men could be women of the church. Or, until a woman could be the "husband of one wife." See I Timothy 3:2, 12, and Titus 1:6 speaking of the qualifications of elders and deacons.

My wife says that she has not the slightest desire to be an elder or a deacon, and so I close thus: may God's richest blessings rest upon our wonderful women in the worthy work they are perennially performing in the Church for their Matchless Master is my prayer.

*"Be ye holy, for I the Lord thy God am holy."*

God  
of

## Attribute

## Chief

By Rev. William Megginson

STAUNTON, Va.

## The

I am assuming that there is nothing improper about comparing the attributes of God. My dictionary says an attribute is "that which is attributed—a characteristic." After years of study and thought, I have come to the conclusion that the chief attribute of God is His holiness. I do not believe that this is sufficiently appreciated or grasped by a great many of God's people. We speak of little sins and big sins. In olden times sins were divided into "venal and mortal." All sin, big or little is against God. There is no such thing as parallel sin—all is perpendicular. "When ye so sin against the brethren, ye sin against Christ." All sin, large or small is a stroke against the holiness of God.

The first time we find the word "holy" in the Bible, is when God said unto Moses, "The ground upon which thou standest, is holy ground." (Ex. 3:5.) That was when Moses stood before the burning bush and God was calling him to deliver the Israelites from Egyptian bondage. The ground became holy because God was near. The word "holiness" is ascribed to God seven times in the Psalms. God declares Himself to be holy in Lev. 19:2: "Ye shall be holy, for I am holy." Holiness means *highest spiritual purity*. For that reason, God cannot treat with sin—that is, condone it. He gave His beloved Son that it might be put away from His sight.

When the ark was constructed, there were rings placed at each of the four corners, through which rods were run, in order that it might be borne without hands touching it. After the temple was built, God said to the Levites, "Put the holy ark in the house . . . which Solomon hath built." The ark was holy because it was the visible symbol of the presence of God. It was placed in the holy of holies, where the high priest was allowed to enter only once a year, and that was after he had been clad in pure linen and made atonement for himself by the sprinkling of blood.

In His High Priestly prayer (John 17:11) Jesus calls God "Holy Father."

In Rev. 4:8 it is said that the four "living creatures" or "beasts" as they are also called, "Rest not day and night, saying Holy, Holy, Holy, Lord God Almighty."

What effect should an appreciation of the holiness of God have upon us? Turn to the sixth chapter of Isaiah (Vss. 1-5). After the appearing of the seraphim the shaking of the door posts of the temple and the seraphim calling "one to another and said, Holy, holy, holy is Jehovah of hosts" (ASV), Isaiah cried "Woe is me, for I am undone; because I am a man of unclean lips," etc. In other words when He realized the glory and holiness of God, He also realized his own littleness and sinfulness.

Jesus was God. In the Hebrews (7:26), it is said of Jesus that He "was holy, harmless, undefiled and separate from sinners." His holiness rendered Him fit to stand in the stead of sinners and atone for their sins. His holiness or righteousness is accredited to us and we are accounted as though we had never sinned. His holiness is imputed to us in our justification. This, the law could never do and does not now. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5:1.)

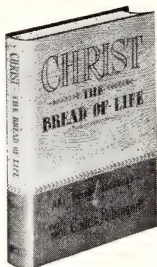
God commands us to be holy. Of ourselves, this is impossible. Isaiah says: "Our righteousness is as filthy rags in His sight." "Without holiness, no man shall see the Lord." That is because God is holy and we must be fit to enter into His presence. The catechism teaches that the "righteousness of Christ is imputed to us and received by faith alone." I believe this to be entirely scriptural.

What shall we say then? God commands us to be holy and we have it not. Unless we can secure holiness from some other source, we are doomed. Through regeneration and the renewing of the Holy

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Spirit, we become partakers of the divine nature, which is holiness.

The point in emphasizing the holiness of God, is for us to realize our own sinfulness. Like Isaiah, we are bound to say, "Woe is me, for I am undone." What we must realize is our own sinfulness and unworthiness in His sight. There is not much difference between little sins and big sins, although our catechism teaches that "Some sins in themselves and by reason of several aggravations, are more

heinous in God's sight than others." Take for example, the sin of lying—the "fib" and the bald-faced lie. The tragedy is that "when a lie comes out, a liar goes in." When we are fully aware of our guilt and sinfulness, we will turn to Him "Who bare our sins in his body on a tree, that we, having died to sin might live unto righteousness, by whose stripes we are healed." (I Pet. 2:24, ARV.) Where then, does the law come in? It is a mirror which shows us our sins, but cannot cleanse us. We are driven to Him, who cleanseth us from all sin.

**SABBATH SCHOOL LESSONS**

**REV. J. KENTON PARKER**

**LESSON FOR JUNE 10**

***Jesus and His Ministry***

**Scripture: Luke 4; 15; 19:1-10; Mark 10:45;  
John 3:16; 12:44-50. Devotional Reading: John  
10:7-15.**

"I am the door": "I am the Good Shepherd." These two expressions from our Devotional Reading are two of the well-known "I am's" of John's Gospel, setting forth some of the stupendous claims Jesus made. Sin had shut and barred the door. When man sinned he was driven from Eden and from the face and fellowship of God, and the Cherubim with the flaming sword which turned every way were placed to guard the entrance to the garden. This door was opened again when Jesus came and died and the veil of the temple was rent from top to bottom. Now men could be saved and enjoy the fellowship of God once more: "he shall be



saved and go in and out and find pasture." Until the Messiah came people were saved by faith which laid hold upon the promised and coming Saviour. Now we are saved by faith in the Saviour who has come and finished His work of atonement.

There had been many leaders, under-shepherds of the flock. Some of these had been faithful and good, false and bad, "hirelings," who cared not for the sheep, but only fed themselves. Jesus is the One Perfect Shepherd, but who gave His life for the sheep. The selections we study today bring out the character of His mission to the world.

**I. Jesus, the Great Teacher:**  
*Luke 4:15:*

*"And he taught in their synagogues, being glorified of all."*

Our Shorter Catechism says, "Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation." As our prophet, or teacher, there are several characteristics which I would like to notice.

"He taught as one having authority." He is the living Word, and He interpreted the written Word with absolute authority, very differently from the way the scribes taught. (See closing of Sermon on the Mount).

He taught with simplicity. His words and illustrations were those which the "common people" could understand. I have often felt that the so-called "scholars" of the world obscure and mystify instead of illuminating the Scriptures. It is true that the Bible, especially the simple teaching of Christ, "throws a flood of light on the Commentaries," which leave us confused.

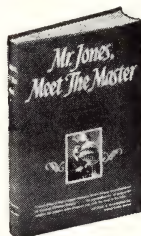
His teaching was deep, with the depth of a clear mountain pool, or stream. A muddy river may be very shallow while it appears to be deep, while a clear pool will surprise us by its real depth. I have read some of the "muddy" books which have the appearance of being deep.

His teaching was filled with beauty. There is no story in all literature which can compare with the parable of the prodigal son in its simple unadorned beauty. Think of His illustrations from the flowers, birds, and nature.

**II. Jesus, the Seeker:**  
*Luke 19:1-10.*  
*For the Son of man is come to seek and to save that which was lost.*

We often think of Zacchaeus as seeking Jesus, and this is true, for he ran and climbed into the tree to get a better view. But Jesus was also seeking Zacchaeus. Someone has said that when there is a seeking sinner and a seeking Saviour, it does not take long for them to get together. Jesus stopped, called him down, and invited Himself to his home for dinner. Zacchaeus was found that day and

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saved, because Jesus sought him—found His way into his home and heart and life and wrought a blessed transformation in this publican.

Jesus was a "man-fancier." He was constantly seeking men. He never sought money, or fame, or position, or popularity, but He sought to find and save the lost people of the world. His very coming into the world was a seeking, just as Jehovah came in the cool of the evening to seek his erring children in the garden of Eden. His words, His works, His death were means to that end: "I, if I be lifted up from the earth will draw all men unto Me."

**III. Jesus, the Redeemer, (Ransomer).**  
*Mark 10:45; For even the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many.*

It is true that some—the company of godly women—ministered to His needs while here in simple ways, but Jesus did not come as a prince to be served by a retinue of couriers; He came as a Redeemer to pay the price and redeem men from Satan's bondage, from sin and death. When a child is kidnapped, the captors usually demand a ransom. Mankind is in the toils of sin and Satan, and needs to be set free. Whosoever committeth sin is the servant, (slave), of sin; if the Son shall make you free, ye shall be free indeed.

The price He paid was His own precious blood. Peter tells us, For as much as ye know that ye were

not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without spot and without blemish.

IV. *Jesus, the Saviour:*  
*Luke 19:10; John 3:16*

Luke tells us that Jesus came to seek and to *save* that which was lost: John 3:16—the “little gospel”—tells us the same thing. I would rather call this verse the “heart of the big gospel,” for back of this verse is the heart, the love, of God.

The whole plan of salvation was made possible because of the love and mercy and grace of God. It was “out of His mere good pleasure,” namely, His undeserved love and grace, that He planned to send His Son for the salvation of the world. Of course, *all of God*, His wisdom, power, holiness, justice, truth, is back of the Gospel, but it is *His goodness, His love in action*, which makes the plan effective.

The world—our big, rebellious, lost, and suffering world—is the object of His love and grace. God commendeth His love toward us in that while we were yet sinners, Christ died for us.

To this big, wicked world, God gave the best gift of Heaven—His only begotten Son.

With this gift comes the richest blessing that men can have, even *eternal life*. He that hath the Son, hath life, and he that hath not the Son of God hath not life.

The way of salvation is clear and simple. It is by grace, through faith: Whosoever believeth. How wonderful! How marvellous! How free!

V. *Jesus, the Revealer:*  
*John 12:44-50*

In John 1:18 we read, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” In John 14:9, “Jesus saith unto him, Have I been so

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

In the verses before us this thought is expressed in various ways. Jesus, the Son of God, equal with the Father, God manifest in the flesh, is the great Revealer of God to men. He reveals the character of God, and He reveals the will of God for our salvation. He and the Father are one, one in substance, equal in power and glory. Whatever Christ does, God does; whatever Christ speaks, God speaks: “and he that seeth me seeth him that sent me.” Light is the great revealer, and Jesus came as light into the world, that whosoever believeth on Him should not abide in darkness. We see God in Christ, for He is the express image of His person.

To know God is to have life everlasting, but we cannot know Him apart from Jesus Christ, who came to show us the Father. Those who close their eyes to Christ wander on in darkness.

Here is the tragedy of the Jewish people. Blindness has come upon them, for they have rejected their Messiah. Refusing Christ, they are helplessly wandering around in the darkness of unbelief. Whenever one of these benighted Jews sees the light, sees Christ, and sees God in Him, we witness a glorious transformation, for there is no more zealous person in the world than a converted Jew.

But let us not deceive them and deceive ourselves: unbelieving Jews are lost just as surely as the heathen in his blindness. No man comes to the Father except through His Son, Jesus Christ. The apostle Paul, a Hebrew of the Hebrews, made it plain to his own people in his day. The Jew today is just as much lost as the Jew was in Paul's day. It is dishonoring to our Lord, and a disastrous thing for the Jew to condone his unbelief and hardness of heart. We need to be as honest with them as Paul was when he preached to them.

---

## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### VESPER TOPICS FOR JUNE 10

# Quit Kidding Yourself

## Introduction

I wonder what our young people's groups would look like tonight if all of you had found it necessary to have your mother come with you and stick a baby bottle of milk in your mouth? Certainly none of us could be happy if we had not grown beyond babyhood and left the bottle behind. Yet many Christians, who have believed in Christ for many years, have never grown into mature Christians who can eat the strong meat of the Word and act like spiritual adults. These still have to be bottle fed and act like spiritual babies. Our program tonight will outline steps to spiritual maturity.

*Scripture Lesson - Colossians 3:8-24*

In *Presbyterian Youth*, our Scriptural lesson is from Colossians, Chapter 3. The following outline

has been suggested by the Rev. James Smith, and forms a good study of how we who have really been born again by faith in Christ can cultivate spiritual maturity.

#### 1. *Some Things to Put Off*

a. *The Old Man*. V 9. When you and I believe in the Lord Jesus Christ, the Spirit of God comes in and we have a new nature, but the old nature, with its tendency and desire to sin, is still present. We have to learn to day by day put off that old nature and say, "No" when it urges us to sin.

b. *The Old Attitudes*. V 8. That old nature naturally expresses itself in certain attitudes—anger, wrath, ill will, profanity, dirty stories, lying—we must see these for what they are and be done with them.

#### 2. *Some Things to Put On*

a. *The New Man*. V 10. Since we have believed we have a new nature and must, day by day put on the new nature by doing those things which are like God.

b. *The New Affections*. V 12. This new nature wants to express itself just as the old does. And this new nature will manifest itself in mercy, kindness, humility, meekness, patience, and goodness. If we cultivate these things, the new nature can grow and develop.

#### 3. *Some Things to Let In*

a. *The Peace of God*. V 15. If we grow in the things of the spirit we will have peace and poise and power. In this day, when many people are going to pieces in anxiety and resentments because of the stresses and strains of modern living, you and I can let the peace of God reign in our hearts if we will.

b. *The Word of God*. V 16. If we are to let the peace of God reign in our hearts, we must first let the Word of God into our hearts to do its work. We must read and meditate on it, believe it and obey it, and as we do shall find peace, poise, and power coming as a fruit of the work of the Spirit using the Word.

#### 4. *Some Things to Let Out*

a. *Loyal Service*. V 17. b. *Enthusiastic Service*. V 23. c. *Thankful Service*. V 17. When you and I have really become mature Christians, our lives are going to count in service for Christ. We will be engaged in service for the Lord Jesus Christ. It will be service that is loyal to Christ, enthusiastic for Him, and thankful to him. When we become occupied with Christ, He becomes not only the center of our devotion, but the center of our service.

#### 5. *Some Things for Which We Look Up*. V 24

As we serve we look up knowing that when Christ comes we shall receive the full reward of our service, for no labor of ours is in vain in the Lord because we serve a risen, living Christ.

## BOOKS

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## SUGGESTIONS

Follow the discussion outlined in *Presbyterian Youth*, and then in the concluding study of the Scriptures, look at the outline of Colossians 3, pausing to discuss the points of the outline by letting your group suggest some of the attitudes that belong to the old man that are still present in the life of the group, and to indicate some of the attitudes of the new man that should be cultivated and developed.

## BOOK REVIEWS

**RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS, John 1:1—John 10:9, by J. C. Ryle.** \$4.95. **RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS, John 10:10 to end, by J. C. Ryle.** \$4.95. **THEOLOGY OF THE OLD TESTAMENT, by Gustave F. Oehler.** Zondervan Publishing House. \$5.

Years ago we learned to appreciate the works of Bishop Ryle. We had an old friend in the ministry with whom we discussed certain passages in the gospel while visiting us. Frequently he would come up with the question, "And what does Ryle say about it?" He had learned from experience that Ryle was a trustworthy and illuminating expositor. The intrinsic merit of Ryle's Expository Thoughts on the Gospel of John warrant this anniversary edition recently given to the public by Zondervan Publishing House. As long as Christians study the Gospel of John they will maintain a warm place in their hearts for this great commentary.

At the very beginning Bishop Ryle sets forth a strong statement of his personal faith in the supernatural inspiration of Scripture. He writes "It is enough to remember that Matthew, Mark, Luke and John wrote under the direct inspiration of God. In the general plan of their respective gospels, and in the particular details—in everything that they record, and everything that they do not record—they were all four equally and entirely guided by the Holy Ghost."

It is also evident that Bishop Ryle entertained a very high appreciation of the Gospel according to St. John. He wrote: "About the matters which St. John was especially inspired to relate in his Gospel, one general remark will suffice. The things which are peculiar to his Gospel are among the most precious possessions of the Church of Christ. No one of the four Gospel writers has given us as full statements about the deity of Christ—about justification by faith—about the offices of Christ—about the work of the Holy Ghost—and about the privileges of the leaders as we read in the pages of St. John."

A study of these two volumes will make any preacher a better preacher, or any teacher a more excellent teacher of the fourth Gospel.

*Theology of the Old Testament* by Oehler is a republication of another of the Christian classics. This book has been used as a text-book for a number of years. It has been recognized and referred to as an authority in its field. It is an invaluable work for research on the subject of the Old Testament and also for homiletical materials.

This volume embraces the whole field of Israelitic history in its connection with the founding of a Kingdom of God among men. The kindred subject of the theocratic ordinances and sacred an-

tiquities of the Jews as giving the limited and temporary form in which that Kingdom for ages appeared, and finally appeared, and finally the form, extent and limit of the doctrinal truths presented in the Old Testament. It aims to weave the whole into an organic unity in which the final expression is Christ. The foundation of the whole superstructure was laid by the author in a severe process of critical and exegetical study of the Hebrew scriptures, the fruits of which appear at every step. Adherents of the Reformed Faith might not follow Oehler in every detail of his views on the decalogue and circumcision, but in the main we will have to recognize the thoroughly scientific and conservative approach of the author and the results of his wide scholarship with deepest appreciation.

—John R. Richardson.

**COWARDS OR CONQUERORS, by Hershel H. Hobbs.** The Judson Press. \$2. Dr. Hobbs is recognized as one of the leading Baptist preachers of America. After successful pastorates in Louisiana and Alabama he was called to the First Baptist Church, Oklahoma City, Okla. He now serves this church with a membership of 8,000. Dr. Hobbs is in constant demand for evangelistic campaigns. He has enjoyed notable success in the field of evangelistic preaching.

This volume contains eight of Dr. Hobbs' best sermons. This reviewer would like to emphasize the fact that they are sermons and not sermonettes. This preacher has apparently reached the conclusion that more souls are won to Christ through sermons than sermonettes. The first one on the subject "Cowards or Conquerors" is 33 pages in length. The other seven are approximately the same length.

### NATIONAL RADIO PULPIT

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#### OUR RADIO PREACHER DR. JOHN A. REDHEAD

June 3: "Putting A Handle On Your Faith."

June 10: "This Thing Called Freedom."

Write For Copies Of Messages



The last sermon in this volume was the baccalaureate message delivered before the graduating class of the Southern Baptist Theological Seminary. It is on the subject "Go Preach." It is an excellent message for preachers, especially young preachers. This message will inspire any preacher to become a better steward of the everlasting Gospel.

Another outstanding sermon in this volume deals with the subject of prayer. It is presented under the title "Tapping Life's Reserves." This busy pastor dealing daily with defeated people in his ministry, is convinced that the difficult days in which we live call for reserves that are outside and beyond a man's body and mind. These reserves are channeled to us through the medium of Christian prayer. A great challenge to Christians is set forth in this fine paragraph: "Great beyond our comprehension has been the history of prayer! But history is something to be made, not something merely to be read. In our day we must append new chapters to the Acts of the Apostles. Ours is the privilege to add to the roll of the heroes of faith. Today as yesterday there are 'kingdoms' to be subdued, 'righteousness' to be wrought, 'promises' to be obtained, 'mouths of lions' to be stopped, 'fire' to be quenched, 'swords' to be escaped, and 'armies of aliens' to be put to flight. Watching always in prayer, let us avail ourselves of the untapped reserves of God's power. It will make us equal to every challenge that can come to us."

Christian laymen will read these sermons for spiritual edification and ministers should study them as good examples of expository preaching with an evangelistic emphasis.

—John R. Richardson.

*FROM THIS DAY FORWARD*, by Kenneth J. Foreman. Outlook Publishers. \$1.25. Dr. Foreman carefully distinguishes between the marriage, which is a mere legal transaction such as any Justice of the Peace can arrange and a genuine Christian marriage. This little book, therefore has been prepared for Christians who desire to take Christian marriage more seriously.

The author believes that Christian ministers should never marry a couple who are not both convinced Christians. To use the marriage ritual, which is designed for Christians, in a ceremony for non-Christians is, according to his view, "an all around hypocrisy." We are reminded that vows are not made only to each other, but are made to God.

Dr. Foreman expresses a high appreciation of Christian marriage. He tells us that a Christian marriage is actually a service of worship. "Protestants don't think of marriage quite as a sacrament, but there is no doubt of its being a religious act."

Young people should be reminded that only the Christian character can stand the strains of life and endure. Those whose lives are not rooted in faith

The first Wednesday of each month has been set aside by supporters of The Southern Presbyterian Journal as a day of prayer and fasting for the outpouring of the Holy Spirit on our Church and nation in revival of a steadfast faith and belief in the Lord Jesus Christ as the only Savior of a lost world. From time to time, prayer objectives will be sent out from THE JOURNAL office. Let us be often in prayer for God's blessing upon the 91st General Assembly and for our Church.

are sure to end in disaster. Again we are reminded "only the Christian religion sponsors the highest form of marriage in the world." If the words "till death do us part" and "so long as you both shall live" are spoken sincerely—otherwise all concerned are conniving at perjury—then these two are setting out on one of the loftiest, the most daring of all human enterprises, for Christian marriage is permanent . . . The ideal of marriage is nothing less than the union of one man and one woman for their life time.

Rightly the author declares "only a Christian can understand Christian marriage . . . The words near the end of the service 'whom God hath joined together let no man put asunder' fall on the irreligious ear like the sound of a bolt on a cell door."

This little book, marked by so many fine Christian insights, should be a blessing to young people who are contemplating matrimony. It will serve a useful purpose in enabling them to enter into this high estate "not unadvisedly."

—John R. Richardson.

*DAILY COMMUNION*, by Samuel McPheeters Glasgow. William B. Eerdmans Publishing Co. \$2.50. Dr. Glasgow is one of the ablest and most highly respected ministers in the Southern Presbyterian Church. A few years ago he wrote a day-by-day devotional book under the title "Daily Communion." There has been a growing demand for a reissue of this volume that has been so rich in spiritual blessings, and Eerdmans Publishing Co. has complied with this demand.

The author presents for each day a carefully selected portion of Scripture with a meditation and concludes with a stanza or two of the great hymns of the church. Many devotional books have been written but we know of none which excels this one in depth of spirituality or a finer sense of what constitutes "the true and the beautiful."

This timeless little book could be of invaluable service at the family altar, as well as in private devotions. This reviewer can think of no finer gift for a young married couple just ready to begin a Christian home. It will help any family to achieve a stable Christian home.

—John R. Richardson.

## WOMEN'S WORK

### Women's Training School Montreat ... North Carolina July 18-25, 1951

An important week on the calendar of the Women of the Church is July 18-25, when representatives of our Assembly-wide Women's Work will meet in Montreat, N. C., for a period of inspiration, instruction, and fellowship.

Registration in the school will begin on the afternoon of July 18. The fee this year is necessarily raised to \$3. because of rising costs. The program for the opening service on the night of July 18 will not only include organization of the school, but certain other features that will be of interest to all.

The following morning classes, beginning July 19, will be offered. All but the two marked (\*) will be credit courses in the Women's Training School curriculum:

How To Study The Bible: Dr. Joseph Gettys.  
Bible Book Study: Dr. Emily Werner.  
World Missions: Mrs. H. D. Haberyan.  
Organization And Work Of Women Of The Church: Mrs. A. Walton Litz.  
Christian Witnessing: Dr. William Ward.  
Missions In The Local Church: Dr. Leslie Sayre.

Program Building: Miss Evelyn Green.  
Parliamentary Law: Mrs. Robert Dewell.  
Christian Home: Rev. W. P. Anderson.  
Stewardship: Rev. B. S. Hodges, Jr.  
Worship: Miss Orene McIlwaine.  
Christian Citizenship: Mrs. John P. Walker.  
The Church In History: Dr. Estelle Harrington.

Informal Ways Of Learning: Dr. Price H. Gwynn, Jr.

\*Historians: Mrs. W. T. Fowler.

\*Adult Advisors Of Young People: Mrs. E. A. Schettler.

The Program Committee is also very happy to announce these two very special features:

The *Platform Bible Hour* will be led by Dr. George Vick, who will use as his theme for these studies: "For the Facing of the Future—Christ, the Only Answer."

The preacher for the *Sunday morning service* (July 22) will be that great spirit-filled evangelist, Dr. Billy Graham.

At the Sunday night service, Dr. Marshall C. Dendy, pastor, First Presbyterian Church, Orlando, Fla., a favorite of older and younger people, will preach.

Other features being planned are as follows:

Fellowship with several Home and Foreign missionaries who will have a share on the program. Introduction of the missionary appointees and message from representatives. Announcement of 1951 Birthday Offering and plans for the 1952 Birthday Ob-

## SUMMER SCHOOLS

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jectives. Women's share in the completion plans for the Program of Progress. Program, presenting in person, authors of *By Faith*, the Home Mission study book for this year. "Ecumenical Night"—when we shall hear news from our mission fields around the world. Conference arranged in afternoon for officers in the Women of the Church and also conferences representing various areas of interest. Workshops on Visual Aids, Book Chats, and showing of selected films.

One new feature this year: Toward Accreditation Classes—for three courses in the Women's Training School curriculum: *Workshop, Informal Way of Learning*, and *Stewardship*.

Enrollment in these classes is limited to those who desire to work toward accreditation in the subject selected, and who are willing to give the ten hours necessary for such classes. Those interested in having further information about these classes are asked to write the Board of Women's Work. This is a new and very important feature of the school this year and it is hoped that those who desire to work toward preparation for the service of teaching any one of these three courses will take advantage of this opportunity.

The school will close with a candlelight consecration service on the night of July 24. It is hoped that this week at Montreat will be truly an experience of personal dedication to the supreme mission of every Christian — *Introducing People To Christ, The Only Answer*.

**Dr. Redhead Speaker For  
Summer Series Of  
"The National Radio Pulpit"**

"The National Radio Pulpit" will again originate during the summer of 1951 from the Protestant Radio Center, with Dr. John A. Redhead beginning the series June 3. Dr. Redhead is pastor of the First Presbyterian Church, Greensboro, N. C.

The summer of 1950 was the first time "The National Radio Pulpit" had ever originated outside of New York, and Dr. Redhead's mail response was so gratifying that the National Broadcasting Company invited the Protestant Radio Center to participate again in 1951.

These programs may be heard each Sunday morning at 10 a.m. EST (9 a.m. CST) over stations affiliated with N.B.C. Dr. Redhead's topics will be as follows:

- June 3: "Putting A Handle On Your Faith."
- June 10: "This Thing Called Freedom."
- June 17: "Life's Deepest Question."
- June 24: "A God Who Grows."
- July 1: "The Healing God."
- July 8: "God's Portrait Of Himself."
- July 15: "Can God Keep War From Coming?"
- July 22: "The God Of All Comfort."
- July 29: "The God Of All Grace."

During August and September Bishop Arthur J. Moore, Head of the Council of Bishops of the Methodist Church, will be the speaker.

Music for this series will be furnished by the Protestant Fellowship Choir under the direction of

**THE QUESTION CORNER**

**? Answering Your Questions ?**

This space will be used to give answers to questions YOU have relative to the women's work of the Church. You are invited to send any question you wish answered to The Question Corner, Board of Women's Work, Henry Grady Building, Atlanta 3, Ga., and in this space an answer will be given. If you hear another woman question the work, with a How? Why? When? What? or Where? suggest they write The Question Corner for an answer. This space is dedicated to your service—use it!

Hubert Vance Taylor with Raymond Martin at the organ. Copies of the messages will be available from any of the cooperating stations.

**Stillman College Celebrates  
Diamond Jubilee Year**

Seventy-five years of Stillman College were presented in pageant form during the commencement program of the college May 26. Dr. Samuel Burney Hay, president of the institution, preached the baccalaureate sermon. Dr. Ben R. Lacy Jr., moderator of the General Assembly, gave the commencement address.

The Diamond Jubilee Celebration of the college began with the commencement program, which marked first time graduates were presented a degree and the dedication of the first major building constructed on the campus within the last two decades.

**Prayer For The General  
Assembly**

"Ye also helping together on our behalf; that for the gift bestowed upon us by means of many, thanks may be given by many on our behalf." —II Cor. 1:11.

The General Assembly convenes in Orlando, Fla., on the evening of June 7, and will continue through the 11th.

Let us pray for the moderator, the stated clerk, the executive secretaries, all speakers who will be before the Assembly, all commissioners, and by name for the ministers and elders of our own presbytery.

The purpose of intercession in believing, persevering prayer is to bring down the blessing.

Let us be definite in our asking and expect God to give of His Spirit's blessing in answer to the prayers of His people.

This will make us partners in the work of the Assembly, and as we hear of blessings accruing from the work of the Assembly, there will go from our hearts praise unto God.

**PELOUBET'S SELECT NOTES FOR 1951**

By WILBUR M. SMITH

This is the seventy-seventh annual volume of this finest and best known lesson commentary, giving a comprehensive insight into the Holy Scriptures studied and stimulated effective use of this knowledge. The book is equipped with maps and full-page reproductions of famous paintings in color, illustrations in the text, and an exceedingly valuable bibliography and index, making the volume complete in every respect. Price \$2.75. Order from The Southern Presbyterian Journal, Weaverville, N. C.

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# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUN 8 - 1951

JUNE 6, 1951

## Forward -- On Our Knees

One is not being unjustifiably pessimistic to state that our national, as well as the international situation is precarious.

We face *external* forces dedicated to the destruction of Christianity, democratic civilization and what we are pleased to call the American way of life.

We also face *internal* disruption and disintegration of the moral and spiritual forces which sustain and guide a nation both in times of peace and also in times of crisis. It has been truly said that America's greatest danger does not lie in Communistic aggression but in moral and spiritual decadence.

In such a time as this the leadership of the Church must be on its knees in prayer and at the vanguard in the spiritual leadership, without which a nation perishes.

As our General Assembly meets in Orlando, Fla., we would urge upon each commissioner his solemn responsibility. It is his duty to listen, to consider, to weigh, to speak, *and to vote*. The vote is the expression of what a man really is. By the vote he registers his faith and his influence.

We do not propose to debate any particular issue in this editorial. But, we would remind the commissioners to this particular General Assembly that the coming year can well bring about changes in the world situation which can be catastrophic. This being true how we Christians need to recognize our responsibility before Almighty God.

So often we become enmeshed in the mechanics of organization and in the social outreaches of the Gospel and lose sight of the fact that until the *individual* heart is right with God one is totally incapable of fulfilling his obligations as a Christian.

We would venture the assertion that the greatest need of our Southern Presbyterian Church is a return to faith in the reliability and authority of the Bible and a clearer understanding of our own Confession of Faith as it seeks to interpret the teachings of the Word of God.

—L.N.B.

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Sir:

Word has come from one of our Korea missionaries that they are in danger of losing their APO privileges because some packages have been sent to them to the APO address. They are much concerned that they not lose this APO privilege as they can receive their mail so much more quickly through these channels.

We would, therefore, greatly appreciate it if you would once again put a notice in your paper asking people not to send any packages to missionaries by way of their APO address. They can find the proper address in every other issue of the Presbyterian Survey.

CLAIRE RANDALL

Associate in Missionary  
Education

Nashville, Tenn.

## LETTERS

Boyle ... the price of the book was stated as \$3.

... kindly publish a note that the price of the book is \$1., post-paid, and copies are obtainable from the Rev. J. G. Vos, Route No. 1, Clay Center, Kansas ... The price printed inside the book is Hong Kong \$3., not U. S. ... The book was sold in Hong Kong bookstores at Hong Kong \$3., as it was published in Hong Kong.

J. G. VOS

Reformation Translation  
Fellowship

Clay Center, Kan.

Sir:

I read the article, "The Truth About Jehovah's Witnesses," by Rev. J. W. Hassell (*The Journal*, May 2, 1951), and think the article is timely, and much more could be written about this sect to enlighten the general public who for the most part labor under the impression that "Jehovah's Witnesses" are pious Bible students.

Personally I believe this sect is a "fifth column," since they try to recruit all young men into their organization and keep them out of the armed services of our country by saying they are ministers and numbers of them are not familiar with the Bible or things spiritual at all.

Their books are a confusion of misstatements, distortions and untruths and should be banned from the U. S. mails.

Please mail me a few copies of the May 2 issue of *The Journal* if you have them. I want to send them to friends.

MRS. O. I. ADKINS

Charleston, W. Va.

Sir:

... in the May (2) issue of *The Southern Presbyterian Journal* a review of *The Church In China Leans To One Side*, by Samuel E.

## EDITORIAL

### Face The Facts

It is disturbing to constantly hear remarks by men in positions of high authority expressing the hope that we can arrive at a satisfactory settlement with Communism in the various trouble spots of the world. Such a hope is utterly unrealistic and these remarks add to confusion here at home and play into the hands of Russia.

America does not want war. We long for peace and it is our ardent desire to live at peace with all men. But, we face the unhappy fact that we are dealing with a hell-inspired ideology which is dedi-

cated to world domination and the destruction of all which we hold dear.

Had we recognized Communism for what it is years ago and had we acted accordingly, the world would be much nearer peace today. Wishful thinking has been a poor substitute for righteous principles and deluding ourselves into the hope that Communism can be won by reason or right has but hastened the day for a showdown, or capitulation.

The only argument which sways Communist thinking and action is whether it has the power necessary to carry through on its plans at a particular time. The ultimate goal is the same—world domination—and to this end armed force, intrigue, infiltration, double-dealing, double-talk, character

assassination and murder are used together or separately as a golfer would choose his club for a particular shot.

The one hope of peace, from a human standpoint, is to stop talking about it, recognize the ultimate aims of Communism and act accordingly.

—L.N.B.

## As The General Assembly Meets

Very soon after these lines are read the General Assembly of our Church will convene at Orlando, Fla., for its ninety-first session.

We would urge upon the entire membership of our Church the great need to pray for this meeting. With many reports to be heard and much business to transact, all within a prescribed time; there is grave danger of approaching this important work in a mechanical manner. We commend the splendid way in which our General Assembly is organized, but we would also urge the vital importance of that which should be obvious, namely that the real progress and spiritual power of the Church is independent of organization, or numbers, or any other purely mechanical phase. The thing of paramount and central importance is the presence and power of God's Holy Spirit.

As we have watched a number of meetings of our General Assembly we have been impressed with the sense of hurrying which only too often has characterized them. We have noted that in recent years even the morning devotional period has assumed a liturgical form, something not always conducive to spontaneous spiritual expression. We have noted that due to lack of experience, the majority of those present as commissioners are but dimly aware of what is taking place and that as a result, a small group of able and well organized men can often direct the thinking and actions of the Assembly almost at will.

In fact, the atmosphere of the General Assembly assumes, more too often, that of a political and secular meeting, rather than a place of spiritual fellowship and waiting on the Lord, which should characterize the annual meeting of a great denomination.

We believe that if the coming sessions of our General Assembly would devote more time to prayer and to exposition of the Bible and to a rededication of our efforts to soul-winning, at home and abroad, it would render a great contribution, not only to

our own denomination but also set an example sorely needed in the Church as a whole.

If one will study the trends of the past few years one will note that the greatest emphasis has been on organization, not only within our denomination, but also throughout Protestantism. Further study will show that the primary aim of this reorganization is centralization of authority and witness. "A united voice for Protestantism," is the slogan.

We would suggest, finally, that while a united voice for Protestantism has its place, the tragic fact is that Protestantism itself is rent asunder, not by minor differences which have brought about in large measure the various denominational lines, but *Protestantism is divided in its belief as to the actual content of Christianity itself*. Furthermore, denying or ignoring this only adds to the present confusion.

There is but one solution to this problem and it is to be found in a mighty outpouring of God's Holy Spirit in a revival. Such a revival will recenter faith and emphasis in those things which count for eternity. Such a revival will sweep aside unbelief, will humble hearts and reenergize us with spiritual power, the *only* power by which God's Kingdom shall be advanced.

Let us earnestly pray that superficialities, unbelief and all other manifestations of sin may be cast aside by a mighty upsurge of faith; faith in God, His Son, His Word.

Revive us, Oh Lord, because we may be found willing to stand on the ground where revival can come, the ground of humble confession of sin and willingness to know and do Thy holy will!

—L.N.B.

## A Double Standard

Dr. John Van Ess, one of our great missionaries was wont to prick the consciences of his American hearers, with disturbing questions on this theme. Out in Arabia and other mission lands, he would point out, we ask our new converts to give up their previous religious practices, to make a complete break with the old life, to say if need be farewell even to family and friends, to be considered an outcast in their communities, to make a full surrender for Christ's sake. Why, he would ask, do we have an altogether different standard when it comes to receiving new members into our churches in America? Why do we allow them to come in, tak-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 6, June 6, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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ing with them their previous secular practices and worldly habits? Why do we not ask them to make the same surrender and sacrifice for Jesus Christ which the converts on the mission field are asked to make?

We have been satisfied to lower the Scriptural standards for the sake of winning the crowds, for the sake of gaining popularity with men, and we may have gained that popularity among men, but at the same time we have lost our power with God among men. What are people who join churches asked to give up, to turn their backs on? In many churches practically nothing. "We will not disturb your way of life very much," say these churches, in effect. "We are not narrow-minded, and we will not judge you or your previous practices." So the world has slowly but surely infiltrated into the churches of America. With the result that church members often live so much like the world, that one can scarcely see any difference.

—Dr. Benes, in *The Church Herald*.

## A Letter Re The J.I.C.U.

*(In writing this letter Dr. Bell was stating the situation as he, one member of the Board of World Missions, sees it. We know his presentation has completely reversed the viewpoint of one prominent member of our Church.)* —H.B.D.

With reference to your recent letter, asking just why our Board of World Missions has not actively supported the proposed Japan International Christian University, I would suggest the following as some of the reasons which have probably dictated their policy:

(a) The proposal for the University originated with Dr. John MacLean as a gesture of remorse for America having used the atom bomb on Japanese cities. There are a great many Christians who regret the necessity for its use but who nevertheless feel that it was justified and that actually the war was shortened and lives thereby saved.

(b) Many proponents of the JICU do not seem to realize that this is not the first Christian educational institution in Japan. There are already seven mission-supported colleges in Tokyo and eighteen in Japan as a whole.

(c) The Board of World Missions is called upon to evaluate the estimated contribution any particular work will make to the over-all Christian projection throughout the world and to choose those avenues of work which seem to offer the greatest hope of advancing the Kingdom of God. The JICU is but one of many calls made upon the Board for support and it seemed that work already being done and that already projected offered probably greater prospects of usefulness.

(d) While the Board rightfully retains the final power of decision in its own hands, nevertheless it

very wisely consults its missionaries on the field in matters affecting work in any particular field. It is not without significance that our missionaries in Japan prefer our efforts and money to go into other work. They have sensed the atmosphere and direction of the JICU probably more clearly than we have in this country. While this reaction of our Japan missionaries was not the determining factor, it was given rightful consideration.

(e) The history of other American universities in the mission fields of the world shows that the need for maintaining educational standards eventually outweighs the necessity for maintaining a Christian emphasis, with the result that these institutions have all become primarily institutions of good-will, humanitarian in their work, rather than primarily Christian. This is seen at Roberts College, at the American University at Beirut, Yencheng in China and elsewhere. Such institutions certainly have their place but their support and conduct is not primarily a function of mission boards.

(f) The Board of World Missions has at no time opposed the JICU. It has wished it god-speed and success. It has, however, declined to assume financial or administrative responsibility for an institution which it has felt can better be supported and run otherwise. This decision was not arrived at hastily but after two full years of study.

If the General Assembly should direct the Board of World Missions to assume such a responsibility it will, of course, be forced to do so. At the same time it seems unfortunate to many that such pressure should be brought to bear on an agency of our Church by a rather limited group. It is true that considerable enthusiasm has been engendered. Many young people have contributed one dollar each as a "Vote for Peace" (a misleading bit of propaganda in itself), and many prominent and influential men outside the denomination have also sponsored the proposed university. But is popular demand, certainly of a small minority, well press-agented, to determine the studied policies of a Board of our Church?

The claim that the Board is unwilling to co-operate with others is simply not sustained by the facts. The Board of World Missions is now co-operating with seventy or eighty interdenominational activities and this number is being increased right along. It would be foolish, though, to say that the Board must co-operate with *all* demands for co-operation. Each must be accepted or rejected in the

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light of the facts as the Board can ascertain them.

I trust that you will pardon this lengthy letter and also that you will write me frankly in reply. With all good wishes, I am,

Cordially yours,  
L.N.B.

P.S.—In writing the above I am in no way presuming to speak for the Board of World Missions, of which I am a member, but am simply stating some of the problems involved, as they appear to me.

Reprinted from THE JOURNAL, Sept. 20, 1950.

## Presbyterianism And The Marks Of The Church

In the last issue of THE EVANGELICAL QUARTERLY, there is an article by Rev. Professor J. H. S. Burleigh, D.D., of New College, Edinburgh, Scotland, entitled *What Is Presbyterianism?* In this illuminating word from Edinburgh's Professor of Church History, Presbyterianism is related to the three marks of the Church. The Augsburg Confession described the Word and the sacraments as the marks of the Church, and to this list Calvin added discipline in the third place and Knox emphasized the same. Burleigh regards these as the three basic features of our Reformed Churches, only he treats them a bit more generally as: doctrine, worship and discipline.

1. There is the stress laid on *doctrine*. All of our confessions embody the substance of the ancient creeds, Augustinian doctrines of sin and grace, and the Reformation doctrines of the supremacy of Scripture and justifying faith. "These Confessions were intended to fix the standard of doctrine to be taught and preached to the people so that they might be instructed and grounded in the faith . . . and the necessity for doctrinal preaching has again become evident" . . . "The *Institutio* claims to be simply an abstract of Biblical doctrine, and the Confession profess to be no more. Calvin and his disciples are first and always expositors. Theology is Scripture exposition. The Word of God, which is to be heard in the Bible, it is the preacher's function to make audible to the Christian people."

2. The Reformed Churches broke away from the traditional forms of *worship* more drastically than the Lutherans and Anglicans, abolishing festivals and Saints' Days and giving the Lord's Day increased sanctity as the day of public worship. "Churches were bared of their ornaments as vestiges of 'idolatry.' Vestments, ritual and ceremony were reduced to a minimum. The distinction between chancel and nave was abolished, a token that worship was no priestly function with the people looking on. It was to be congregational worship, with the people singing the Psalms in metre set to

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easy tunes which are becoming appreciated once more. The Mass gave place to a congregational communion . . . Communion Sessions were and still are impressive occasions in church life." The sermon was given the prominent place in the worship. No service was complete without it. In reaction against the Sacramentalism of Rome, the Word was stressed above the sacraments. "But possibly Reformed preaching may be said to have a sacramental aspect." "To the reading but especially the preaching of the Word was attributed an efficacy for salvation which no doubt it often had, by no means solely by its appeal to the intellect . . . the Reformed ministry was pre-eminently a preaching ministry."

3. The third mark of the Church Visible is *discipline*, demanding of church members not only confession of faith but also a certain standard of moral living. In every sphere of human activity the Christian was to find his God-given vocation—to glorify God. "The church function was to edify its members in love, to endeavor by every means to increase holiness in them, by exhortation, by pastoral care, and only as a last resort by ecclesiastical discipline, administered by elders, prudent godly men chosen from the people and associated for this purpose with the pastors."

—Collated by Wm. C. R.

The news story on Page 6 is printed there rather than in the Church News Section because of its particular significance and the light it sheds on the current controversy being agitated throughout the Church.

## Protest To Local Mission, Not Church Press, Board Suggests To Missionaries

### *World Mission Board Sends Letters To Japan Workers Who Wrote Church Press About JICU*

NASHVILLE, Tenn. (PN)—At its regular meeting May 22 the Board of World Missions authorized the following letter to be sent to each member of the Japan Mission who signed the recent statement (THE JOURNAL, May 16, 1951) sent to the church press in connection with the International Christian University of Japan:

Dear Friends:

The Board received on May 5, 1951, the communication signed by you concerning the International Christian University. Please be sure of the Board's appreciation for your zeal and interest in this matter, and of the Board's conviction that you have every right to hold and express such a judgment as you have communicated.

There is one point at which the Board would make an observation: It is suggested that the action of the Japan Mission has been interpreted as being an "Unconditional disapproval of the University." If such an interpretation has been placed on the action of the Mission by any one, it is not shared by the Board, and it does not have any factual justification. The Board received from the Mission a statement of suggested modifications in the principles and procedures by which the University would be governed and administered, and under which the Mission expressed itself as willing to co-operate with the proposed University most heartily. The substance of these modifications had been proposed to official representatives of the University Foundation, and the Board was advised that such proposals could not be considered. It is erroneous, therefore, to impute to the action of the Mission an "unqualified disapproval" of the University and the work which it undertakes.

The Board feels that the statement which has been received, and which has been distributed to the "Church Press," belongs, in propriety and substance to the concern of the Japan Mission, and it suggests that if you wish the action reviewed, this statement, or any other which will express your convictions in the matter, should be directed to the Mission for careful consideration, with the confidence that the Mission will report the matter to the Board.

With assurance of the Board's gratitude for your concern in this question and of the Board's

dependence upon the workers in the field for guidance in resolving such matters, I am

Sincerely yours,

Thos. K. Young, Chairman.

### *Portugal*

Also at this meeting the Board of World Missions appropriated \$5,000 as its share of funds for the establishment of an evangelical hospital and clinic in Lisbon, Portugal. A similar amount is to come from the Presbyterian Church, U.S.A. The decision was made to carry out this project after a thorough survey was made by J. Paul Synder, a U.S.A. Presbyterian missionary trained in hospital administration who has been in China. The initial funds will go for renting, remodeling and furnishing a building for the fifteen bed hospital. Seven evangelical Portuguese doctors have promised to give of their services to this hospital without charge. A yearly item of \$4,800 will be placed in the regular budget for the running expenses of this hospital.

### *Personnel*

The Board elected Dr. S. Hugh Bradley as its representative to the General Council to take the place of Dr. T. K. Young who recently resigned from the Council.

Mr. C. L. Buckingham tendered his resignation to the Board of World Missions at their recent meeting because the press of his business made it impossible for him to attend the meetings regularly.

Miss Sara Lacy has resigned as a missionary to our East Brazil Mission to marry Gilbert Miller.

Miss Anna McQueen, Miss Mary L. Dodson and Rev. S. Dwight Winn all of our Korea Mission have been honorably retired. Miss McQueen served forty-two years; Miss Dodson thirty-nine years; and Dr. Winn forty years.

The Rev. William C. Mulcahy of our Congo Mission arrived in the United States May 22 for an emergency furlough. His family is following as soon as possible.

Miss Ruth Collette of our North Brazil Mission will return to this country in June on an emergency health furlough.

### *Missions*

At its meeting on May 22 the Board of World Missions voted to increase the work budgets of all of our mission fields. This is the first time in several years that this has been possible although the missions have requested increases in previous years. Even with these increases, however, the missions will not be able to nearly meet the need and opportunity that is presented in each field.

This year our Congo Mission is celebrating its jubilee. It is the Belgian custom to celebrate the 60th year as the jubilee year and the mission celebration is in accordance with this custom. On April 17 each one of the stations observed a special day of thanksgiving and prayer in observance of the 60th anniversary of the founding of the Congo Mission. There will be further celebrations throughout the year with special observances at the mission meeting in the fall.

# Ten Commandments

according to

# The Shorter Catechism

By Dr. Wm. Childs Robinson

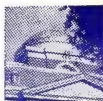
Professor of Historical Theology  
Columbia Theological Seminary

Q. 53. Which is the third commandment?

A. The third commandment is: *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.*

The first commandment concerns the being of God, the second His worship, the third His Name, and the fourth His day. The first recognizes the one only living and true God, the second His spirituality and invisibility, the third the reverence due Him, and the fourth the time He has set apart for His own service.

From his concentration camp in Norway, Bishop Burggraaff wrote: "The humanizing of the nation depends on the reality of God." And the humanizing of all life depends on our recognition of this reality of God. Are you taking God seriously or lightly? "The third commandment requires a deep reverence for God in the whole of life, including one's use of God's name. For to the Hebrew the name describes the character of God." (*Workbook*). Since He is invisible God forbids any visible representation of Himself, but He does give us His



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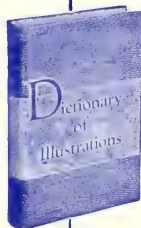
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Name that thereby we may know Him. Consequently, we are to reverence and honor His Name. God is the God who delivered Israel from Egypt and who raised Jesus our Lord from the dead. He is the God of Abraham, the Fear of Isaac, the Holy One of Jacob, the Shepherd of David, the God and Father of our Lord Jesus Christ. The *Name* means that by which He makes known to men that He is in Himself and what He is to them. The Name of Christ means all that makes Christ known to us for what He truly is to and for us. To believe in His Name is to believe in all that He is revealed to be in dignity and saving power.

To take God's Name in vain is to swear falsely or lie in His Name, or to use His Name in cursing, or in any light-minded way that will dishonor that Name. While the second commandment is supported by both a threat of punishment and a promise of reward for keeping it, the third has only the threat for disobedience. Guilt means obligation to pay to requite, and so liability to punishment.



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## LESSON FOR JUNE 17

*The Spread Of The Gospel**Scripture: Acts 1:8; 4; 28; Romans 1:1-16.**Devotional Reading: II Cor. 5:14-21.*

God's plan for the spread of the gospel is well summarized in our Devotional Reading. The Gospel is to be carried into all the world by men whose constraining force is "the love of Christ." These men recognize the fact that He died for them, and that they henceforth should not live unto themselves, but unto Him Who died for them and rose again. These men have been "born again"; they are "new creatures," or "a new creation"; all things have become new. They realize that God was in Christ reconciling the world unto Himself, and that to them is committed the word of reconciliation. They are "ambassadors for Christ!" What an honor and a privilege! They go out into the world, not as representatives of some nation like the United States, or Great Britain, but as representatives of God, the King of Kings. Their mission is one of mercy and entreaty: we pray you in Christ's stead, be ye reconciled to God. As a foundation for this proclamation of amnesty they have this stupendous fact: "For he hath made him to be sin for us who knew no sin; and that we might be made the righteousness of God in him."

We might call our lesson, "From Jerusalem to Rome." It is the story of the spread of the gospel in these first years of the Christian Church.

*I. The Command of Christ:**Acts 1:8*

There are three parts to this command:

1. The power for their work. They were to go forth, not in their own strength, or in the strength of men, but solely relying upon the power of the Holy Spirit. It was to be true of them: "not by might, or by power, but by my Spirit saith the Lord." The band of disciples was small and would be helpless in the face of the vast heathen world, and a hostile and persecuting Jewish leadership. They would have been overwhelmed and crushed before they had even started unless they had been given supernatural power.

So Jesus commanded them to tarry at Jerusalem until endued with power from on high. Would not church history have been a different story if the Church had always heeded this advice? As the Church grew in wealth and worldly influence and power she forgot that her strength was in the presence and power of the Holy Spirit. Do we not forget this fact in many of our plans and projects today?

2. The nature of the work: "Witnesses unto me." A witness is one who has seen and heard and is willing to tell his story to others. There were two vital truths to which they needed to testify: (1) that Christ died for sin, and (2) that He rose again from the dead. These two facts were the focuses of the Gospel; the theme of their witnessing and preaching. (*see I Cor. 15:1-4*)

3. The scope of their work: Jerusalem, Judea, Samaria, uttermost parts of the earth. Like an ever-widening circle, they were to go out and spread the good tidings. It was a most natural way to proceed. The trouble was, however, that the Church seemed satisfied, not only to begin, but to end at Jerusalem, and had to be "prodded" into carrying out their marching orders. It took persecution to scatter them, and then, those that were scattered abroad went everywhere preaching, (talking) the Word. It took persuasion and heavenly visions to make even Peter give up Jewish narrowness and prejudice and be willing to go to the Gentiles. (*see the conversion of Cornelius*).

*II. The Gospel at Jerusalem:**Acts 4*

In Chapter 2 of Acts we have the marvellous scene at Pentecost, the sermon of Peter and the conversion of the three thousand. In Chapter 3 we are told of the miracle of the healing of the lame man at the beautiful gate of the temple, and the sermon which followed this miracle.

Chapter 4 deals with the conflict with the Jewish leaders; the same group which had been so bitter in their opposition to Christ. Led by the Sadducees, who were incensed because through Christ they were preaching the resurrection from the dead, (which they disbelieved), they laid hands on Peter and John and put them in prison, and on the following day, examined them, and commanded them not to speak or teach in the name of Jesus. They were answered in these bold words: "We cannot but speak the things which we have seen and heard." It was only because "they feared the people" that harsher treatment was not given them at this time, for all the people were glorifying God because of the miracle of the healing of the lame man.

We have two beautiful pictures in the latter part of this chapter. The first is the Church "on her knees" in prayer. The prayer recorded here is a simple, but wonderful expression of the faith and



spiritual life of the early church. It is no wonder that such a prayer is followed by another outpouring of the Holy Spirit, and that they spake the word of God with boldness.

The second picture is that of a growing church so filled with brotherly love that they shared their possessions with one another. It is only in such a body of believers that this is possible or practical. It soon proved unworkable even in as pure a church as this evidently was. The whole scene is illustrative, or even typical, of what living conditions will be in a new earth filled with righteousness.

Two phrases sum up the tone of this "growing and glowing" Church: (1) "great power," and (2) "great grace," (see verse 33) Great power to witness to the resurrection of Christ: Great grace to share with others all they possessed. What could not the present day Church accomplish if we had these two requisites for a growing and glowing church?

### III. The Gospel in Rome:

#### Acts 28

It would be well to briefly review the intervening chapters which tell of the spread of the gospel to Samaria, under the leadership of Philip, the deacon and evangelist; the opening of the door to the Gentiles when Peter went down and preached to Cornelius, and the Gentile Pentecost took place.

Chapter 9 tells of the conversion of Saul of Tarsus, which, next to the resurrection and Pentecost, is the greatest event of the early church. The place of leadership soon becomes his, as he goes forth on his three missionary journeys, preaching to Jews and to Gentiles, undergoing trials, hardships and persecutions for the sake of Christ.

Paul's great ambition and longing was to go to Rome, the political center of the world. In the Providence of God he was to be taken there. On his voyage to Rome he was shipwrecked, and the last chapter of Acts gives us the end of that fascinating story.

When he arrives in Rome, as was his custom, he appeared first to his own countrymen, the Jews, and tried to convince them of the reality and meaning and glory of the death and resurrection of Christ. The result here was the same as it had been in many other places; some believed, and some believed not. In the startling words of their prophet Isaiah, he warns them of the fact that they are rejecting the message of salvation, and tells them that the Gentiles will receive the message they reject. How true these words have been! What a terrible blindness has fallen on the Jewish race! Even today educated rabbis have the same hard and bitter attitude toward their Messiah. What a glorious day it will be when these blind eyes are opened!

"And Paul dwelt two whole years in his own hired house, receiving all that came in unto him, preaching the kingdom of God and teaching those

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things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." How marvellous are thy ways, O Lord God of Hosts! The working of His overruling providence is nowhere more evident than in these closing verses of Acts. Even the slowness and indifference of Roman rulers has its place.

### IV. Paul's Noble Declaration as a Christian: Romans 1:1-16

Paul wrote to the Christians at Rome before he was permitted to visit that city, and in these verses he salutes them and tells them of his longing to see them. As a part of this greeting he makes his famous declaration.

1. "I am debtor." Paul was one of those rare men who recognize their obligation to the world. Some say, "the world owes me a living"; Paul says, I owe the world a debt. Some say, "Let the world go by"; I want to be a spectator; Paul wants to be more than a spectator, he wants to lead the world to Christ.

2. "I am ready." Most men are ready to further their own interests, or advance themselves; Paul was ready to preach Christ to a lost city, or world.

3. "I am not ashamed." Paul knew that the Gospel was the "dynamite" of God. The power of Rome was great; the power of the Gospel was far greater.



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Belhaven  
Centre  
Davidson  
Davis & Elkins  
Flora Macdonald  
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King  
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Montreat  
Presbyterian  
Queens  
Southwestern  
Stillman  
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### **Junior Colleges**

Lees  
Lees-McRae  
Mitchell

Peace  
Presbyterian Junior  
Schreiner Institute

## VESPER TOPICS FOR JUNE 17

*My Faith and My School**Introduction*

We mortals often miss the best in life by either living in the past or living in anticipation of the future. Often we miss the best of today because we think that what we are doing is simply preparing us for tomorrow. As Christians we are those who have received the Lord Jesus Christ into our hearts and have everlasting life here and now. Everlasting life does not only mean life that will last forever, but it is life that has everlasting quality right now. You and I should develop that life in such a way that we can enjoy it to the fullest day by day. For most of us, school takes up a great deal of our time and is more or less the center of our life right now. As Christians we should not think of our school life as merely preparation for making a living tomorrow, but we should consider it as a place where we live out eternal life today.

In *Presbyterian Youth* the talks indicate some of the things that we must guard against, some of the things we must not do, and some of the things that we must do, if we are to live such a life in school. Three passages of Scripture are cited in the Scripture lesson. Let us look at them to see a Biblical command to us, and the provision for keeping that command.

*Scripture Lesson*

1. *The Command—*  
*Matthew 5:43-48*

You and I think too lightly of what Christ expects us to be. Often we think of religion in terms of going to church, cooperating in its program, and refraining from things that are condemned by the law and the people about us. Christ commands you and me in these words: "Be ye therefore perfect, even as your Father in Heaven is perfect." You and I have received the life of Christ, and we are commanded to, day by day, cultivate and develop that life, so that we will ever be moving on toward being just exactly what God Himself is. Notice that this is not a suggestion of what would be good for us, but it is just as definitely a command as is the command "Thou Shalt Not Kill."

2. *The Challenge—*  
*Matthew 5:13-16*

As Christians we are commanded to be perfect. We are not here in the world to try to arrange by social, national, and international organization the social, economic and political habits of imperfect men. Imperfect men will mar the effective functioning of the most perfect organizational setup. But if we do move on toward perfection as Christ has commanded, we will find that our lives will be something that will make a difference in the world—whether it be in the school room today, or in the work-a-day world of tomorrow. We will be the salt that preserves the world from corruption and has a healing effect upon the wounds caused by evil. If

we let our life be consistent and true to the full statute of Christ, we will be the light that shows the sin and evil of the ways of the world and lights up the way that leads us to righteousness and life.

3. *The Conclusion—*  
*James 3:11-13*

If our lives are moving on toward perfection, they will have a tremendous impact for righteousness upon the world, but it takes more than just deciding to try to live that way to do it. Our reference in James indicates how we can live out the command and the challenge. He refers to a fountain of water and points out that a fountain of sweet cannot bring forth bitter and sweet. A fig tree brings forth figs, and not olives.

If you and I are to move toward perfection and become the salt of the earth and the light of the world, we must realize that we can only do it when we have received a new heart and a new life through receiving the Lord Jesus Christ into our hearts by faith and then as we yield completely to Him our lives become the channel through which the new actions and the new life flow out and express themselves.

When our lives bring forth some things good and some things bad, some things holy and some things unholy, that inconsistency indicates to the world that we are not what we profess. When Christ is in our hearts and has His way in our life, then we consistently bring forth the fruit of righteousness and holiness. We must be perfect if we are to be of any value in the world, and to move toward perfection we must have Christ in our hearts and must be completely surrendered to Him.

*SUGGESTIONS*

Follow through the program outline in *Presbyterian Youth*, and as the Scripture reading is presented have someone take time to briefly point out the spiritual significance in terms of Christ of each passage along the line as indicated above.

**Tell Your Friends About The Journal**

## WOMEN'S WORK

### DeLand United In Prayer

A Chairman of Spiritual Growth has been used to unite her city in prayer for our nation. At our request she has given us the following facts concerning the beginning and continuing of the noon-hour of prayer in DeLand, Fla.

"You asked me to write and tell you what I had done as spiritual growth chairman to promote community prayer for our country. I will tell you what I can.

"In July, when our forces were nearly pushed out of Korea, I felt a great burden placed on me to *do something!* I talked to Mr. MacNair, our pastor, and he was heartily in agreement with my suggestions. He had our bulletin to announce a call to prayer at noon by the congregation and that announcement has continued ever since. Also at the end of the sermon he called, and still does, for silent prayer for divine guidance for our nation. This is accompanied by the organist playing soft music.

"As our ministerial association had done nothing to call our town to prayer, I spoke to the president of our Council of Church Women and got her wholehearted co-operation in my plan to bring the matter before our mayor and council. She asked a woman from each church to meet us at the city building and I asked Mr. MacNair to be our spokesman. We had a very friendly reception and the mayor made a proclamation calling on the com-

### Presbyterianism!

You will find stimulating reading in the June PRESBYTERIAN SURVEY. The article, "Presbyterianism On The Move!" (marked *Monthly Emphasis*), was prepared by the Reverend Malcolm Purcell, D.D., Executive Secretary, Committee on Church Extension, Presbytery of Brazos, Synod of Texas. There are other articles in THE SURVEY most pertinent to this study. As General Assembly is meeting, the timeliness of becoming better informed Presbyterians is not a coincidence!



### THE GENERAL ASSEMBLY

CONVENES IN

### FIRST PRESBYTERIAN CHURCH

Orlando ... Florida

Thursday Evening, June 7

Let us seek daily God's guidance and the Spirit's infilling for our church leaders: ministers, elders, and executives, who will be in this annual meeting of the highest court of our Church, that they may know God's will and be used to lead our whole Church forward in this day of so great an opportunity for Christian witnessing.

munity to pray at noon for our nation. We did not ask a bell to ring as we have a factory whistle that blows then. Mr. MacNair received many phone calls and letters thanking him for what we had done.

"But we felt that the people would have to be reminded so we wrote to the radio officials and requested that the call to prayer be given at noon, so we now have organ music and the announcer calling on the people to join in a few moments of silent prayer for the divine guidance of our nation. This has been going on for many months and only eternity can tell what it has meant to the people who pray and to our nation.

"By the way, I neglected to tell you our local paper gave us splendid help and publicity in an editorial.

"President Wilson called on the nation to pray at noon in World War I and not long afterwards the war was over, and that made a great impression on me.

"What a wonderful thing it would be if there were a call to prayer at noon in every church and town! Maybe some of this confusion would end."

—Mrs. A. S. Conley.

### STORY OF A MAN

William Rule, M.D.

Presbyterian (U. S.) Mission  
Bibanga, Congo Belge

Here is the story of a man most of whose fingers were gone and whose feet were deformed.

"When I was a little boy," he said, "I was left an orphan. And then while living in my own village my skin became affected with this disease. I was run



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out of the village, I was put away by my people. They didn't want me, and I was just a little orphan boy wandering from village to village. I had no home and just got what I could from the people who would help me. I went out into the bush and wandered out on the prairies with a hermit.

"One day a lion came along and killed the hermit and left me. I ate berries and roots and lived like an animal. Then I heard about the leprosy colony at Bibanga and I went over. Dr. Kellersberger had the colony there and I entered and stayed for several years. During that time I heard the gospel preached. I took Jesus as my Saviour, and I was baptized a Christian.

"When Dr. Kellersberger went home to America and we didn't have anyone there to take care of us, I became dissatisfied. My disease was getting worse all the time, so I picked up and left. I just wandered over the countryside; I was in all the leprosaria in the region for short times. But it didn't seem to help. Then I went to Lubondai and after you came there I was there for several years. And I got better, but finally you went on your furlough.

"Again I went out and lived at one of the villages, and my disease became terrible, worse than it had ever been. I finally decided to take my own life. So one night I went and lay down in the road where I knew the large trucks came through with oil, cotton and other products and I hoped one would come along and run over me. But instead, a car came by. It carried a state official and his chauffeur. They got out of the car and saw me lying there in the headlights. Then they looked at me, and the official said, 'Is this a man or an animal? Is he alive or dead?' and the chauffeur said, 'Why, he is alive.' Then he said, 'Well then, we've got to take him along with us to the Post,' and they put me in the car and took me to the State Post. After a few days, I was taken to a leprosarium and then to a river and they put me on a boat going all the way up to a place where they were using a special treatment. After a while I got a lot better.

"Then I said to people up there who were treating me, 'I appreciate what you people have done for me and I thank God for it, but I'm a Christian and I believe God has healed me of leprosy. If it's all right with you I'd like to go back to my own country and tell the people there the great things that God has done for me.' So I returned more than a thousand miles to the place I had originally come from. Doctor, what I want to do now is just go up and down and witness for my Lord and Saviour and show the people the wonderful things God has done for me."

How happy he was!



## GIFTS THAT LIVE AFTER YOU

**IN YOUR WILL**—Your will is the last message you will give to the world. By including a bequest to Foreign Missions, this message can be made one of love for all mankind.

**FOR A MEMORIAL FUND** — You could create no finer memorial, in your name or in memory of a loved one, than to establish a fund on our books, the interest from which will contribute each year to the spreading of the Gospel.

Is there any better way of signifying our love for Him than by devoting as much of our property as may be practicable to the advancement of Christ's Kingdom?

For full information on how to make such Christian legacies or memorials, write the undersigned today. The Board will welcome the opportunity of discussing plans with you, and will be happy to assist you in any possible way.

**CURRY B. HEARN**  
Treasurer

**BOARD OF WORLD MISSIONS**  
PRESBYTERIAN CHURCH IN THE U. S.  
P. O. BOX 330 NASHVILLE 1, TENN.

## A Challenge To Stewardship

The regular receipts for World Missions for the year ending March 31, 1951, were \$1,411,439.00, an increase of \$78,014.53 as compared with the preceding year. However, Program of Progress receipts for the year were \$443,190.37 as compared with \$557,930.54 the previous year, a decrease of \$114,740.17.

The total expenditures for the year were \$1,623,694.12. As this was \$212,255.12 in excess of the regular receipts for the year, it was necessary to transfer this difference from Program of Progress funds in order to prevent a deficit on operating expenses. Every effort was made to hold expenditures to the 1949-50 level and no increase was made in the field of budgets of the Missions; however, due to increased costs generally, the expenditures for the year ended exceeded those of the previous year by the sum of \$93,871.66. This is understandable in view of the addition of Overseas Relief and Interchurch Aid as a new function of the Board.

The Board would point out with deep concern the fact that the total receipts for the past year, including both regular and Program of Progress contributions, were \$36,725.64 less than they were for the previous year, in the face of the fact that the relief needs of the world were included this year for the first time in the Board's responsibility.

For the past few years the Board has refused to grant the increases in the work budgets requested by the Missions. It has been felt that the trend of receipts would not justify any increase although

the Board has recognized the difficulty the Missions have had in trying to maintain even the same volume of work without some increase in funds.

Now, a reasonable increase must be made for 1951-52. The Missions are requesting increases totalling \$57,763.61 above the total amount approved for all the fields in 1950-51. The Board is recommending that these askings be met in full and that the Missions be requested to hold their 1952-53 askings as low as possible.

The following work budgets have therefore been approved: Africa, \$91,736.00, an increase of \$7,130.00; East Brazil, \$40,257.00, an increase of \$5,392.00; North Brazil, \$61,200.00, an increase of \$9,310.00; West Brazil, \$49,150.00, an increase of \$8,000.00; Japan, \$50,657.00, an increase of \$16,673.11; Korea, \$60,000.00; Mexico, \$60,872.33, an increase of \$7,330.00; Portugal, \$21,828.50, an increase of \$4,323.50; China, \$100,000.00, some of which will be used in Formosa and possibly in Japan in work with Chinese people.

The work budget is used for all mission activities except missionary salaries, travel, etc., and buildings provided for with Program of Progress funds. From work budgets come the salaries of national teachers, preachers, medical personnel; the expenses of evangelistic itineration on the fields; medicines for hospitals, books for schools, literature and visual aids for evangelistic work, scholarships for students, taxes, upkeep and repair work on all mission property.

An examination of the stewardship of our missionary representatives around the world show "so much done with so little" as to challenge us with new vision and devotion in the stewardship of the abundance with which God has blessed us.

## PLAN NOW TO ATTEND WORLD MISSION CONFERENCE MONTREAT, N. C.—AUGUST 2-8

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## EXPECTING THE MASTER

Some years ago a tourist was travelling in Northern Italy. When he reached the castle, a friendly old gardener opened the gate and showed him the ground; which the old man kept in perfect order. The tourist asked when the owner of the castle had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your orders?"

"From his agent in Milan."

"Does he come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition just as though you expected your master to come tomorrow."

The old gardener quickly replied: "Today, sir, today!"

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By Ben. L. Rose - Pastor

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Prove Me Now . . . *saith the Lord"*  
—MALACHI 3:10



285  
Retiring Moderator's Sermon, page 8

J. N. C.  
Carolina Room

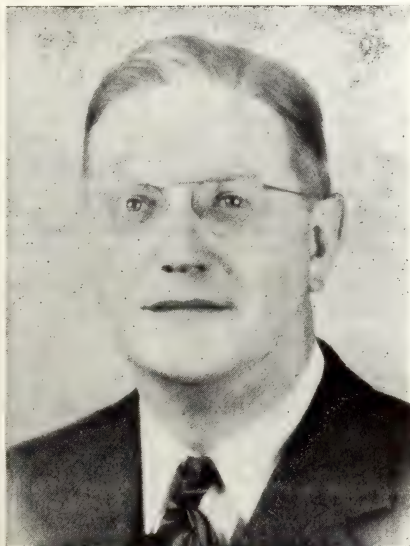
# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUN 15 1951

JUNE 13, 1951

*The Moderators*



JAMES LUTHER FOWLE



JAMES ROSS MCCAIN

**Fairlea, W. Va. (Special)**—The General Synod of the Associate Reformed Presbyterian Church in a fully attended meeting voted to reject union with both the United Presbyterian Church and Presbyterian Church, U. S. Keen appreciation for both these great churches was expressed but it was felt better to continue as at present.

VOL. X NO. 7

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Adding To The Church

In this issue of THE JOURNAL, we are printing the vital statistics of the Southern Presbyterian Church for 1950-51, shown in chart form and compared with the church years 1947-1949. (See Page 13).

We commend this chart for the careful perusal of our readers. Especially we would point out the growing membership of our church, now counted at 702,210 with continued signs of growth and service in the Southland and throughout the world.

But on one item in this data we would make particular comment. This is that item, printed *emphasized* on the chart, which records the number of persons added to our church on confession of faith as 29,219. This, of course, is an all-time record high, exceeding by more than 2,000 the previous high set in 1948.

Dr. Howard Thompson deserves the heartfelt thanks of our church for the outstanding service he is giving the church and the service he is doing for the Lord.

But we are sure he will join with us in saying that our hearts should be grateful first of all to God our Father for this manifestation of His blessing on the work of the Southern Presbyterian Church.

Bringing in the sheaves, laboring in the harvest, seeking the lost sheep, however one may care to put it, the first work of the church is still the good news of the gospels, salvation to the lost through Jesus Christ our Lord.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life.

—A.D.R.

### Baptized Pagans

We liked the word of Bishop Coadjutor John E. Hines of Texas (Episcopal) when he told a large Lenten audience that the church of today is distribu-

ting "cheap grace, put on the market like cut-rate wares." He defined "cheap grace" as "forgiveness without requiring repentance, baptism without church discipline, communion without confession, absolution without contrition, promises without demands, discipleship without suffering, rebirth without dying, and Christmas without Calvary but with tinsel and glamor."

What is needed, said Bishop Hines, is "costly grace—which means the rule of Christ in the heart." Too many ministers preach a sort of "milquetoast" discipleship designed to appeal to the masses, whitewash their sins, and get additions to church rolls. After they have been "lined up" they are little better than baptized pagans. The world is waiting for a dynamic demonstration of the power of God in the lives of men that will match the courageous Christian living of the First Century.

—UEA Editorial.

—Reprinted in *The Banner*, June 1, 1951.

## EDITORIAL

ADDING TO THE CHURCH . . . . .	2
BAPTIZED PAGANS . . . . .	2
GLOBAL STRATEGY INCLUDES CHINA . . . . .	3
LET ELDERS WHO RULE WELL BE COUNTED WORTHY OF DOUBLE HONOR . . . . .	4
BITTER BONDAGE . . . . .	5
REFRESHING . . . . .	5
OCTOPUS . . . . .	5
STUDYING THE BIBLE . . . . .	6
GIVING VERSUS RAISING MONEY . . . . .	6

## ARTICLES

THE TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM DR. WM. C. ROBINSON . . . . .	7
THE PRIESTHOOD OF ALL BELIEVERS DR. B. R. LACY, JR. . . . .	8
DEPARTMENTS . . . . .	10-19

## Global Strategy Includes China

Between the extreme adulation of General MacArthur on the one hand and the cold calculated attempts to discredit him on the other, some very important facts are being forgotten or overlooked. We mention some of these because they can well have a bearing on our own national future.

Although many of his subordinate officers had little personal affection for him they nevertheless recognized, respected and trusted his military judgment and the advance from New Guinea to Tokyo is rightfully regarded as one of the great military campaigns of all time.

In the second place Japan today is a living testimony to the insight, sternness of character and breadth of human understanding which General MacArthur exercised after assuming his post as Supreme Commander in that land. There is no parallel in human history where a conquering general has within the space of five years put a defeated nation on its feet again, as a friend and not as an enemy.

Again, but for the Inchon landing our troops even today could well be fighting a delaying action on the tip of the Korean peninsula, another evidence of the imagination and ability of General MacArthur.

However, these are things of the past. It is the future which can well be our chief concern. Admitting the serious problems involved in having a military leader out of sympathy with his government's policies, it should be remembered that an *even more serious problem is a government whose policies are based on prejudice (towards Nationalist China) and, on the fear of what Russia may do, rather than on what is right.*

General MacArthur has recognized Communism for what it is and has never offered to compromise with it. He has been the American leader most feared by Russia. Where the Russians have gotten by with obstruction and confusion in other theaters where mutual responsibilities and relationships existed they *have gotten exactly nowhere in Japan* because General MacArthur refused to submit to or accept their dictation or obstruction.

Furthermore, General MacArthur has continued to recognize General Chiang Kai-shek and the Nationalist Government as the true government of China and to insist on the necessity of keeping For-

mosa, regardless of the hostile policy of our own State Department, both for the sake of the Nationalists and the future hope of China and also for the sake of our own national defense.

To those who would urge that these are political considerations, outside the scope of a religious journal, we would suggest a reading of the Old Testament prophets and their part in national and international life.

God has seen fit to place America in the position of world leadership today. This leadership has been woefully lacking in our entire Far Eastern policy. We have let China slip into Communist hands. Even today those responsible for this tragic mistake continue to make the policies and speak for our nation in matters on which they have shown themselves incompetent. This is *not* merely a question of political judgment. It involves the freedom of one quarter of all the peoples in the world. It involves the work of the Christian Church in that area. Also involved is the entire question of the balance of world power now shifted into the hands of Russia.

There is much talk of global strategy today *but it is not global.* As important as Europe is, global strategy *must* take into consideration the fate of China and that fate is being determined by the shortsighted and distorted viewpoint of men who have committed themselves and this nation to a policy which has resulted in China's loss from the side of freedom and friendship.

We have not written on this subject for several weeks but we feel impelled to do so. We believe our China policy the most important single phase of our international relationships. If continued, as at present, China will be lost to Communism for generations to come and America and the world will suffer as a result.

What can Christian citizens do? They can and should pray for personal and for national guidance. And they also should let their opinion be heard and felt in Washington through their elected representatives.

We admit the tremendous problems involved in the restoration of China to the free world. We however believe it can be done and with a minimum expenditure of American resources.

The alternative of a permanently Communistic China—to which our government now seems blindly committed—is so lacking in imagination and so fraught with permanent injury to all concerned that we should be prepared to take all steps necessary

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 7, June 13, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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which are consistent with our own national means.

Just as a starter—why not send high-flying large planes over China at night, showering down millions of leaflets telling the Chinese of our continued friendship for them as a people and telling them it is their Russian-inspired leaders who have brought on the present suffering? Such a campaign would cost us practically nothing. The results *could* be tremendously effective. There are many other things which could be done. Before long it will be too late.

—L.N.B.

## Let Elders Who Rule Well Be Counted Worthy Of Double Honor

**Especially Those Who Labor**

**In Word And Doctrine**

On May 20th, the Ernest Myatt Presbyterian Sanctuary and Sunday School Annex were dedicated to the glory of God. The prayer of dedication was made by Dr. John B. Wright, the senior elder of the congregation. To the medical profession of North Carolina, Dr. Wright is known as an eye, ear and nose specialist who was among the first men there to use certain of the new methods of relieving the sick. In the First Presbyterian Church of Raleigh he is known and esteemed as an elder with a vision.

The Ernest Myatt Presbyterian Church, however, knows him as their teacher, shepherd and leader who has taught their Bible Class and led the work of their congregation for half a century. When young Dr. Wright moved to Raleigh near the opening of the century, he went to the Old First Church. About the second Sunday there, Pastor White commissioned him to take over the work at Ernest Myatt Chapel and teach the Bible Class.

Dr. Wright has developed into a great Bible teacher. No week is too crowded for the busy practicing physician to devote from six to twelve hours to the preparation of his lesson . . . and that is a call to the preacher for a real sermon to follow such a magnificent exposition of the Word to the adult class.

Dr. Wright is a Presbyterian elder who stands for his convictions. When a leadership training school teacher opposed the use of the Church's catechism, he withdrew support from the school. In 1951 under leadership supplied by his church the Christian Faith According to the Shorter Catechism was one of the courses taught in that training school.

We have gotten so in the habit of thinking of the current move toward "lay" leadership in the Program of Progress and the Visitation Evangelism,

that we forget that great pastors like Dr. W. McC. White inspired their elders—Dr. Wright and Mr. Karl Hudson—to give themselves in lives of service to weaker congregations. The vision and spirit of sacrifice shown by Dr. White and the Vanguard Class and the Old First Church are worthy of the emulation of every congregation. When a new church is to be cut off from an old one, the attitude of Dr. White was not to send them off with a mere money handout. But to put into the new work some of the very best of the First Church's own leadership. And Presbyterianism in and around Raleigh is a testimony to the wisdom of such selflessness and of the blessing of God upon it.

But to return to the dedication service: the sermon was most appropriately preached by the Rev. A. R. Buffaloe, a son of the church, and a member of the strongest family in the congregation.

Years ago, while Dr. Wright still had his own membership in the Old First, the two Buffaloe patriarchs were the elders at Ernest Myatt. There were resolutions of appreciation by the session to all those who gave, and in particular to the Women of the Church for the heating system, to Mr. Roy Moore for the gift and installation of the plumbing, to Mr. Braxton Whittaker for the wiring service, to Mr. Milner of Raleigh for the organ, to the Parker brothers for a generous gift in honor of their father, the first superintendent of the Sunday School and to Mr. Howard Collins for supervising the whole building work.

Yet everyone recognized that the prayer of dedication was appropriately made by Dr. John B. Wright, whose fifty years of service are engrained into the Ernest Myatt Presbyterian Church and Community. First he was teacher, then when the time came for the Church to be self-supporting he did not ask others to do what he was unwilling to do himself. "For that the leaders led, give ye thanks." Dr. Wright is a leader who leads. He put his own name and strength into the Ernest Myatt Church and in these years of that membership the church has built an ample brick manse, doubled the size of the sanctuary, and erected the first unit of their brick educational building. Moreover, they have followed the ancient Christian custom of paying for a building before giving it to God.

Like David of old they would not give unto the Lord that which cost them nothing. The building was dedicated free of debt.

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God bless you Dr. Wright! May your bow abide in strength! May you bring forth fruit in old age! May God continue to bless you and the flock that looks to your leadership in the things of God! And may your tribe of mighty elders increase!

—Wm.C.R.

## Bitter Bondage

(Exodus 1:14)

All bondage is bitter.

The slavery of the body, so common in ancient times, was often a bitter experience. The Israelites in Egypt, the galley slaves of Rome, the slaves on some of the sugar plantations. There is this form of slavery today in many countries under Communist control. Millions of Russian farmers have been exiled to Siberia and many more millions are in virtual slavery.

The slavery of the mind is still more bitter. This takes the form of ignorance and superstition in lands like India, China, and Africa. In more civilized countries the mind is in bondage to false systems of philosophy, or false religions, as was the case in Greece and Rome and Germany. In some people the mind is a slave to prejudice or stubbornness. Few people are without some form of prejudice, and there are not many who like to acknowledge that they are wrong even when the truth is presented them. Saul of Tarsus was set in his mind against the Christians, and it took a vision from heaven to overcome the bias of his mind. Their foolish hearts and minds are darkened by Satan who likes nothing better than to keep the truth out of men's minds.

The worst slavery is the slavery of the soul, or spirit of man. He that commits sin is the slave of sin. His cruel master, the devil; his degrading work, sin in all its forms; his wages, death. What is more terrible than to see a man's soul full of hatred, or selfishness, or uncleanness? What is more bitter than the experience of a man who is a slave to some habit, or appetite, or passion? The slave of strong drink is an illustration.

Governments can issue emancipation proclamations and set the bodies of men free: education can do something to free the minds of men: no one but Jesus Christ, God, can free the soul. If the Son shall make you free, ye shall be free indeed.

—J.K.P.

## Refreshing

Dr. Mortimer J. Adler, of the University of Chicago, had some of the scientists in a dither last week. In a lecture before the students of his own class, and a number of others who crowded in, he rejected the Darwinian hypothesis (guess) on evolution and suggested as an alternative that God may have created man according to the Genesis record.

Many Christians fail to realize that the entire evolutionary hypothesis (guess) is the rationalist's

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attempt to explain the obvious fact of man's existence while at the same time denying God's creative act.

Recognizing that the theory of evolution involves the necessity of transition stages, both in the lower forms of life and also in animals, the "missing link" has been feverishly sought after and prehistoric men have been "reconstructed" from a few scattered bones by men who have had more imagination than scientific honesty.

From all we have heard, Dr. Adler is a brilliant individualist who delights in shocking his audience. To us it is refreshing to have some of the unsupported theories of men who deny man's relation to God through His special creative act, attacked by others who have equal status in the scientific and educational world.

More profitable far than the fruitless search for the missing link between man and beast is the recognition of the One who is the *known* Link between God and man, the Lord Jesus Christ.

—L.N.B.

## Octopus

Within a period of twenty-four hours four people recently died in the Asheville area as the direct result of alcohol.

If, during a similar period, there had been four deaths from polio, every church, school and other place of public gathering would have been closed.

## The Southern Presbyterian Journal

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As it was there was not even newspaper comment on the cause of these deaths.

But then, we live in an enlightened age. Part of this enlightenment includes a gradually increasing strangle-hold of the liquor industry on avenues of advertisement and public opinion. If our readers do not believe this try active expressions of opposition to present "control" of alcohol!

You may be surprised.

—L.N.B.

## Studying The Bible

At college we study Hebrew and Greek, theology and philosophy, ethics and logic, criticism and hermeneutics, history and homiletics, but in no college in Great Britain, at any rate, is there a chair of the English Bible. This is a grievous omission. The consequences of it are only too evident in present-day preaching. It is desirable and necessary that a minister have some acquaintance with the above-named subjects, but this can be no compensation for the want of a thorough knowledge of the English Bible. The above subjects are largely for the discipline of our minds, but the latter is the sum and substance of our message.

A young minister came to me and said he wished to take my Bible Correspondence Course. Asked why, he replied, "Because I'm run off my bobbin."

"Where did you train, and who were your professors?"

He told me where and under whom he had taken a four years' theological course. I asked, "How long have you been in the settled ministry?"

His answer left me gasping, "Two years."

Here was a man who, after four years' course, was bankrupt at the end of two years! What was wrong? Various answers might be given, but this, at any rate, was true, that he *had never studied the Bible*. —*W. Graham Scroggie, in Christian Digest, condensed from The Sunday School Times, reprint-ed in The Banner, June 1, 1951.*

## Giving Versus Raising Money

"It is both a privilege and a duty, plainly enjoined in the Bible, to make regular, weekly, systematic and proportionate offerings for the support of religion and for the propagation of the Gospel in our own and foreign lands, and for the relief of the poor. This should be done as an exercise of grace and an act of worship." (Book of Church Order, Par. 337). It is the stand of our Presbyterian Church that money for the carrying on of the Church's work is to be received through offerings which are to be acts of worship on the part of the members.

With regard to concerts, suppers, and other such methods of raising money, the General Assembly has declared: "That the General Assembly advise against all such means for securing money to be used in the Master's work. This advice is given because we believe that the Lord has ordained that giving should be an act of worship, and thus a means of grace." In further support of this position a pamphlet recently published by the General Council has the following statement: "God is not honored by the money given at church fairs, bazaars, and suppers. He is honored only by the voluntary offerings of His people. The world does not read the Bible, it reads Christians and judges Christianity by its followers. Concerts, oyster suppers, and all such 'catch-penny-methods' are belittling to the Church, dishonoring to God, and contemptible in the eyes of the world."

Only recently have I seen the truth of this demonstrated, where a community is 'fed-up' on the efforts of some of the churches to pay—at least in part—for their new buildings by suppers, cake sales, sponsoring movies, etc.

Not too long ago I was speaking in another Church which has employed these means of raising money and in talking with one man whom we were seeking to win to Christ and unite with the Church, one objection he made very clear was that the Church had too many suppers, barbecues, etc. His complaint was that Church members were not willing to carry the financial burden of the Kingdom but by these devious methods sought support from

the community at large. Of course, for him this may have been a dodge; nevertheless it is an evidence of the witness against the Church that such methods of money-raising produce.

The testimony of our Church's constitution, the deliberations of the General Assembly, our literature on stewardship, the actual experience of our Churches reveal that we are witnessing not for but rather against our Lord when we seek to "raise money" rather than to "give." A check of the results of such methods likely will reveal that they are not too effective in producing funds. Whatever amount is raised cannot possibly offset the contempt they generate. Further it becomes more difficult to secure the total amount needed, and to obtain the regular funds required for the operation of the Church as Church members are educated wrongly in stewardship and may come to feel that all funds should be raised in such ways. Every Church, the small as well as the large, does much better when this same amount of effort is expended in teaching the members true stewardship. The Session is responsible for this and in line with the teaching of our Church should see to it that no organization within the Church violates these important principles.

After all, the only reason such methods are used is that Church members fail to meet their responsibilities which they accepted as they took the vows of Church membership. Under present conditions the small Church of only 100 members, considering that only 40 percent have incomes and the average income is but \$2,000 per year, would receive \$8,000 per year if its people were tithing; a Church of 50 members would receive at least \$4,000. Let us see to it that no one can say of any local Church, "she is a beggar."

We do well, when tempted to "raise some money" to bear in mind these words on "Church Sociables" that appeared in the secular magazine, *THE STATE*, in 1949: "Every time a church organization holds some kind of a social affair—such as a turkey dinner, a bazaar, or some similar event, it advertises to the world that its members are too stingy to pay their church dues. And that, it might be added, is extremely poor advertising. Not only that, but in staging these dinners, or in selling various articles, the churches are engaging in unjust and unfair competition with the merchants of the communities in which they are located. Any church, which is forced to resort to these methods in order to raise money with which to operate, should do so with a feeling of shame for the slackers in its congregation."

W. H. Beckmann,  
Chairman, Stewardship  
Committee.

—*The Concord Presbyterian.*

## The Ten Commandments

according to

### The Shorter Catechism

By Dr. Wm. C. Robinson

Q. 54. *What is required in the third commandment?*

A. *The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.*

This commandment is concerned with the same subject as the first petition in the Lord's Prayer. It is broad in its extent and deep in its penetration.

The third commandment requires the holy and reverent use (cf. Ps. 111:9). *Reverent means to fear or stand in awe of God, His worship, or His Word.* Fear is commended in the New Testament (II Cor. 7:1; I Pet. 1:17), as well as in the Old. Indeed, Christians are given grace to worship God with reverence and godly fear. Heb. 12:28.

As God is beyond our ability to know fully, He has revealed Himself in a series of names, titles and attributes. So rich is God in the fullness of His being and His manifold mercies to us that we need more than one word to understand Him—yes, we need all the words of the sixty-six books of the Bible and thereafter the work of His hands in nature and life.

Some of the personal *names* given in the Word are God, the Almighty, the LORD or Jehovah, our Saviour, and our Father.

The *titles* used to describe His character or relations are still more numerous and varied, for example: Creator, Preserver, King of Kings, God and Father of our Lord Jesus Christ, the God of Grace, the God of all Comfort, the LORD our Righteousness, the Father of mercies.

*Attribute* means to ascribe to one, and is used in our catechism answer 4 to denote the qualities of God's character: wisdom, power, holiness, justice, goodness, mercy and truth.

The *ordinances* are those things appointed or ordained by God for use in the Church such as prayer, praise, preaching of the Word, the Christian sacraments.

The *Word* here means the written Word of Scripture which comes by His inspiration and with His authority to reveal His will and record His acts—to bring us to faith in Jesus Christ our Saviour.

The *works* are the doings of God in creation, providence and redemption. When we use the Word as glasses the sin-darkened eyes of our hearts are enabled to read God's wisdom and power in the works of His hands.

## Tell Your Friends About The Journal

# The Priesthood of All Believers

*Delivered at the opening session  
of the 91st General Assembly of  
the Presbyterian Church, U. S.,  
in Orlando, Fla., June 7, 1951*

**By Dr. Ben Rice Lacy, Jr.**  
**Retiring Moderator** (See Cut)

Text: "But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God." Isaiah 61:6.

As Moderator for a year I have been impressed by the fact that the world needs three things committed in a special way to the Reformed Church, of which our Southern Presbyterian Church is a part: first, the doctrine of God's sovereignty; second, the doctrine of God's grace; and third, the doctrine of the universal priesthood of believers. This third doctrine is rooted in and springs from the second of these doctrines.

Once accepted and put into practice by believers it is capable of transforming individuals and nations.

This doctrine was formulated by God's first words from Sinai: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." (Exodus 19:3-6). Prior to this faithful men had been the priests of their own homes and clans—Abel, Noah, Abraham, Job, Jethro, and others. Now it is foretold that the entire nation may become a kingdom of priests. All were to be holy,

all were to offer sacrifices and prayers. But in order to school and discipline the nation a special family, that of Aaron; from a special tribe, that of Levi, was to be set apart; clothed and anointed in a peculiar way as priests to mediate between God and His people and to offer gifts and sacrifices. This experiment was never altogether successful, even when the priesthood was reorganized under David. The consecration of a special group apparently did not prevent the secularization of the nation, and in accordance with the proverb, "Like people, like priest" the priesthood itself became degraded, and with the nation was swept into exile.

Then it was that a prophet of the Exile renewed the prophecy of the priesthood of all believers. He it was who understood best the symbolism of the Tabernacle and of the Temple and described the Suffering Servant: the Anointed One, the Messiah, the Christ, who would bear the sins of His people. In the heart of these prophecies he announced: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God." (Isaiah 61:6).

It was difficult for men to realize that the Messiah, the Anointed One, the Christ, was to be the Lamb of God who taketh away the sins of the world, and was to constitute Himself the great High Priest through His own sufferings and prayers. Yet after His Resurrection it was given to His disciples to understand. When the Eunuch, quoting a part of Isaiah's great prophecy, inquired:

"Of whom speaketh the prophet?"

Philip opened his mouth and beginning from the same scripture preached unto him Jesus. With this understanding of the high priesthood of Christ, and redemption by His grace, came a new proclamation and a new application of the doctrine enunciated on Sinai and by Isaiah. Peter declared: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye

should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Peter 2:9). And John on Patmos begins the great message of Revelation in these words: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." (Revelation 1:4-6).

The New Testament contains no slightest refer-





ence to a priestly caste in the Christian Church. Apart from references to the Temple and her priests, the only uses of the word are in connection with the High Priesthood of Christ and the royal priesthood of believers. As Christians lost the sense of their own divine vocation, to be holy unto God, they too created an official priesthood to whom they could delegate many sacred functions which they themselves were unwilling to assume. The development of the hierarchy resulted, as in Isaiah's day, in the ultimate secularization both of the people and of the priests. Rob men of their sense of sanctity and place other men between them and God and you debase them. The Reformation attempted to abolish the tyranny of professional priests and to restore the privilege of priesthood to all. However, human weakness persists and even in churches which most clearly enunciated the priesthood of believers the ordained ministers assumed too great authority and the people yielded their powers too willingly. James I, of England, said in anger: "Presbyter is priest writ large." The Church is weakened when the minister either assumes or has thrust upon him by his members honors and functions which belong to all. As members of a royal priesthood each Christian has a holy office, and individual ministers are rightly set apart for special offices and functions only when elected to such from among their brethren. It is the task of those of us who are ministers both to indoctrinate our people with the conception of their divine priesthood and to relinquish gladly any authority which we have acquired.

The acceptance and application of this doctrine will have the following effects:

It will destroy dictatorship in church and state and lay the basis of representative government in both. One who feels that he is of the royal priesthood will delegate his powers to those of his own choosing but will not be robbed of them. It is no mere accident that representative government upon the face of the globe is found only in those lands where this doctrine has prevailed. Nor will the people of America or of any other land long continue to enjoy representative government if they either permit a priestly caste to assume their responsibility or neglect to retain their dignity and sanctity as individual priests before their God.

We are too prone, however, to identify the kingdom of priests with a particular political organization. A nation, as such, has never become Christian. They are more often organized against God than for God. We have seen this in Nazi Germany, Fascist Italy, and Communist Russia, but evidence of anti-Christian elements are not lacking in our own land. The hope, however, of all nations is that within them there shall be enough Christians, imbued with their high calling, to transform the political, economic, and cultural elements.

The idea of Vocation derived from that of the priesthood of all believers gives us this hope. Simply stated this means that every Christian exercises his

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priestly offices in the occupation and circumstances to which God has called him. In the Roman Catholic Church for one to have a religious vocation is to enter a convent, monastery, or the priesthood, but the true Protestant can be called of God to manufacture hats, or dig wells, or service automobiles—each in his own sphere and calling. Thus is each occupation brought under the domination of Christ and men and women engaged in any work approved of God are rendering a divine service. Such a conception practiced by owners, managers and workers in industry alone gives hope that peace and productivity and a better distribution of the good things of the earth can be assured. When from the least unto the greatest the Christian recognizes his work as holy unto God and designed for the helpfulness of God's children we shall see fulfilled the words of Isaiah which immediately follow the text: "You shall eat of the riches of the nations, and you will glorify yourself in their glory."

It is the further acceptance and application of this doctrine which produces martyrs. Every reference to the Kingdom of priests, both in the Old and New Testament, was made amid the suffering of God's people: From God to Sinai to Israel recently delivered from captivity and facing forty years of wilderness wandering; from Isaiah to the Babylonian captives; from Peter to the dispersed and persecuted of Asia; from John to the Church menaced by all the organized forces of evil. The Dutch in their flaming towns and flooded lands; the French through their Dragonnades and Exile; the Scots through their Killing Times were sustained in their suffering by the thought that they were priests of God. Bishop Berggrav, of Norway, writes, "The Christian has two weapons, the Word and suffering," and Mlle. de Dietrich has declared in her book, *Le Dessein de Dieu*, which has such a wide circulation in all of Protestant Europe: "Even

(Continued on Page 19)

## LESSON FOR JUNE 24

*The Church Under Persecution*

*Scripture: II Timothy 2:1-9; I Peter 4:12-5:11; Revelation 1; 7:9-17. Devotional Reading: II Timothy 2:3-13.*

Jesus was persecuted. He said to His disciples, If they have persecuted me, they will also persecute you; Marvel not if the world hate you; it hated me before it hated you. We need not expect to be carried to the skies on flowery beds of ease. In the Book of Acts we have the account of the persecution of the early church, first by the Jewish leaders, and later by the Roman authorities. The most severe persecution of the Church by the Roman emperors came a little later. Paul's first imprisonment in Rome was a mild type. It was later, under Nero, that he suffered martyrdom.

The history of the Church has been one of persecution, at different periods, and by various enemies. After the Church became strong and popular, and worldly-minded under Constantine and his successors, persecution ceased for a time. This time of ease, however, was not good for the Church; she became exceedingly lax and corrupt, and was more like a pompous political power than the holy body of Christ. Instead of coming out and being separate, the Church had opened her doors to a flood of unregenerate and self-seeking men who used Her to further their own interests. When reformation was attempted, the worst sort of persecution began. The Apostate Church instituted the Spanish and other Inquisitions and thousands upon thousands of Christians suffered untold agonies. If you will read Fox's Book of Martyrs your blood will run cold at its horrors, and your wrath will burn as you wonder how these people could pretend to be Christians and inflict such torture upon the real followers of Christ. It is always true, however, that apostate leaders are the worst persecutors. We see this in the case of our Saviour and the scribes, Pharisees and chief priests.

In these last days we have witnessed a renewal of persecution on the part of the German and Russian leaders. We may expect bitter persecution of the Church wherever Communism gets in power, for atheism and Christianity have nothing in common.

Our lesson is chiefly concerned with how Christians should bear this trying of their faith, these hardships, trials, and afflictions, and the rewards that come when we are faithful unto death and receive the crown of life: if we suffer we shall also reign with Him.

*I. Illustrations from Life:*  
II Timothy 2:1-9.

1. "Endure hardness as a good soldier of Jesus Christ." No soldier expects an easy time. He knows there is a war to be fought, enemies to face; danger

and death are to be his comrades. Our draftees are trained for months, and a great part of that training is to enable them to meet the hardships of a soldier's life.

The Captain of our salvation was made perfect through suffering: namely, He had to experience suffering in order that He might be a High Priest Who could feel with us in our sufferings.

The soldier separates himself from the ordinary affairs of life in order that he may be a good soldier and please him who has enrolled him in his army. The world, the flesh, and the devil are all arrayed against us. The battle is fierce. There is much to suffer if we are to be good soldiers.

2. "If a man contend in the games," he does not expect an easy time. He has to train; to get his muscles hardened, and in the best condition. The Greeks were great people for games. The Christian life is a race, a strenuous game in which the best is expected of those who run the race or take part in the games.

3. "The husbandman that laboreth." Farming is hard work. The ground must be broken, the seed sown, the harvest reaped. The Christian is God's farmer. In the harvest field there is work to do.

4. "Remember Jesus Christ." He endured to the death, and conquered death. Therefore we ought to endure all things. We can never be more severely persecuted than our Saviour; we can never face the trials and hardships He faced. No matter how heavy our cross it can never be as heavy as His, for He bore our sins in His body on the tree. If we die with Him, we will live with Him; if we suffer, we will reign with Him.

*II. Suffering "as a Christian."*

I Peter 4:12 — 5:11.

"If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf."

1. Suffering is not a "strange thing" for the Christian. As we have seen, it is the expected, the natural thing. We are living in a world where the natural, unregenerate man hates God and hates the good. No other explanation can satisfy all the facts

of history, especially Church history. The record in the Old Testament, in the New Testament, in the early Church, and in later church history, is the same. The "seed of the woman," and the "seed of the serpent" are at enmity with one another.

2. Suffering is a glorious thing. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you and say all manner of evil against you. Rejoice inasmuch as ye are partakers of Christ's sufferings. When His glory is revealed we will be glad with exceeding joy. Paul says that he glories in tribulations.

3. Suffering on account of sin, is of course, a different matter; it is a shameful thing. There is a lot of such suffering in the world. Our jails are full of criminals. Let no Christian suffer as an evil doer.

4. If we suffer according to the will of God then we can commit our souls to Him. We can cast all our cares upon Him Who cares for us.

5. Our adversary, the devil, is on our trail. We must be sober, vigilant, and resist steadfast in the faith.

6. After we have suffered a while, we will be made perfect, established and strengthened. The school of suffering is not pleasant, but it is profitable. Paul has a lot to tell us along this line, for he was one of the world's greatest sufferers. If we will read the account of his sufferings in his letters we can see the "marks of the Lord Jesus" in his body.

### III. *The Blessed Reward of the Persecuted.* Revelation 1; 7:9-17.

The Book of Revelation is the account of the Conflicts and Triumphs of the Church. It is a book of warfare. There are tremendous forces of evil arrayed against God and the Lamb, and the Church. These evil powers use every means to persecute Christians and the Church.

1. The author of the Book—or rather, the one to whom the writing is committed—was John. The Author of the Book is Christ Himself. It is the unveiling of the Christ. John was an exile on the island of Patmos, suffering this form of persecution. He describes himself as "your brother in tribulation." It was while he was suffering that he is given these visions and is told to write down these messages. They were given directly to John. There is no book in the Bible which will bring greater encouragement to us in these days than this last book of the Canon.

### 2. *The Persecuted; Rewarded in Heaven:* Revelation 7:9-17.

Who are these arrayed in white robes? Here is a great question and its answer:

(1) They are a Great Multitude of saved people gathered from every nation and people and tongue under heaven, a multitude whom no man can number. He shall see of the travail of His soul and be satisfied. We can imagine the names of some of that great multitude. Heaven is a big place and Salvation is to be a glorious success.

(2) They have come out of great tribulation. Many of God's people are poor people; many have been sick people; many have had terrible trials of various sorts.

(3) They have had a great Cleansing, have washed their robes and made them white in the blood of the Lamb.

(4) They have a Great and Honorable Service—serve Him day and night in His temple. Heaven will not be a place where we will have nothing to do, but a place of blessed work.

(5) They have a great satisfaction. "They shall hunger no more, neither thirst any more"; we shall be satisfied in heaven.

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## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### VESPER TOPICS FOR JUNE 24

# *You Can . . . But Will You!*

### *Introduction*

You and I have grown up in a period of time when discipline is almost a forgotten thing. Everybody wants to live by the idea: "I want what I want when I want it and I'm going to have it." And some even go so far as to say that personalities are warped unless they get everything they want. Yet discipline is still with us. We know that no army can win the war without military discipline. No man can become a doctor without a long period of discipline in which he is wholly dedicated to medicine. No man can become a great musician without the discipline of being dedicated to long hours of practice. It is still true that no one gets ahead in any field without a discipline that separates him from many things that waste his efforts, and dedicates himself to the things that make his efforts accomplish something in the field.

The Christian life is no different. We become Christians by believing on the Lord Jesus Christ and receiving everlasting life. What Christ makes of us, and what we make of that everlasting life, will depend upon the kind of discipline in Christian living that we follow. In the Word of God this Christian life is often compared to a race, a warfare, a wrestling match, building a building—all things



that require training and discipline. Our Scripture lesson tonight sets the Christian life before us in the analogy of a race. Let us study it for a moment from that point of view.

### *Scripture Lesson - Hebrews 12:1-2*

#### *1. The Race*

When we begin to consider the Christian life as a race, it is very well to think in terms of a track meet. When a dual track meet is held between the teams of two different schools, not just anyone can go down and run in the various events. If a man wants to run in the 100 yard dash he must be a member of one of the teams, and he must be entered in the race by the coach. All too many people try to enter the race of the Christian life by just trying to do better and live religiously, but they are never on the team. When you and I believe on the Lord Jesus Christ we are born again into membership on the team and Christ, our great Coach, has entered us in the race.

#### *2. The Course*

The writer of Hebrews not only exhorted the believers to run the race, but he says it is the race that is "set before them." You and I have many ideas about the life we should live and the service we should render, and many of them are good. But Christ is the one who has set the course which we must follow, and we must seek His mind and will. When you are entered in the 100 yard dash you are assigned a lane, and you must run in that lane to the tape. It will do you no good to run just as fast in the opposite direction, or to get off the track and run on the grass. To count in the race you have to stay in the set course. To count in the Christian life you have to run in the course set down by the Lord Jesus Christ in His Word. He tells us what we must do and how we must do it.

#### *3. The Training*

In the early spring when you report for track there are several things that begin to take place. On the one hand, you do not report for track with your overcoat on. Nobody can run the 110 yard high hurdles with an overcoat on. If you report for track with an overcoat and tell the coach that you are not going to take it off because there is nothing wrong with wearing an overcoat, he will tell you to sit on the bench and keep nice and warm while somebody else runs the high hurdles; because an overcoat is a weight that cannot be overcome. In the Christian life our training calls for us to unload a lot of attitudes and habits about which there may be some question as to whether they are morally right or wrong, but about which there is no question that they are weights that hold back spiritual growth and retard spiritual achievement. In training we must unload the weights.

Not only, when we report for track, must we unload the weights, but we must go into a period of training that will develop our wind and strength.

Anything that cuts our wind and strength must be taken out of our diet and our pattern of life. So in the Christian life, we must avoid those sins of unbelief and disobedience that cut our spiritual wind and weaken our spiritual fiber. Those sins we meet again and again as we read the Word of God.

Unless you and I are willing to unload the weights and eliminate the sins, we will not make the team in Christian living.

#### *4. The Pace-Setter*

As we run the race of the Christian life, we must ever keep our eyes upon the Lord Jesus Christ. He has led the way and set the pace. We must run even as He ran, if we are to win.

### **SUGGESTIONS**

In Presbyterian Youth the discussion and summaries of the program material are followed by a Scriptural meditation. Use the outline above for a meditation of Hebrews 12:1-2. Those who lead this meditation can easily work in the thought of the remainder of the Scripture lesson. In 1 Corinthians 9:24-27 there is no doubt that Paul wrote from what he had seen at some of the Greek games. Philippians 3:13-14 easily reminds us that no one ever wins if he spends his time looking backward while he tries to run.

### **A Mighty Presbyterian**

In The Hattiesburg (Miss.) American, during March, there was carried on quite a debate between ... Mr. L. E. Faulkner, a Presbyterian ... and Dr. John W. Moore, a Methodist pastor, concerning the Federal Council (now the National Council) and its left-wing tendencies. Of course the "pink-fringe" activities of some of our Methodist leaders got into the discussion, which was somewhat emphatic at times.

This ... Faulkner certainly took care of the situation handsomely. For myself, I am getting awfully sick of seeing some Methodist preacher rush to the defense of every subversive group in the country. I glory in a Presbyterian ... who has the intestinal fortitude to defend sound doctrine and the American Way of Life. I am a Methodist, but I am often ashamed of my gang!

—THE METHODIST CHALLENGE,  
June, 1951.

### **REQUEST**

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

**EACH SATURDAY NIGHT**  
**Pray For Revival**



# COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES FOR THE LAST FIVE YEARS STATISTICS

	1947	1948	1949	1950	1951
Synods .....	17	17	17	17	17
Presbyteries .....	87	87	87	85	85
Ministers .....	2,636	2,663	2,694	2,717	2,799
Churches .....	3,542	3,560	3,602	3,647	3,666
Licentiates .....	18	18	12	16	27
Candidates .....	512	569	700	739	907
Licensures .....	46	42	32	35	82
Ordinations .....	73	56	65	57	116
Pastoral Installations .....	404	328	366	378	397
Pastoral Dissolutions .....	249	271	319	233	284
Churches Organized .....	52	42	53	65	44
Churches Dissolved .....	27	25	15	13	32
Churches Received from Other Denominations .....		6	1	1	
Churches Dismissed to Other Denominations .....			1	2	
Ministers Received from Other Denominations .....	29	32	30	34	38
Ministers Dismissed to Other Denominations .....	18	13	18	21	22
Ministers Deposed or Divested of Office .....	4	8	4	1	5
Ministers Deceased .....	57	40	44	46	47
Ruling Elders .....	20,180	21,488	22,174	23,252	24,068
Deacons .....	24,121	25,451	26,686	27,992	28,975
Added on Profession of Faith .....	23,121	26,140	19,293	24,657	29,219
Added on Reaffirmation .....					6,926
Added on Certificate .....	40,127	43,597	40,433	44,420	40,391
Total Communicants .....	613,701	638,652	653,594	675,489	702,210
Adults Baptized .....	18,804	15,770	12,334	14,703	16,710
Infants Baptized .....	11,907	15,381	11,916	14,736	16,904
Total Sunday School Enrollment .....	448,262	470,271	491,552	522,112	548,885
Outposts or Chapels .....	667	662	627	587	548

## CONTRIBUTIONS

World Missions (Regular) .....	\$ 1,377,355	\$ 1,538,641	\$ 1,325,174	\$ 1,229,712	\$ 1,300,507
Specials & Program of Progress .....		715,503	633,203	766,272*	443,190
Assembly's Home Missions (Regular) .....	518,301	501,698	501,698	501,698	
Emergency Fund .....	450,468	7,415			
Program of Progress .....		134,758	185,810	159,610	
Church Extension (Regular) .....					659,089
Program of Progress .....					139,376
Christian Education & Ministerial Relief (Regular) .....	357,267	385,530	378,842	366,346	
Ministers' Annuity Fund .....	14,151	4,891	5,367	1,526	
Program of Progress .....		4,329	90,951	95,959	
Annuities & Relief (Regular) .....					426,945
Ministers' Annuity Fund .....					869
Religious Education - Assembly (Regular) .....	149,654	124,492	149,654	149,654	
Program of Progress .....		86,148	79,695	82,101	
Education - Assembly .....					212,467
Program of Progress .....					69,865
Assembly's Training School .....	46,560	53,737	157,401	86,167	76,836
American Bible Society .....	32,835	32,483	35,711	57,245†	31,245
Other Assembly Benevolences .....	407,531	427,233	511,051	450,290	303,822
Religious Education - Synod & Presbytery .....	140,240	148,904	184,515	209,090	
Education - Synod & Presbytery .....					266,822
Educational Institutions .....	1,725,247	1,294,832	1,125,973	1,030,358	1,045,609
Homes .....	689,580	805,666	799,772	816,687	864,377
Local Home Missions .....	1,570,115	1,809,275	2,072,112	2,219,985	2,256,707
Other Synod & Presbytery Benevolences .....	171,393	255,896	330,954	569,293	548,273
Miscellaneous Benevolences .....	496,754	571,708	604,710	636,109	773,084
Pastors' Salaries .....	4,736,583	5,158,671	5,641,325	6,061,020	6,628,953
Current Expenses .....	8,118,748	9,552,769	10,742,417	12,283,189	13,252,124
Building Expenses .....	5,268,577	6,875,151	8,851,179	10,316,422	11,121,597
Totals .....	\$26,271,359	\$30,489,730	\$34,407,514	\$38,088,733	\$40,421,757
Per Capita: For Benevolences .....	13.28	13.94	14.03	13.96	13.41
For Current Expenses .....	29.53	33.80	38.61	42.43	44.15
Per Capita Totals .....	\$ 42.81	\$ 47.74	\$ 52.64	\$ 56.39	\$ 57.56

These figures are not in every case the same as appear in the preceding tables, but are partly derived from the reports of the Boards. The figures represent gifts from living donors only.

\*Contribution of \$116,040, Birthday Gift from the Women of the Church, is included.

†Contribution of \$26,000, Birthday Gift from the Women of the Church, is included.

## **Church Colleges Must Stand For Convictions, Davidson President Tells Trustees**

The following is part of a report to Davidson College trustees:

The responsible place of the small liberal arts church college in the life of the Church and of the Nation in these critical days needs only intelligent thought to make it crystal clear. What this type of college did in the early beginnings of our democracy is needed to repeat itself now in this time of national emergency. *It is high time for those of us who represent such colleges to stand on the housetops and to declare our convictions.* It is also time for us to *renew our strength and to guarantee our product.* This type of education is liberal in that it deals with the truth and with basic things in the lives of people and provides an education upon which a life is to be built as well as by which a living is to be made. It is independent and is, therefore, a strong antitoxin to statism and to much that is current in our immense schools where the individual is lost in the shuffle. It is Christian in its basic assumptions and teachings and attempts to be so in its life and conduct. Its teachers are men and women of Christian character and example with a contagion which makes itself felt in the characters of those who study.

This is a plea for a renewed conviction on the part of the Church, the Nation, the Alumni, the Faculty and the public with reference to that which we are seeking here and elsewhere to do. The small church college is in position to make itself felt with the impact of Christian character and unselfish leadership upon the life of our country. While our colleges are small—and this is one of their distinctive values—they are rather numerous. It has always been true that their alumni have taken places far in excess of their proportionate numerical strength in the leadership of the Church, the School, and the Government. These men and women can become again a leaven within our society permeating the thought and life of the people with those qualities which are in such dramatic need at this time. Our chief hope is the Christian leader who is usually the product of the Christian College.

The moral and spiritual life of this nation is at a low ebb. The fact that crime, drunkenness in high places and low, immorality, dishonesty in government and in business, is emblazoned daily in our public press, is but an outward expression of a low moral and spiritual life of our citizenship. The times are ripe and over-ripe for a spiritual reedication and a moral awakening in which the colleges, like our own, have their responsibility. We shall be blameworthy if in times like these we do nothing more than look after our own and see no further than our small boundaries and limit ourselves to the routines of college existence. It would be a glorious

thing if even a limited number of colleges which possess our heritage and influence could and would gird themselves for this time of crisis and great world leadership.

The 1950 Annual Report of the General Education Board has this impressive statement:

"The private liberal arts colleges which have had a hard struggle to obtain sufficient funds to meet rising costs and to make essential improvements are a vital part of Southern education. They send on into the fields of research and scholarship a greater number of graduates than do many of the larger universities. They serve a substantial proportion of the students enrolled in the South. Their strength lies in their intimate faculty-student relations, the high quality of instruction they can offer, the intellectual and cultural environment they provide, their devotion to the fundamentals of liberal arts, and their leadership in setting standards and practices for others to follow. Inadequate support weakens these functions and in turn undermines the very justification for the continuation of these colleges. Yet, properly supported and properly dedicated to their special function, these institutions can greatly influence the intellectual life of the South. Even generous support will be no more than is necessary if these colleges are to maintain their place and purpose. With vigorous leadership they may hold their position and be more than community colleges or schools for specialized instruction. They can become vital centers of scholarly interest, where traditions of thoroughness, excellence and liberality prevail, from which these virtues radiate into the cultural life of the whole region."

JOHN R. CUNNINGHAM,  
President.

## **Davidson Holds 117th Commencement Program**

DAVIDSON, N. C.—One of the largest graduating classes in Davidson College's 117-year history—173 seniors—received diplomas May 28 in concluding ceremonies of commencement.

In size the 1951 class is second to none in Davidson's history. The distinction previously belonged to the class of 1947 which also numbered 173 men.

Fifty-five R.O.T.C. graduates received army commissions and will be ordered to duty immediately. In addition, a number of their classmates, deferred until June for college study, expect draft calls in the near future.

Six honorary degrees, awarded to leaders in the ministry, education and business were bestowed by President Cunningham. The men honored (see picture, Page 16), were Lawrence G. Calhoun, missionary to Brazil; James T. Cleland, Duke University preacher; Lauchlin M. Currie, vice-president of the National Carbon Company; Harry P. Harding,

for 36 years superintendent of the Charlotte City Schools; Ernest E. Norris, president of the Southern Railway; and Dr. Marshall Scott Woodson, president of Flora Macdonald College in Red Springs, N. C.

Dr. John N. Thomas, professor and dean at Union Theological Seminary in Richmond, Va., preached the Baccalaureate Sermon Sunday, May 27. (See below).



*Serving  
God and Country*

- Distinctive Christian Education
- Military Training in R.O.T.C.



## Presbyterian College

Clinton, S. C.      Box E      Marshall W. Brown, President



Highlighting the opening day of Davidson College's 117th Commencement weekend was a concert by Patrice Munsel (insert) accompanied by the Charlotte Symphony Orchestra, shown above. Prominent figures in the Commencement program were (top row) Dr. J. N. Thomas, Baccalaureate speaker; Joseph H. McConnell, national Alumni president and head of NBC; Davidson President John R. Cunningham, and (bottom row) Trustee President J. McDowell Richards, and James T. Cleland, the Commencement speaker. (Also see picture, P. 16).

### Work To Begin On Seminary Library, Other Funds Sought

DECATUR, Ga. (PN) — Columbia Theological Seminary has been authorized by the board of trustees to let contract for construction of the \$350,000 library building, according to an announcement by J. McDowell Richards, seminary president.

The seminary has raised \$230,000 of the needed \$350,000, which, when raised, will make available another \$100,000 offered by an anonymous donor.

In addition, the seminary is seeking \$150,000 for library facilities and equipment.

Also conditioned on the raising of extra funds, is another gift of \$100,000 to be used to enlarge and extend the seminary's administration building. The seminary must raise \$350,000 to obtain this donation.

The board of trustees met here in May to consider these financial matters. Dr. William V. Gardner, pastor, First Presbyterian Church, Atlanta, Ga., is chairman of the board.







Afternoon lecturers for the Rural Pastors' Conference included Dr. H. H. Thompson, Director of Evangelism for the Presbyterian Church, U.S., speaking on "Evangelism and the Rural Church"; Hon. George McLain, distinguished newspaperman of Tupelo, Miss., speaking on "An Adequate Community Development Program"; and Dr. D. B. Walthall, Board of Education, Richmond, Va., speaking on "Religious Education in the Town and Country Church."

The Ministers' Week was under the direction of President J. McDowell Richards of Columbia Seminary; and the Rural Pastors' Conference was under the joint direction of Dr. James M. Carr, Director of Country Church Work, Presbyterian Church, U.S., Atlanta, Ga. and Dr. Cecil Thompson, Professor of Evangelism and Rural Church Work at Columbia Seminary.

### ***Union Seminary Commencement Held, Christian Ethics Chair Established***

The board of trustees of Union Theological Seminary, Richmond, Va., has established a professorship of Christian Ethics and called the Rev. William McI. Thompson, Ph.D., pastor of the College Church at Hampden-Sydney, Va., to hold the chair, according to an announcement by Dr. Ben. R. Lacy, president, at graduation services May 22.

The board also elevated Robert White Kirkpatrick to full Professor of Homiletics and conferred degrees on 63 graduates, the largest total number of degrees ever given by the 139-year-old seminary. Twelve ministers received the Doctor of Theology, 13, the Master of Theology; and 38 Seniors, the Bachelor of Divinity degree.

The Monroe Wicker Award, given by the Young Men's Bible Class, First Presbyterian Church, Charlotte, N. C., to the student "Whose fidelity to duty, love for others, and devotion to Jesus Christ are an abiding inspiration," was awarded this year to Eugene Kirkman, of Atlanta, Ga., and pastor-elect of the Forest Hills Presbyterian Church, Martinsville, Va.

Frank Davidson, middle classman from New York City, was given the E. T. George Prize for the greatest improvement in the speaking voice during the session just ended.

William E. Phipps, of Waynesboro, Va., was announced as the Campbell Scholar for the coming year.

According to information supplied by Dr. James Appleby, director of field work, the following are the churches to which senior classmen have been called:



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J. F. Austin, of Hugo, Okla., to Bennington, Okla.; Richard Bolls, of Indianola, Miss., to Williamson Memorial, R.F.D. 1, Ringgold, Va.; Charles E. Book, of New Castle, Pa., to Grace Covenant of Richmond, Va.; Lewis V. Boyle, of Steele's Tavern, Va., to Falls View and Hugheston Churches of R.F.D., Montgomery, W. Va.; Henry F. Chestnut, of Clinton, N. C., to the Morton and Bethlehem Churches, R.F.D., Rocky Mount, N. C.

John Cowan, of Nashville, Tenn., to the Potosi (Mo.) Church; Charles Donnell, of West Palm Beach, Fla., to graduate work at Princeton; H. M. Elam, of Ellerton, Va., to the Methodist Church there; Mrs. John E. Ethison, of Richmond, Va., to remain as a teacher in Richmond; Thomas W. Foley, of Richmond, Va., to Washington, D. C., a missionary-elect to Brazil; Randolph Graham, of Greenville, S. C., to Chester and Centralia, Va.; and R. Tal. Haynes, of Winnsboro, S. C., to Circle Court and Circletown Church, R.F.D., Fayetteville, N. C.

J. T. Hayter, of Abingdon, Va., to Kenansville, N. C.; Joseph Holder, of Vrendenburgh, Ala., to Morven and Camden (N. C.) Churches; J. F. Hubbard, of Bon Air, Va., to Kirkwood Church in Kannapolis, N. C.; G. W. Ingram, of Jackson, Ohio, to the Davis Memorial and Sutton Churches, Gassaway, W. Va.; W. W. Johnson, of Shreveport, La., to the Cleburne Avenue Church in West Helena, Ark.; Eugene E. Kirkman, of Atlanta, Ga., to the Forest Hills Church in Martinsville, Va.

Lewis L. Lancaster, of Sumter, S. C., to the First Church, Kingsport, Tenn.; Samuel D. Maloney, of Knoxville, Tenn., to graduate work at U.T.S.; Leighton B. McKeithen, of Cameron, N. C., to the Comfort, Sherwood and Big Rockfish Churches, R.F.D., Fayetteville, N. C.; William S. McLean, of Lenoir, N. C., to graduate study at U.T.S.; Wentz Joseph Miller, of Danville, Va., to the First Church, Texas City, Tex.; Kay M. Misener, of Asheville, N. C., to the Fairfield, Eno and Little River Churches, Cedar Grove, N. C.; and John V. Moore, of Charleston, W. Va., to graduate work, Boston University.

Norman K. Morgan, of Albemarle, N. C., to the Pineville (W. Va.) Church; Julian S. Orrell, of Ashland, Va., to the Winns Baptist Church of Ashland; Robert F. Park, of Petersburg, Va., to the Old Fort (N. C.) Church; Fitzhugh Read, of Warrenton, N. C., to the Lake Waccamaw and Ashwood (N. C.) Churches; Marion Simmons, of Meridian, Miss., to the Broadway and Cross Keys (Va.) Churches; J. V. C. Summerell, of Newport News, Va., to the Blackstone (Va.) Church; Charles S. Sydnor, Jr., of Durham, N. C., to the Herveytown and Hazard (Ky.) Churches, and then graduate study in Washington, D. C.; John H. Thompson, of Louisville, Miss., to the First Church of Louisville; Leslie C. Tucker, of Canton, Miss., to the Chadbourn and Page's Mills (N. C.)

Churches; Lamar Williamson, of Monticello, Ark., to graduate study in Montpellier, France; J. T. Womack, of Norfolk, Va., to graduate study at U.T.S., after the summer at Montreat, N. C.; D. G. Woody, of Charleston, S. C., to the Bear Grass and Robertson's Chapel Churches, R.F.D., Williamson, N. C.; and James T. Young, of Pine Hall, N. C., to the Northfork (W. Va.) Church.

Two seniors not receiving degrees were Hubert T. Kaylor, of Bristol, Va., to the Fairmont Church, Richmond, Va.; and Howard W. Gilkeson, of Fishersville, Va., to the Laurinburg (N. C.) Church.

### *Columbia Commencement Program Held May 27-28*

Commencement exercises marking the close of the one hundred twenty-third session of Columbia Theological Seminary were held May 27-28. The baccalaureate sermon for members of the graduating class was delivered by the Rev. Alton Glasure, D.D., pastor of the First Presbyterian Church of St. Petersburg, Fla.

Dr. R. W. Cousar, pastor of the Central Presbyterian Church of Chattanooga, Tenn., was the preacher at the annual service of the Student Society of Missionary Inquiry, which was held in the Chapel of the Seminary.

Graduation exercises were held May 28 in the Oakhurst Pre-byterian Church of Decatur, Ga. Dr. Edward G. Lilly, pastor of the First Presbyterian Church of Charleston, S. C., and a member of the board of directors of the seminary, delivered the graduation address, and Dr. Wm. V. Gardner, of Atlanta, Ga., chairman of the board of directors, awarded the following certificates and degrees:

Certificates: Robert Lee Bullard, Chattanooga, Tenn.; Vernon Ernest Inman, Lockhart, S. C.; Raymond Ambrose Petrie, Fort Lauderdale, Fla.; Edward Watson, Atlanta, Ga.; Robert Ashlin White, Jr., Atlanta, Ga.

Bachelor of Divinity: James Dennis Aderhold, Decatur, Ga.; Raymond Joseph Ball, Syracuse, N. Y.; Leonard Cooper Blanton, Laurel, Miss.; Daniel Adonis Bowers, Newport, Tenn.; Samuel Sentell Cappel, Alexandria, La.; John Calvin Chesnutt, Milledgeville, Ga.; James Edward Craig, Cramerton, N. C.; Joseph Cromer Eckstine, Uniontown, Ala.; Frank Charles Havlicek, Miami, Fla.; William Lamar Hicks, Covington, Ga.; Robert Hoyt Jordan, Atlanta, Ga.; Charles Edwin Kirkpatrick, Blenheim, S. C.; James Dempsey Matthews, Atlanta, Ga.; Kirk Noye Nesbit, Savannah, Ga.; Harvey Reed Overton, Jr., Pulaski, Tenn.; Donald Bray Patterson, Wheaton, Ill.; Joseph Sidney Rigell, Panama City, Fla.; Armando Rodriguez, Tampa, Fla.; David Burnell Seabrook, Johns Island, S. C.; James Monroe Terrell, St. Louis,

Mo.; Harold Lowell Thomas, Lakeland, Fla.; Frank Calvin Wilkinson, Mooresville, N. C.; John Calvin Wingard, Batesville, Ark.

Bachelor of Divinity, Cum Laude: Ismael Andrade, Recife, Brazil; Shelstone Wallace Carr, Laurel, Miss.; Robert Wilbur Cousar, Jr., Chattanooga, Tenn.; Albert Grady Harris, Jr., Macon, Ga.; Thomson Quarles Johnston, Spartanburg, S. C.; George William Long, Jr., Barboursville, W. Va.; Charles Luther Moffatt, Johnson City, Tenn.; Larry Beaver Robinson, Honea Path, S. C.; Russell David Toms, Hialeah, Fla.; Edward Lee Wilingham, III, Augusta, Ga.

Bachelor of Divinity, Magna Cum Laude: Harold Whitfield Minor, Jr., Atlanta, Ga.; David Royal Moorefield, Lancaster, S. C.; William Lichard Thurman, Decatur, Ga.

Master of Theology: Gabriel Abdullah, Jacksonville, Fla.; John Newton Ashenfelder, Baton Rouge, La.; Cheves Kilgore Ligon, Decatur, Ga.

Master of Arts in Biblical Education: Miss Elizabeth Arnold, Sylacauga, Ala.

The Wilds Book Prize for outstanding scholarship was awarded to William R. Thurman, of Decatur, Ga., who was also the winner of the Dr. James Robert Howerton Prize for the best paper in the field of Church Polity. The R. A. Dunn Award for the outstanding paper in defense of the Deity of Christ was presented to Mr. Miles Douglas Harper, Jr., of Hattiesburg, Miss. The Indiantown Country Church Award was won by Mr. J. Edward Craig, of Cramerton, N. C.

More than one hundred graduates of the seminary met at the annual Alumni Luncheon just preceding the commencement exercises and elected the following officers of the association for the coming year: Rev. Frank Alfred Mathes, of Birmingham, Ala., president; Rev. Alex. R. Batchelor, of Decatur, Ga., vice-president; and Rev. A. Allen Gardner, of Atlanta, Ga., secretary-treasurer.

*This issue of THE JOURNAL went to press before the actual business of the General Assembly meeting in Orlando, Fla., got underway. In the June 20 and June 27 issues of THE JOURNAL complete coverage of the entire meeting will be published.*

—ED.

## THE PRIESTHOOD OF ALL BELIEVERS

(Continued from Page 9)

as the priest held himself before the altar of God for all the people, in the same way the 'people of the priests,' this royal priesthood, holds itself before Him for all the people of the earth."

While we of this Assembly may now be spared such suffering, are not our Christian brethren in Korea and other ravaged nations making their sacrifice? And who knows how long it will be before our own people will be called on to make their own offerings? Indeed, is not the entire task of the Church bound up with the conception that the offering of sacrifices and of prayers must be made by every Christian in order that men may be brought to Christ and His Kingdom made triumphant? Paul declared: "Yea, and if I be offered upon the sacrifice and service of your faith I joy and rejoice with you all."

Another impression which I will add to those enumerated at the beginning of this message, and one which has come to me with overwhelming insistence during the past year, is that our Southern Presbyterian Church is on the verge of a great revival which will affect the work of our Church in its expansion through evangelism, in its teaching through all of its educational processes and in its world conquest through its missions. The realization of these expectations, while dependent in no small measure upon the quality and number of our ordained men, is even more dependent upon all of our members, realizing that they are to offer gifts, prayers and sacrifices that will make them priests of the Lord and ministers of our God.

John Owen in his classic on the Holy Spirit quotes Psalm 105:15 as follows: "Touch not my CHRISTIANS and do my prophets no harm." "Christ" means "the Anointed One." When one has named us "Christians" we have been named "the anointed ones." Anointing was used only in the coronation of a king and the consecration of a priest. Christ was anointed as Prince and Priest, and all true Christians are kings and priests unto God and the Father. We shall reign forever and ever only if we assume our priestly functions.



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Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 20, 1951

JUN 21 1951



THIS IS ORLANDO, FLA., where the history-making 91st session of the General Assembly of the Southern Presbyterian Church, among other matters, (1) named two moderators, (2) five vice moderators, (3) Ad Interim report on church property received as information, (4) adopted the largest budget in the history of the Church (\$4,800,276), (5) Assembly re-affirms 1950 J.I.C.U. action in reply to Overtures 34-36. The Assembly met in the First Presbyterian Church, center, left. (See Page 6 for report on Assembly). The 92nd General Assembly will meet in the First Presbyterian Church of Charleston, W. Va. The Rev. George H. Vick will be host pastor.

VOL. X NO. 8

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### The Great Issue

Across the land, as church courts meet, as graduation exercises take place, as politicians and statesmen speak, there are repeated statements with reference to the world's condition which are startling in their uniformity. Wherever men have the freedom to think and express their views there is a universal recognition of the fact that civilization teeters on the brink of what may be disaster.

In offering solutions there is however found a great divergence of opinion. It is here that the Church must stand in the breach, holding up for all to see, that God has a plan and a way.

The great issue today is therefore not the opinion of man but the message which God has for mankind. The great issue is—WHAT is the Christian message; WHAT is the content of Christianity itself?

Intelligent Christians should know what God has given us and the world as a solution to our problems. In fact, successful Christian effort is contingent on that effort being according to God's will and directed by the Holy Spirit. Sincerity of purpose is not sufficient in itself but that sincerity must be coupled with and channeled into God's way.

Within the scope and framework of the Christian faith there are areas where the opinions of men of equal piety, learning and devotion can and do differ. It is also necessary that Christians exercise both love and humility when assuming a positive position both as to the content of Christianity and the method of its propagation. With this background of agreeing to differ on non-essentials and to love where graver differences occur, it must be recognized that there are certain facts which when ignored or denied eliminate from Christianity its supernatural redeeming and directing power, for the individual and also for the nation.

It is right here that the great issue lies, for Christianity is based on certain truths which set it entirely apart. These have to do with the deity of our Lord; His incarnation and virgin birth; His miracle-working power; His substitutionary death for sinners; His bodily resurrection; His ascension, and His certain return. All of these facts are certified by the Bible and included in the standards of all evangelical churches. But, unfortunately, in our day they are subject to debate, objection or denial by many who teach, preach and hold places of leadership in the Protestant Church.

## EDITORIAL

THE GREAT ISSUE . . . . .	2
SOWING IN TEARS . . . . .	3
A SIGNIFICANT ACTION . . . . .	3
THE CHURCH OF THE LIVING GOD THE PILLAR AND GROUND OF THE TRUTH . . . . .	4
GOD IS NOT LIMITED . . . . .	4

## ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM DR. WM. CHILDS ROBINSON . . . . .	5
THE 91ST GENERAL ASSEMBLY REV. JOHN R. RICHARDSON, D.D. . . . .	6

## DEPARTMENTS

SABBATH SCH. LESSONS — JULY 1 REV. J. KENTON PARKER . . . . .	9
YOUNG PEOPLE'S DEPT. — JULY 1 REV. W. G. FOSTER, D.D. . . . .	11
BOOK REVIEWS . . . . .	12
CHURCH NEWS . . . . .	13

In the place of clear doctrines and standards, without which the Church becomes an intellectual debating ground with man the final source of authority, other emphases have come to the fore—race relations, ecumenicity, pacifism, sociological changes and political ideologies. All of these, as important as some of them may be, have to do with man's relationships to man. But, man's dealings with his fellow man will never be established on a righteous basis until his relationship with God is made right, and this comes only as we accept God's revelation of Himself and of His Son as revealed in the Scriptures.

Therefore, the great issue before the Church of Jesus Christ is whether we shall recognize as paramount those doctrines which are clearly taught in the Scriptures, affirmed in the standards of the Church and proven effective where preached and lived, or whether the Church shall continue an inclusive policy, designed to cater to belief and unbelief alike.

There are those who honestly feel that the only essential doctrine is faith in Jesus Christ as divine Lord and Saviour. But, such a faith must of necessity involve what we believe both about His *person* and also His *work*. To refuse to define this faith is to deny both the reliability and the authority of the Bible and to invite ecclesiastical anarchy.

With increasingly heterogeneous views held by many in positions of church leadership, the power and the influence of the Church has waned in the world. Christians should be individuals with strong convictions and the character which comes from convictions based on the authority of God's Word.

One is forced to the inescapable conclusion that the great issue today is whether we shall return to simple faith in those doctrines, without which Christianity loses its meaning, and to emphasis on the new-birth, the channel through which alone one becomes a Christian and lives as a Christian.

One can avoid the issue, but, one cannot avoid the consequences. —L.N.B.

## Sowing In Tears

(Psalm 126:5,6)

He that goeth forth and weepeth bearing seed for sowing shall doubtless come again with rejoicing bringing his sheaves with him.

Why does our seed-sowing bear no harvest? Is it

not oftentimes because we mix no tears with the seed?

Tears of repentance, as we recognize our own sins and failures. We are unprofitable servants, even when we do our best, but who ever does his best? We often rather thoughtlessly say, I did my best, but did we do our best? We sow so carelessly; we work so little at our business; we waste so much time. We have the best of seed—the Word—but we use it so carelessly.

Tears of sympathy. If the seed is to find its way into hard hearts they must be softened. The Holy Spirit is the great softener of hearts, but our tears of sympathy help. Have we ever wept over sinful men, or a sinful city, like Jesus wept over Jerusalem?

Tears of toil. Sowing is hard work, if we sow successfully. To keep at it, here a little and there a little, line upon line, precept upon precept; to sow in season and out of season, to sow until we are so weary that we weep; to sow amid trials and troubles, even when our heart is breaking: do we do this kind of sowing? Paul sowed with tears, as he went from house to house, pleading with men.

If we sow in tears, we will reap in joy. Preachers, teachers, parents, neighbors, remember these words! —J.K.P.

## A Significant Action

The recent action of the Associate Reformed Presbyterian Church, declining to merge with our Church, is of more than passing interest. We think our A.R.P. brethren were very wise and the majority of two to one against the merger is significant.

The A.R.P. Church is an efficient and effectively running Church. It is making a great contribution here and abroad. Uniting with our Church would not have increased this contribution. On the other hand, inevitable submerging would have taken place and should further mergers take place the unique position of that Church would have been completely lost.

Students of the ecumenical movement, and those who promote the organic union of church bodies, seem often to forget that God's blessing is not necessarily upon numbers or great organizations, nor is it necessarily withheld from those few in number and weak in worldly resources. Such blessing seems inevitably to go to those loyal to His

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 8, June 20, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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Word, whose chief resource is prayer and faith in the power of the Spirit.

As our brethren in the A.R.P. Church continue in their separate organization, co-operating where co-operation is indicated, but maintaining their distinct and effective service in God's Kingdom, we would wish them God's richest blessing and an even greater witness for Him.

They have set an example of clear thinking, despite pressures from within and from without. We do not believe this example will go unheeded.

—L.N.B.

## The Church Of The Living God: The Pillar And Ground Of The Truth

We live in an age when many "liberals" have taken it upon themselves to sit in judgment upon the word of God and the Faith of the Church to which they have solemnly committed themselves before God and men. Accordingly, there is a wave of doubt and uncertainty in many a pulpit. It sometimes seems to us as it did to Dr. Pusey of England that the men of faith can always be sacrificed with impunity to those who have none—or at least have less. And so in opposition to doubt there has arisen in some conservative circles a demand for schism. We are writing to protest against both doubt and schism.

God has given us both the faith and the fellowship. In the words of our theme the Apostle Paul recognizes that each is to help the other. God has ordained the Church to be the pillar and ground of the truth. The unbelief of smart alecks does not change the truth of God. He that sitteth in the heavens shall laugh. God has put His Messiah at His own right hand and is giving Him the nations of the earth as His possession. A score of times in the primitive Christian literature Christ is spoken of at the right hand of God. That is, He is clad in all the might of the Most High and in the full panoply of God He is carrying on His own work through His Church by His Word and in the power of the Holy Spirit.

Calvin said that the Church rests not on pope or potentate, but on this reign of the Lord Jesus Christ at the right hand of God. And our Book of Church Order, chapter II echoes the same truth. Not by might nor by power, but by my Spirit saith the LORD of hosts. Not by our wealth or our wisdom, not by our numbers or our skill, but by the presence of the living God, by the call of the Great Shepherd, by the quickening power of the Holy Spirit. We have no business getting into a panic because the numbers on the other side seem larger. God whittled down the men of Gideon until there were only 300 of them that the victory might more evidently be of God. Bishop Burggraaf of Norway wrote from behind his barbed wire prison that there were two things for the believer to do: preach the Word and suffer. Let us preach the Word and trust the Lord to care for His Church! —Wm.C.R.

## God Is Not Limited

God Is Responsible To His  
Own Character—His Character  
Is Revealed In Christ—  
Consequently, We Trust Him.

Over against the sundry statements of a limited or self-limited deity, the Bible presents the living God who does His will in the armies of heaven and among men and Whose hand no man can stay. "God is not served by man's hands as though He needed anything, seeing He gives to all life, breath and all things." The doctrine of our Church is that God is "incomprehensible," "almighty," "most free," "most absolute," "working all things according to the counsel of His own will," "alone in and unto Himself all-sufficient not standing in need of any creature which He has made," and has "most sovereign dominion" over them.

Side by side with these affirmations of God's almighty power and unlimited freedom the Confession and Catechisms likewise assert God's moral character. Calvin said that the notion of an absolute or arbitrary power—the doctrine of the Scotists—was detestable. He showed that God was not apart from law (*ex lege*) but a law unto Himself. That means that God always acts according to His own character which is holy, just, gracious and good. His actions are the expression of His infinite wisdom and therefore are the opposite of arbitrariness. God cannot lie. Truth cannot lie. But this is a description of the nature of truth and of the character of God—not a limitation of either.

Sometime ago President McGiffert of Union (N.Y.) charged us Calvinists with teaching that God was responsible only to his own character rather than being responsible to men. McGiffert was correct in his charge and we who are Calvinists still affirm that the living God is responsible only to His own character, that is, we reject McGiffert's so-called ethical theism, or the effort to make heaven safe for democracy. But we remind the heaven assailing Titans that the character of God is revealed in our Lord and Saviour Jesus Christ. "He that has seen me has seen the Father." And we prefer to trust the character revealed in Christ than that responsible to the best human society.

In the relationship of God and man, the Calvinists understand "that in no sense does God depend on His creatures, either in the order of reality or in the order of thought" (LeCerf). The Arminianism of Wesley professes, as explicitly as Calvin, the infinite and immutable omnipotence of God; but then it denies what it has just affirmed by laying down a philosophical concept of created liberty according to which the exercise of this human liberty produces a change in God, limiting His omnipotence. "Arminianism professes that God is the sole author



of salvation, while denying what it has just affirmed, by declaring that God cannot save man without the co-operation of his free will, which in the final resort, decides his own salvation" (LeCerf). Calvin was a Reformer with a great enough faith to hold both the Divine decision and the free offer of salvation to men as the Scriptures present, e.g. Mt. 11: 25-30. But Calvin did not try the impossible task of reconciling the living God, in the full glory and sovereign grace He ascribes to Himself in the Word, with the fancied autonomy of man as the Enlightenment sets him forth. One's faith can accept the all-sufficient God of the Bible and the fallen man dead in trespasses and sins presented in the Word. Even faith cannot affirm adequately the living God of the Bible and the all-sufficient man of the Enlightenment. Get your doctrine of man as well as your doctrine of God from the Bible and stand to the faith of the Church!

Again one may go with the Bible and hold the living God as most sovereign over the forces of nature, provided with Calvin he understand nature as the order established by God, and recognize that God is not less free to change His order for the salvation of sinners than we are to change the regular budgets of our homes to welcome a little stranger. Further, as Lewis and LeCerf are showing, we do not hold that the same "causes" produce a miracle at one time and not at another. We assume an added factor, the immediate flash of the will that can, in the accomplishment of a miracle.

The captious ask why did not God make the world good enough in the first place that He need not interfere thereafter. The answer might be that He did, but that the creature brought in sin. With sin in the world the holy God might have allowed all things to run their course and all mankind to end in hell, or He might have intervened. Thanks be unto God that He did so love the world as to give His only begotten Son for us and for our salvation, that God made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him, that God both delivered Him up for our salvation and raised Him for our justification. And thanks be unto God that in giving Christ for us nineteen hundred years ago God has not done all He can for men. More than that He raised us sinners up with Christ, He created us anew in Christ Jesus. We believe in the power of God who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace that were given us in Christ Jesus before times eternal.

And we cherish the blessed hope that shall be wrought by the same almighty power at the Coming of Christ in His Glory. —Wm.C.R.

### Summary Of The Christian Faith

According To The Shorter Catechism

By William Childs Robinson, Professor in Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

JUNE 20, 1951

The

*Eighth in a Series*

# Ten Commandments

according to

# The Shorter Catechism

By Dr. Wm. Childs Robinson

*Q. 55. What is forbidden in the third commandment?*

*A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.*

The word *profane* comes from a Latin term meaning *forth from the fane or temple*, that is, that which is *not sacred, common, secular*, or even irreverent. To scoff at God's revelation of Himself in delivering Israel from Egypt, or in saving us by our Lord Jesus Christ is violating this command. It condemns all *blasphemy*, all *profane swearing* and *cursing*, all light and thoughtless use of God's name, God's House, God's Day, and God's Word.

In Jesus' time there was so much swearing in everyday conversation that our Lord said: "Swear not at all." But He did not interpret this condemnation of the misuse of the oath, as meaning that an oath might not be given or taken on proper legal occasions.

He did not refuse to be put on oath by the high priest at His own trial (Mt. 26:63-64); and the Apostle Paul called God to witness that he spoke the truth (II Cor. 1:23). God Himself conformed His promise with an oath (Heb. 6:13). Thus, when a man is inaugurated as President or Governor, or when one testifies in court, an oath to tell the truth is in order. (Deut. 6:13).

As an oath is an appeal to God, so a vow is a promise or engagement made to Him. Both have something of the nature of an act of worship. In the stories of Jacob and Hannah and in several of the Psalms there are biblical instances of vows. Our ordinances of baptism, our marriage obligations, our answers when we are ordained as deacons, elders or ministers are vows made to God. And as such this commandment forbids our taking them lightly or breaking them when taken. For God will not hold him guiltless that taketh His name in vain.

1951

# The 91st General Assembly

By Rev. John R. Richardson, D.D.

In the course of our Church's history, many General Assemblies have been held. These are meetings of church leaders—both teaching and preaching elders—where significant questions are discussed and many important actions are taken.

Our older ecclesiastics maintained that the first General Assembly ever held was the one in Jerusalem, and the first report of its decisions was made by the historian Luke in Acts 15.

Presbyterian church courts are not constituted in the manner of the Roman hierarchy with its gradations, featuring one order of clergy rising above another. They are rather church courts composed of equals, although there is a subordination due to the rank of the court. Dr. Peck has expressed the idea thus: "The subordination is not that of inferior officers to superior, but of a smaller body to a larger body of officers of the same order—the smaller constituting a part of the larger."

The 91st General Assembly of the Southern Presbyterian Church convened in the First Presbyterian Church of Orlando, Fla., Thursday, June 7, 1951. Dr. Marshall C. Dendy is the esteemed pastor of this Church. He was a gracious and thoughtful host.

## Pre-Assembly Conference On Evangelism

Under the direction of Dr. Howard H. Thompson, Director of the Division of Evangelism, a pre-Assembly Conference dedicated to the cause of evangelism was held in the afternoon just prior to the opening of the Assembly. A fair-sized group of commissioners attended this gathering. Short addresses were given by ministers in our Church who have had first-hand experience in visitation evangelism.

Dr. Thompson sounded a strong challenge for a more vigorous effort in the field of Christian evangelism. He defined evangelism as "any testimony borne to another by another to make Christ known and accepted." Stressing that "the Gospel of Jesus Christ is the one glorious hope for our tragic and broken world," he then asked: "Are we Christians taking our responsibilities seriously in our day?"

Dr. Thompson's report revealed some embarrassing facts in our denomination. He declared that "in these fateful days in which we are living, approximately one-third (more than 1,000) of our churches report no one received on profession of faith in Christ, yet the fact remains that if all of our people possessed a great spirit of concern, there probably would not be a Church without its convert."

Quoting from the stated clerk's office, the speaker continued by disclosing the fact that during the church year just closed—1950-51—there were 29,219 additions to the Church on profession of faith. The total additions by the three ways in which we receive members were 76,536. This is an all-time high number of new converts.

The principal speaker for this Conference on Evangelism was Rev. Charles B. Templeton. Mr. Templeton was born in Canada. He was well-known in Canada as a newspaper sports cartoonist for a syndicate of 24 papers. After serving with Youth for Christ, he became pastor in the City of Toronto, where he had phenomenal success in reaching the unreached. After three years in Princeton Theological Seminary, he was ordained in the Presbyterian Church, U.S.A., as an evangelist. Recently he has been appointed first evangelist of the National Council of Churches.

Mr. Templeton began his address by asserting: "Our world stands in doubt and indecision today, looking at two 'Upper Rooms.' One is a second-story flat in London, England, where Karl Marx wrote *Das Kapital*. The other is the famed Upper Room in Jerusalem where Jesus sent His disciples into the world with His Gospel.

"There is no choice," Mr. Templeton went on, "the Church must rediscover the revolutionary character of its message or lose by default to Communism. A flaming evangelism must characterize the Church in the months and years ahead. There are 70,000,000 people in America who belong to no church. Only 25 percent of the 85,000,000 who do

belong to churches are regular worshippers . . . In simple truth, the Communists are winning because they are out-consecrating us. It is the scandal of this generation that Communism is the strongest in nations where once Christianity was the established religion."

Mr. Templeton indicated the emergence of new emphases in evangelism and enumerated them as home evangelism, educational evangelism, and call evangelism. He also took notice of the fact that every major denomination today has employed a full-time secretary of evangelism.

This conference was one of the finest things that took place at this meeting of the Assembly. Many ruling elders as well as ministers resolved to go back to their local churches and do a better job in witnessing for Christ.

### *The Opening Night*

The opening service began with a sermon by Dr. B. R. Lacy, Jr., retiring moderator. Dr. Lacy used as his subject: "The Priesthood Of All Believers." His text was: "But ye shall be named the Priests of the Lord: men shall call you the ministers of our God . . ." Isaiah 61:6.

Dr. Lacy declared that during his year as moderator he had been impressed by the fact that the world needs three things, committed in a special way to the Reformed Church, of which our Southern Presbyterian Church is a part. The first is the doctrine of God's sovereignty, the second is the doctrine of God's grace. For the third he used as his theme the doctrine of the universal priesthood of believers. He stated that the third doctrine is rooted in and springs from the second of these doctrines.

Once accepted and put into practice by believers, this Reformed doctrine, said Dr. Lacy, is capable of transforming individuals and nations. He further affirmed that it would destroy dictatorships in church and state and lay the basis of representative government in both. Referring to this doctrine in history, Dr. Lacy observed that its application has produced many martyrs. "It is the Reformed Church above all other bodies which produced martyrs for the Christian faith," he maintained. Dr. Lacy closed by challenging the adherents of the Reformed faith to assume their priestly functions.

The moderator's sermon was Scriptural, timely, and practical. There was only one statement in the entire message that called forth our dissent. Dr. Lacy referred to Isaiah as "a prophet of the exile." This notion is contrary to the historic interpretation of the greatest of the evangelical prophets.

### *The Election Of New Moderator*

After the Assembly was constituted by the prayer offered by Dr. Joe Overmeyer, of Charleston, W. Va., the names of four commissioners were placed in nomination for the moderator's chair. Dr. W. H. McCorkle, of St. Louis, Mo., nominated Dr. James

L. Fowle, pastor of the First Presbyterian Church, Chattanooga, Tenn. Dr. McCorkle urged the election of Dr. Fowle on the basis of his remarkable success as a pastor and his tremendous contribution to the life of the entire Southern Presbyterian Church. This nomination was seconded by Dr. R. T. L. Liston, president of King College, Bristol, Tenn. Dr. Liston said: "Let's put this responsibility into the hands of one who has proven to be a great leader."

Dr. P. D. Miller, pastor of the Druid Hills Presbyterian Church, Atlanta, Ga., nominated Dr. J. Ross McCain, president of Agnes Scott College, Decatur, Ga. Dr. Miller enumerated the many fine accomplishments of Dr. McCain, but stressed the fact that never in the history of our Church has a women's college had a representative to serve as a moderator, and declared that the election of Dr. McCain would be a tribute to the womanhood of our Church. This nomination was seconded by Rev. Paul H. Moore, of Kings Mountain Presbytery.

The name of Dr. William M. Elliott, pastor of the Highland Park Presbyterian Church, Dallas, Tex., was placed in nomination by Dr. George H. Vick, pastor of the First Presbyterian Church, Charleston, W. Va. Dr. Vick informed the Assembly that Dr. Elliott is now serving the largest Presbyterian Church in the South, and that furthermore he has a grip on the young people of our Church as no other man in our Assembly. Dr. P. B. Hill, pastor emeritus of the First Presbyterian Church, San Antonio, Tex., seconded Dr. Elliott's nomination.

Dr. R. H. McCaslin, pastor of the Park Lake Presbyterian Church, Orlando, Fla., was nominated by Dr. Alton Glasure, pastor of the First Presbyterian Church, St. Petersburg, Fla. Dr. Glasure pleaded for the nomination of Dr. McCaslin on the basis of his ability to serve, his fairness, and the locality from which he comes. He reminded the Assembly that in all the history of our Church, Florida has had only one moderator. Dr. Dan. T. Caldwell, of the Synod of North Carolina, seconded this nomination. Dr. McCaslin then came to the pulpit and asked that his name be withdrawn. He stated that in the event of his election, he would not be able to serve during the year as he was engaged in a building program. The Assembly granted his request.

The first ballot gave Dr. Fowle 112 votes, Dr. McCain 174, and Dr. Elliott 134. On the second ballot, 412 votes were cast, Dr. McCain receiving 245 and Dr. Elliott 167. Dr. Fowle then made the motion and was seconded by Dr. Elliott that Dr. McCain be elected unanimously. This motion was carried.

The next day, Dr. McCain asked the Assembly to elect a co-moderator to serve with him and suggested that Dr. Fowle, of Chattanooga, Tenn., be the one to serve in this new capacity. The Assembly acceded to Dr. McCain's request and Dr. Fowle was unanimously elected as "joint-moderator."



## BIOGRAPHICAL SKETCH OF THE MODERATORS

Dr. James Luther Fowle, pastor of the First Presbyterian Church, Chattanooga, Tenn., was named joint moderator of the 91st General Assembly of the Southern Presbyterian Church in a precedent-setting action.

Ordained into the Presbyterian ministry in 1923, Dr. Fowle was first pastor of the Central Presbyterian Church of St. Louis, Mo., then came to his present pastorate in Chattanooga.

Among his activities in the Church have been such services as moderator of the Presbyteries of St. Louis and Knoxville, moderator of the Synod of Appalachia, chairman of Religious Education of the Synod of Appalachia since 1937, commissioner to the General Assembly in 1928-31-38-43-44-51.

One of Dr. Fowle's outstanding services to the Church is the part he has played in the Presbyterian Program of Progress, serving as chairman of the Executive Committee since 1948.

Author as well as pastor, Dr. Fowle's *So Many People*, published in 1943, proved an outstanding religious best seller and was used as a study book for home missions throughout the Church.

Born in Washington, N. C., October 14, 1897, the son of Samuel Richardson and Mary Payne Fowle, he is a graduate of Randolph Macon Academy, Davidson College, Johns Hopkins University, Union Theological Seminary, Princeton Seminary, and has received degrees from Davidson, Westminster College, and the University of Chattanooga. His wife, Katharine Ferguson Fowle, is deceased, and he has one daughter, Mary Payne.

James Ross McCain, retiring president of Agnes Scott College, has been elected moderator of the 91st General Assembly of the Southern Presbyterian Church. He is also chairman of the General Council of the Church.

The opening session of the Church's highest court began Thursday, June 7. Dr. McCain was elected moderator Thursday night immediately after the sermon of the retiring moderator, Dr. Ben. R. Lacy, president of Union Theological Seminary.

Dr. McCain was listed this year as one of the South's foremost leaders by the magazine, *Dixie Business*. (The Journal, May 16, 1951).

Chairman of the Program of Progress plan from 1947 to 1949, a member of the Permanent Committee on Co-operation and Union of the Assembly, a member of the Committee on Overseas Relief, 1942-49; chairman of the Board of Visitors for Educational Institutions, 1943-49; moderator of the 1941 Synod of Georgia, moderator of Atlanta Presbytery, 1936, 1937, and clerk of the session of the Decatur Presbyterian Church since 1919, Dr. McCain's activity has ranged throughout many areas of the Church.

He was born near Covington, Tenn., April 9, 1881, the son of John I. and Lula Todd McCain. His father was a professor in Erskine College for 49 years, from which institution Dr. McCain secured his B.A., M.A. and LL.D. degrees. (Other degrees include LL.B., Mercer University; M.A., University of Chicago; Ph.D., Columbia University; LL.D., Davidson College, Emory University, Tulane University, and the University of Chattanooga, Tenn.)

He married Pauline Martin in 1906. They have three sons and three daughters.

### *The Elders' Fellowship Breakfast*

One of the highlights of this Assembly meeting was the Elders' Fellowship Breakfast which took place Saturday morning at 6:45 o'clock. It was the sixth occasion of this kind. Two hundred and twenty ruling elders were present. The principal address was given by Cameron D. Deans, the associate director of Men's Work in the Board of Education. Mr. Deans used as his subject: "The Work Of The Church—Whose Responsibility?" In presenting this message, he raised three questions: first, what is a leader? second, how are our leaders? and third, what are some of the characteristics of leadership?

In answering these questions he said: "A leader is one who is out in front, one who paves the way." He answered the second question by declaring that "our leaders are the 55,000 ministers, elders and deacons." The third question was answered by the statement that leaders should possess consecration, information, and a willingness to witness. He affirmed that "consecration is not an attribute of personality; it is a reflection of the inner life." He further averred that a leader must be well-informed to be an effective witness. He closed on the high note of Christian witnessing.

### *Reports Of Ad Interim Committees*

The first of the Ad Interim Committees to report was on the question of optional study of Hebrew. The 1950 General Assembly received an overture from the Presbytery of East Alabama requesting that Hebrew be made an optional course for study by candidates for the ministry in all of our theological seminaries. The Assembly appointed an Ad Interim Committee to study the advisability of amending our Book of Church Order so as to make the study of Hebrew optional. Dr. Charles E. S. Kraemer, the chairman of this Committee, reported that long and thorough study had been made on this subject and recommended that no change be made in the requirements for the Book of Church Order. His committee also recommended that the theological section of the Presbyterian Education Association be requested to seek ways by which the teaching and learning of Hebrew can better prepare our theological students to interpret and proclaim the Word of God. Rev. George Smith, of the Presbytery of Atlanta, opposed the committee's report. Rev. Robert Boyd, of the Presbytery of Mecklenburg, spoke for the report. The committee's report was adopted by a large majority.

Dr. A. J. Kissling, the chairman of the Ad Interim Committee on Co-operation in Publication



of Church Hymnals, stated that two meetings had been held with a number of the churches of America holding the Reformed faith in regard to this joint publication. He recommended that this Ad Interim Committee be continued and that it, with the Board of Education, be authorized to appoint an editorial

committee which shall proceed immediately in cooperation with the United Presbyterian Church, the Reformed Church of America and other such bodies as are prepared to proceed to co-operate in publishing a joint hymnal. This report was adopted.

(To Be Continued Next Week)

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 1

# *The Worth of the Individual*

*Scripture: Genesis 1:26-27; Matthew 8:1-4; 12:9-13; 18:1-6, 12-14; I Peter 1:17-19. Devotional Reading: Psalm 8.*

God made bigger things than man, but He made nothing more valuable. In Psalm 8 we find the writer looking at the moon and the stars and asking the question, What is man that thou art mindful of him? The moon and the stars are big and glorious as they shine in the sky. When we turn our eyes to the earth and look at man, so tiny in comparison with these heavenly bodies, we, too, would like to ask why God thinks so much about man. Why has He given His Revelation, and His Son, to us? The Psalm partly answers the question. First, God made man but little lower than Himself ("*than God*," see R.V.) This corresponds to the description of the creation of man as we find it in Genesis, which we will take up later. Then according to this psalm and Genesis, God made man a king, with dominion over the other creatures. Man is then a spiritual being and a monarch. Man is also the chief exponent of the excellence and glory of the Creator. All of God's creatures glorify their Creator, but man as the highest of these creatures, brings the greatest glory to the One Who made him. He made all things for His own glory. The chief end of man is to glorify and enjoy Him. How can we do this? By loving Him and doing what He commands.

We turn now to the study of the selections for today, each of which adds to the thoughts of Psalm 8.

### *I. The Creation of Man.*

*Genesis 1:26-27.*

1. Man is the last and greatest of all the things that God made. In the first part of this chapter we are told of all the other good things which He created and made. Then God said, Let us make man.

2. He was made in the image, or likeness, of God. This image was not physical, of course, but spiritual, for God is Spirit, and has not a body like man. This likeness was in knowledge, righteousness and holiness.

3. Man was to have dominion over all other creatures. He was to be the "monarch of all he surveyed." God placed man in a beautiful home—the Garden of Eden, and his work was to dress it and keep it.

The worth of a thing is often based on three facts: (1) The person making it, (2) the character of the thing made, and (3) the position, or place, it will occupy, or the use to which it will be put. When we measure man by these three rules we find that in the eyes of God he is of tremendous value. God made him; He made man in His own image; He set him in a position of power.

### *II. The Healing of Men.*

*Matthew 8:1-4; 12:9-13.*

The worth of anything we own is shown by the trouble and expense we are willing to go to in order that it may be repaired. For instance, if a farmer has a valuable piece of machinery and it gets out of fix, broken, or gummed up with dirt, he will not throw it in the junk pile, but will spend money and effort getting it in running shape again. (I have just taken my typewriter to Charlotte to have it overhauled). If a man owns a \$10,000 horse and it gets sick he will go to almost any expense to have it cured.

Now Jesus spent a good deal of time and trouble in healing—repairing, if you please—the diseased and broken bits of humanity which He found as He went about "doing good," healing all manner of sickness and disease, and casting out devils. He did this for broken-down bodies, and more particularly, does it for sin-sick souls.

The first man was a leper. There were some, no doubt, like the scribes and Pharisees, who would have said, He is not worth much, all permeated with this loathsome disease; he is ready for the scrap pile; he is not worth patching up; let him go. Jesus thought otherwise. The poor leper was worth much in His eyes; He graciously cured him, and we feel that His touch reached the soul as well as the body of this outcast of society.

The second man was the man with the withered hand. Such a man, in the estimation of men of the world, is not worth much. He is a burden, rather than an asset, and the sooner he is gone, the better. There were those who thought that the Sabbath Law was more valuable than a man of this sort. It was true that they would pull a sheep out of a pit on the Sabbath; a sheep was worth money; but this man was worthless, so they seemed to think.

Jesus asked a heart-searching question: How much better is a man than a sheep? A sheep is worth money; a man's worth cannot be estimated in dollars and cents. We, today, are making the same tragic blunder that these men made in Jesus' day. We are putting more value on "sheep"—material possessions—than we are on men and women. What difference does it make to the dealer in strong drink that men and women and children are ruined so long as his pockets are full of money? What is the argument used to license liquor stores? Is not the main argument one of revenue for the state?

### III. *The Worth of a Child:* *Matthew 18:1-6; 12-14*

"One of these little ones." Who is the most valuable, the President in the White House, or any little child in the humblest home? We know what a President is worth, or at least, what it takes to keep him in office, but who can estimate the value of a little child? Caesar was on the throne when Jesus was born, but the Babe of Bethlehem was worth far more than a thousand Caesars. When we gaze into the faces of these "little ones" we are looking at the most precious things in the world, for who knows what plans God has for a little child. Pharaoh's daughter, when she looked at the weeping babe in the ark of bulrushes, was gazing into the face of the future leader of Israel, and the greatest man in the Old Testament, if not the greatest man in the world.

We will have to become like these little ones if we are to enter the kingdom of God; like them in their humility and dependence upon God, and our willingness to accept what He gives to us.

What a blessed and comforting thought in verse 14! Not the will of your Father in heaven that one of these little ones should perish. No! They are too valuable, and the Kingdom will be full of children: around the throne of God in heaven, thousands of children stand!

What a tragic mistake governments, and some parents are making when the children are neglected. Ex-president Hoover was right when he said that the most terrible loss in Europe was not the men killed and wounded on the battlefield, but the children whose bodies would be dwarfed, and minds and souls warped and twisted. The children of today will be the men and women of tomorrow, and the fate of the world will be in their hands, as far as human hands can control the destiny of the world. God is Sovereign: He is on the throne, and even the

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wrath of man can be made to praise Him. But this does not lessen the sin and guilt of those who are abusing and neglecting these little ones.

### IV. *The Redemption of Man:* I Peter 1:17-19

How much is a kidnapped child worth to his grieving and distracted parents? How big a ransom are they willing to pay in order that their beloved child may be restored to them? What is a man willing to pay to redeem what he has left in the pawn shop? If the article is of no value, he will probably not bother to redeem it.

When man sinned and fell, and was lost in sin, sold in slavery, how much was God willing to pay for his redemption? Would He offer a million dollars, or a silver mine?

The case is somewhat different, we know, for there was much more involved. In fact, there was but one way to purchase man's redemption. We feel sure that this was the case, for if there had been another way, surely God would not have chosen the most costly method. The bitter cup would not have been pressed to the Saviour's lips, if some other way could have sufficed. The price of our redemption was the precious blood of Christ—His death—His life poured out in sacrifice. Judged by the price God was willing to pay, man must be worth a great deal in the sight of God.

When you wish to estimate the real value of man, go to Calvary, instead of Creation. Redeemed men will bring even greater glory to God than created man. "Redeeming Grace" is the crowning glory of our God and Saviour Jesus Christ. Two songs will be sung in Heaven; one giving glory to the God Who creates and rules; the other, "new song" glorifying Him as Redeemer. If one individual is worth so much, how about all mankind?

## VESPER TOPICS FOR JULY 1

*America The Beautiful?**Introduction*

As we move into the month of July and celebrate July 4, our minds and hearts naturally turn to our great country of America. Perhaps our minds turn to America in just the way that is indicated in our topic above. We think in America, and our hearts say, "America the Beautiful," and then our minds think of some other things about America and there is a question mark in our minds and in our hearts, and we say: "America the Beautiful?" This program is designed to remind us why there is a question mark and how it can be removed and become an exclamation point. The words of our topic, of course, remind us immediately of Kathryn Lee Bates' stirring hymn, "Oh Beautiful For Spacious Skies." Let us examine America's beauty and what has marred that beauty by looking at the themes of each stanza of the hymn in the light of a reference from the Word of God.

*The Scripture Lesson**I Our Glorious Heritage*

a. *The Beauties of Our Nation—Psalm 48:12-14.* In 1893 Kathryn Lee Bates stood at the summit of Pikes Peak in Colorado and viewed the "far expanse of mountain ranges and sea-like sweep of plains," and as she did the opening words of this hymn came to her mind. Based on the Biblical text of Psalm 48:12-14, which was the call of the Psalmist to the people of Israel to consider the beauties and glories of their land, Miss Bates wrote this wonderful hymn. When you and I read the words of this hymn and consider the natural resources of our land, we truly are conscious that God has blessed this great land of ours from sea to shining sea with untold wealth of natural beauty and material resources, and anything that is wrong with America is our fault and not God's fault.

b. *The Blessing of Our Freedom — Galatians 5:13-15.* In the second stanza Miss Bates pays homage to those great pilgrim fathers of ours who beat a thoroughfare through the wilderness that you and I might enjoy freedom. We have enjoyed our freedom in America, but I am wondering if we have been careful to keep the advice of the Apostle Paul concerning our Christian liberty. The recent Kefauver investigation into crime, the recent scandal in the RFC investigation, the recent expose of the basketball bribes, the moral investigation of many of our political leaders, and the all-time high crime rate in America indicate that the rank and file of our people have not used their freedom for the good of all but have used their freedom as the occasion to the flesh and to selfish interest. Freedom in itself is no guarantee of the kind of life we will have. Freedom is an opportunity. If we use the opportunity to love and serve one another, it can make the highest and best life the world has ever known. If we abuse

our freedom to indulge our selfish interests and desires at the expense of others and in defiance of the Law of God, then freedom can lead us into corruption and tyranny as bad as the Russian kind.

c. *The Glory of Our Heroes—Hebrews 12:1-2.* The third stanza of the hymn pays tribute to our great heroes in the strife. As we look back upon our American heroes, we recognize that the best in them is the same as the best we see in the great heroes of the Faith in Hebrews 11. Therefore, the heritage that they have handed on to us inspires us to take up the torch of freedom and go forward for America until every gain shall be divine.

d. *The Goal of Our Dreams—Micah 4:2-5.* The last stanza of the hymn was inspired by Miss Bates' visit to the Columbian Exposition in Chicago in 1893, which was the first great World's Fair. Miss Bates was very impressed by the "white city." It was indicative of the kind of America that man could build with the powers being placed in his hands by the great Industrial Revolution. America has a dream of a world of peace and prosperity with plenty for all. Today our dreams have come tumbling down around our ears and science has led us to become captive to the fear of the atomic bomb and the H-bomb. We must look again at the vision of the world that can be. Here there is peace and prosperity, freedom from want, freedom from fear, and freedom to walk with God, for all. Our dream for America is simply the dream of the prophets of old, one version of which we have in the fourth chapter of Micah.

II. *Our Urgent Responsibility—  
Proverbs 14:34; Zephaniah 2:1-2.*

As we look back upon the life of America and see how far we have come, and yet how many undesirable things have come along with us, we realize that God was absolutely correct when He said, "Righteousness exalteth a nation, but sin is a reproach unto any people." As we behold America the Beautiful, and then think of some of the unbeautiful things in America, we realize that only as the Christians of the Church of God live consistently the principles of their Faith, can the ugly things be removed. The main line of these Christian principles is summed up in the advice of Zephaniah to God's people of old.

a. *Seek fellowship with God*—God is the sovereign of the universe, and as Benjamin Franklin said in the Continental Congress: "If no sparrow can fall to the ground except God knoweth it altogether, it is certain that no nation can rise to enduring strength and live apart from His blessing." We can never fully make America what it ought to be until our people are willing to seek the fellowship of God and walk in a way pleasing to Him.

b. *Seek honesty toward others*—We are very conscious, right now, that the people of America as a whole have not been too much concerned with absolute honesty and fairness. They have not asked the question "Is it honest?" but they have asked the questions, "Is it legal, and can I get by with it?" We must drive down again the foundation principle of being honest in all of our dealings.

c. *Seek humility among all*—America has had such wonderful growth and progress that we have become a proud and arrogant people, and now in the days when we wish to be friendly with the other nations of the world, we find our pride and arrogance have alienated many of them and have made others suspicious in their approach to us. Pride goeth before a fall, and a haughty spirit before destruction. We are what we are by the grace of God; therefore, we should humbly trust in God and humbly approach all men.

### SUGGESTIONS

Use the Scripture above in your program and have someone read each stanza of the hymn and the Scripture lesson, and then follow with a little talk on its significance. This study can be very helpful and can be worked into your program wherever you think best.

## BOOK REVIEWS

**CALVIN'S COMMENTARIES — MINOR PROPHETS**, Vol. I \$3.50, Vol. II \$3.50, Vol. III \$3.50, Vol. IV \$3.50, Vol. V \$4.50 by John Calvin. Wm. B. Eerdmans Publishing Co.

No Bible student who desires to make a thorough study of the Minor Prophets can afford to neglect Calvin. For nearly four centuries Calvin's Commentaries on the Minor Prophets have been the favorite guide of many of the greatest preachers. Each of these Commentaries is lucid and at the same time remarkably thorough. Calvin's main aim is to explain the meaning of the writer. He does this carefully, chapter by chapter and verse by verse.

The first Volume is a running exposition of Hosea. Calvin calls our attention to the fact that Hosea delivered his message especially to the kingdom of Israel. "For then the whole worship of God was there polluted nor had corruption lately begun; but they were so obstinate in their superstitions that there was no hope of repentance . . . When such perverseness became intolerable, God resolved to put forth His power and He gives some signal of proof of His displeasure that the people might at length repent. Hence, Jehu was by God's command an ordered king of Israel that he might destroy all the posterity of Ahab but he also soon relapsed into the same idolatry. He executed God's judgment. He pretended great zeal but his hypocrisy soon came to light for he embraced false and perverted worship and his followers were nothing better, even down to Jeroboam under whom Hosea prophesied."

With such a condition Calvin quotes Hosea as saying in effect, "This people are an adulterous race, all born, as it were, of a harlot. The Kingdom of Israel is the filthiest brothel and now I will repudiate and reject them and no longer own them as my children."

With this thesis set forth Calvin proceeds to interpret the message of the prophet to Israel.

Much difference of opinion has prevailed on the subject of whether or not the prophet actually took a harlot for a wife. Many have held that it was a real transaction. Basil, Augustine, Jerome and Theodoret entertained this interpretation. Calvin differed with this view. He felt that this instance must be interpreted somewhat as a parable "or this similitude that the people might see as a living portraiture their turpitude and perfidiousness. It is, in short, an exhibition in which the thing itself is not only set forth in words but is also placed, as it were, before their eyes in a visible form. The reason is added 'For by wantoning hath the land grown wanton.'" He expresses the same idea in another lecture in this way, "We now then understand the true meaning of

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this verse to mean that the prophet did not marry a harlot but only exhibited her before the eyes of the people as though she were corruption born of putrified masses of figs."

As we follow Calvin in this Volume we will be impressed with the propensity of human nature to fall into idolatry, and the amazing power and blinding effect of false religion.

The *Second Volume* deals with *Joel, Amos and Obadiah*. The translator of this volume has called to our attention that one of the most remarkable things about Calvin as an expositor is his unvarying attention to the context. "This was his polar star which enabled him to steer clear and safe through many intricacies and ambiguities as to the meaning of particular words and even of sentences. His first object seems to have been to ascertain the general drift of a passage or a chapter and his next to harmonize the several parts. There are many words which have various meanings and the surest way of ascertaining their meaning in any given sentence is to inquire what comports with the context. There is indeed no other way by which we can make a choice when a word admits different senses. Probably no commentator has ever paid so much attention to this canon of interpretation as Calvin did. The ground on which he almost at all times rejects a sense given by others to words of sentences is, that it does not suit the place or to adopt an expression he frequently uses and it does not square with the passage."

These lectures were delivered extempore and were taken down by those who heard them. We now have them as they taken down and afterwards corrected by Calvin. Such procedure naturally involves some repetition but such a handicap is more than compensated by the freshness and the spontaneity of Calvin's extempore expressions.

The *third volume* discusses the messages *Jonah, Micah, and Nahum*. The main object throughout was to exhibit the genuine sense and design of these three sacred writers. It is well to point out that Calvin considered the book of *Jonah* to be a plain narrative and that no part is supposed to have been written in the style of poetry except the prayer in the second chapter. He has little patience with those who would have us to believe that *Jonah* is either an historical allegory or a parable or a dream or a moral fiction or something else still more absurd. Calvin believed that the Bible is a book of miracles as well as of prophecies and to divest it of its miracles is an attempt to divest it of one of its distinctive properties.

*Volume four* examines the prophecies of *Habakkuk, Zephaniah and Haggai*. This volume is another exhibition of the solemn judgment possessed by Calvin and how he exercised it in the fear of God and with prayer for His guidance and direction. Calvin pointed out that *Daniel* who lived before these three prophets had foretold what was to happen until the



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coming of Christ and that his book is a remarkable mirror of God's providence. He believed that the Lord raised up *Haggai, Zechariah and Malachi* as three witnesses to confirm the predictions of *Daniel*. At the close of this book we find the translation of Calvin's version of each of these three prophets.

*Volume five* contains expositions of *Zechariah and Malachi* together with tables and indices to the whole work on the Minor Prophets. The high merits of Calvin's exegetical skill found in other volumes are also evidence in this one. Those who possess a taste for divine truth and who "seek to understand what they read and to desire to be fed by the sincere milk of the word will through a blessing from above be abundantly compensated by a careful perusal of Calvin's comments."

The remarkable thing about this entire set on the Minor Prophets is that Calvin has succeeded in explaining the Minor Prophets in such a manner that the ordinary person can understand the messages and yet, at the same time, the most learned can gain new insights. As we study these volumes we are led to believe that one of his contemporaries was correct in saying that God had given the spirit of interpretation to Calvin in a greater measure than to all others. Calvin expounds and illustrates the text in such a manner that its meaning is left "fixed and riveted on the mind." —John R. Richardson.

## CHURCH NEWS

### MINISTERIAL RECORD

#### Ministerial Necrology

The reports from the presbyteries indicate that the following ministers have passed away since the last meeting of the General Assembly:

Bain, F. M.—Wilmington.  
Barbee, T. M.—Missouri.  
Barr, W. S.—Nashville.  
Bourne, G. T., D.D.—Florida.  
Brown, Cecil M.—Nashville.  
Brown, R. H. M.—Mecklenburg.  
Byrd, S. C., D.D., LL.D.—Congaree.  
Chiphe, Dzandira, Jr.—Central Louisiana.  
Clarke, A. H., D.D.—Greenbrier.  
Doty, A. F.—South Carolina.  
Fraser, A. H.—Mecklenburg.  
Gage, D. S., D.D., LL.D., Ph.D.—Missouri.  
Graham, H. Tucker, D.D., LL.D.—Pee Dee.  
Green, James E.—Memphis.  
Guthrie, J. E.—Roanoke.  
Hannah, Joseph E.—Atlanta.

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**MISSION TO MEXICO** (tentative title): 16mm sound motion picture in color, also being produced by the Board of World Missions showing their work in Mexico.

Tentative release date: January 1, 1952. Rental has been set at \$8.00 plus postage. Write to: Audio-Visual Aids Section, Presbyterian Book Store, 8 North Sixth Street, Richmond 9, Virginia, for further information on world mission films, filmstrips, and slides, as well as information on other general and special filmstrips, slides, and films.

Irons, A. G., D.D.—Birmingham.  
Johnson, J. G.—Nashville.  
Kennedy, B. D., D.D.—Western Texas.  
Kirker, George H.—East Mississippi.  
Liddell, M. Clifford—Southwest Georgia.  
Long, Byron B.—Ouchita.  
Lowe, R. Girard, D.D.—Central Mississippi.  
Mason, George F.—East Arkansas.  
McDonald, W. T.—East Hanover.  
McGill, Stephenson W., D.D.—Nashville.  
McLaughlin, H. W., D.D.—Lexington.  
Moore, B. B.—Ethel.  
Moore, George O.—Western Texas.  
Morgan, John W.—Potomac.  
Morrison, Robert S.—Norfolk.  
Morton, Taylor—Cherokee.  
Murray, W. A.—Winchester.  
Patterson, S. J., Sr., D.D.—East Arkansas.  
Reynolds, W. D., LL.D., D.D.—Norfolk.  
Riddle, Robert L.—Potomac.  
Robertson, Ivanhoe—West Hanover.  
Sapp, Samuel Edwin—Orange.  
Scanlon, D.H., Ph.D., D.D.—Granville.  
Sheffer, George W.—Atlanta.  
Simonton, R. W., M.D.—Nashville.  
Trousedale, O. M., D.D.—New Orleans.  
Viser, J. H., D.D.—Enoree.  
Walker, J. M., D.D.—Mecklenburg.  
Way, E. W., D.D.—Suwannee.  
Wilkinson, D. F., D.D.—Louisiana.  
Williams, E. W., D.D.—Paris.

**MINISTERS ORDAINED**

Allison, James A.—Abingdon.  
Anderson, E. H.—Abingdon.  
Anderson, James E.—Augusta-Macon.  
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 27, 1951

## EDITORIAL

DR. BELL FLIES TO FORMOSA . . .	2
FREEDOM AS A CLOAK . . . . .	2
AN OPEN LETTER . . . . .	3
NOT A GOOD PRESBYTERIAN DISTINCTION . . . . .	5
ARE PICTURE WORSHIP CENTERS PRESBYTERIAN? . . . .	6
BUSINESS AS USUAL . . . . .	7

## ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM WM. CHILDS ROBINSON, D.D. . . .	6
THE 91ST GENERAL ASSEMBLY (CONCLUSION) . . . . .	8
REV. JOHN R. RICHARDSON, D.D.	
AVOID THE SUMMER SLUMP! . . . .	21

## DEPARTMENTS

SABBATH SCH. LESSONS — JULY 8 REV. J. KENTON PARKER . . . . .	17
YOUNG PEOPLE'S DEPT. — JULY 8 REV. W. G. FOSTER, D.D. . . . .	19
WOMEN'S WORK . . . . .	22

*Our Associate Editor Writes*

## AN OPEN LETTER

*p. 3*

To Dr. Harrison Ray Anderson  
Moderator, Northern Presbyterian Church

*(Sent personally to Dr. Anderson)*

# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

### Dr. Bell Flies To Formosa

Readers of THE JOURNAL have read many editorials by our Associate Editor with reference to China and our China policy. These have been written with a deep conviction that the fate of China will determine the balance of world power for generations to come. Dr. Bell is convinced that the overwhelming majority of the Chinese are now completely disillusioned about communism and that if America is to aid China the time is *now*. In fact, the sands of opportunity are running out as the Communists continue their ruthless extermination of the best Chinese, just as the Bolshevik minority destroyed its opposition in Russia thirty years ago.

With the aim of securing first-hand information as to the leadership and morale of the Nationalists in Formosa and their potential ability to lead in the return of China to the side of democratic freedoms and friendship, Dr. Bell, at considerable personal sacrifice, both financial and physical, was due to leave New York on Monday, the 25th, flying via London, Istanbul, Calcutta and Hongkong to Taipeh, the capital of Formosa.

Dr. Bell plans to spend twelve days in Formosa and before leaving received assurances from high governmental officials in Taipeh that he could confer with any and all he wished to visit and see all that he wished to see, without any commitment on his part as to what he reports when he returns to America.

He is due back in the States, via Tokyo and Honolulu, July 14, and we would urge the readers of THE JOURNAL to pray for his mission; that he may be kept safe, and be given the physical strength and the mental and spiritual alertness necessary for his arduous and unique task.

—H.B.D.

## Freedom As A Cloak

(I Peter 2:16)

The words "freedom" and "liberty" are on many lips today. They are often but a "cloak" to cover up maliciousness—our meanness.

Those who deal in bad business use these words to try to justify their course. They want men to be "free" to drink, or gamble, or engage in some sort of business which destroys men. When we try to prohibit poison being sold they shout that we are interfering with men's freedom.

Those who write and publish bad books, or show immoral pictures, are using their freedom to cover up their meanness. If we look on the shelves of our news stands we see little but trash or worse. I understand that if you run such a place you have to take what is sent. The same thing seems true of the motion pictures. Why should men be free to contaminate the minds of the youth of our land? Is not freedom a cloak to cover up this terrible sin?

Those who teach, or speak, or even preach sometimes, want to be free to teach, or speak, or preach what they please. If we try to stop some of these mouths, then the cry of "free speech," or academic freedom, is raised. Under the cloak of freedom they spread their false teachings, and often dangerous teachings.

Our age is an age of camouflage, not only on the battlefield, but in many other places. We use old words to cover up new and subversive ideas. These old and loved words, "liberty," and "freedom," are being used in these modern times to cover up the maliciousness and meanness of men. —J.K.P.

The annual meeting of the supporters of **The Journal** will be held in the First Presbyterian Church, Weaverville, N. C., Wednesday, August 15, at 10 a.m.

# An Open Letter

To the Rev. Harrison Ray Anderson, D.D.,  
Moderator, the Presbyterian Church in the  
United States of America.

My dear Brother in Christ:

I have read with the deepest interest the letter (see page 12) which you and the fellow officers of your great Church, addressed to our General Assembly at its recent meeting in Orlando, Fla.

In view of the fact that it was the expressed wish of this letter that it also be given to our Presbyteries and congregations, I am taking the liberty of replying, not only as an individual layman and elder, but also because I believe I am expressing the viewpoint held by the overwhelming majority of the membership of our Church who have given consideration to the move to reunite our two branches of Presbyterianism in America.

The sweetness of spirit shown in your letter is such as one would expect from one who knows and loves the Lord, as I happen to know that you do. The expression of love and the desire for fellowship and reunion are deeply appreciated. You have gone the second mile, too, in your generous and humble request for, "forgiveness of you for whatever we as a Church or whatever we as a people have done which has been unworthy of our Saviour, or which has wounded you, our brethren."

As one who also may have been guilty of unworthy attitudes towards your Church, I too would like to ask your forgiveness; but I can assure you that the bitterness which was engendered in 1861 and in the subsequent years has long since passed and been forgotten. No such bitterness or feeling exists in our Church today, for the animosities of our own Civil War have been swallowed up and forgotten in generations past and have nothing whatsoever to do with present opposition to reunion under existing conditions.

The writer was, with the present Moderator of our Church, the co-author of the resolution introduced in our 1948 General Assembly and subsequently passed, whereby we agreed to a moratorium on the entire plan of reunion for a period of five years, during which time activities should be confined to exploring avenues of acquaintance and cooperation only.

As I read your letter to our General Assembly I became convinced that many of you brethren do not understand the reason why there is such strong opposition to reunion on the part of so many in our Church.

This opposition is not sectional, for we have the closest spiritual ties with all who love our Saviour, both north and south of the Mason-Dixon line, regardless of their race or color and regardless of whether they live here or abroad.

There is strong opposition on the part of many who feel that a small Church—comparatively—which is well organized and proving efficient in local and world service, has nothing to gain in merging, or being submerged, into a much larger organization. This is a matter of judgment which involves the simple question as to wherein lies the most effective course for carrying out the Lord's work and promoting His Kingdom.

But it is not that about which I would write. The problem which confronts us, the importance of which dwarfs all others, is simply this: your Church is an inclusive Church, an inclusiveness which has been open and unopposed since the writing and signing of the Auburn Affirmation in 1924.

We believe that because of this inclusiveness in the Church—not just your denomination, but in most of all of the great Protestant denominations—the Church of Jesus Christ has suffered greatly in its influence on a lost and needy world. We believe that, of all places, the Church should be led by men of strong convictions with reference to great doctrines of Christianity. We believe that these doctrines are clearly stated in the Scriptures and in our own standards and we further believe that faith in these doctrines will make the kind of men our nation and the world so desperately need today.

Presbyterianism has always made allowance for differences of judgment and opinion on a great variety of matters within the scope of theological interpretation. But, the Presbyterianism of our forefathers was stronger stuff than what we have now and developed spiritual and moral leadership which is lacking today.

As you know, the Auburn Affirmation—signed by more than 1,200 ministers of your Church—was a protest against a deliverance of your General Assembly with reference to certain essential doctrines of Christianity, doctrines which had been denied by some who had been ordained in one or more Presbyteries. There are those who have insisted that this was merely a constitutional protest but a reading of the Affirmation itself shows beyond the shadow of a doubt that it is an attack on these doctrines themselves.

We do not believe that the Virgin Birth is a "theory" to be accepted or rejected at the election of an individual.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol X, No. 9, June 27, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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We do not believe that the vicarious atonement is a "theory" which can be subject to denial at will.

We do not believe that the bodily resurrection of our Lord is simply a "theory," but rather that it is one of the most clearly attested facts of both secular and Scriptural history and the very foundation of our hope of immortality.

We do not believe that faith in the miraculous-working power of our Lord is a "theory." On the other hand, such rejection nullifies great portions of the gospel records, accounts which show clearly that He performed these miracles, not only to relieve suffering and supply need, but most of all, to prove that He was the Son of God.

The average church member looks with considerable distrust and disfavor on those who would destroy faith in the plenary inspiration of the Scriptures, but, such is being done despite the testimony of the Bible itself and the statements of our Confession of Faith. Such phrases as: "... being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic"; "The infallible rule of interpretation of the Scripture is the Scripture itself"; and "The authority of the Holy Scripture ... dependeth ... wholly upon God ... the author thereof; and therefore is to be received, because it is the word of God"; none of these statements lend themselves to a double interpretation and men have lost both in personal life and in spiritual power because they have been taught, and as a result of that teaching have lost faith in both the reliability and the authority of God's Word. We look with rightful suspicion on those who "interpret" facts so that they actually become no longer truth but error.

It is because your Church chose the road of inclusiveness rather than make an issue of these essential doctrines that many of us are unwilling to unite with you. Not that we do not have such a situation in our own Church, for we do, but in much less aggravated degree. But, we know that should a merger take place, the dominant leadership could well be in the hands of those who prefer an inclusive policy, rather than a clear-cut stand for the historic doctrines of evangelical Christianity.

To many of us, the need and the hope of the Church is a great reaffirmation of and preaching of these and other glorious doctrines of Christianity. We do not believe that God's blessing depends on outward unification or on numbers, but rather on loyalty to Him and His Word. We believe that the power of the Holy Spirit is most clearly manifested where men have such simple faith and staunch convictions, without which revealed Christianity becomes one vast debating ground and the human mind the final source of authority.

It has not been, nor is it pleasant now, to be placed in a position often referred to as "reactionary," "obstructive," "narrow," "bigoted," or

even "ignorant." But, we believe that doctrinal purity and ecclesiastical integrity are essential if the Church is to fulfill her mission as God would have her to.

One other thing which has given us great pause is this: in our Book of Church Order you will find this paragraph, which is one of the questions for Ordination: "Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; *and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?*" When our joint Committees on Co-operation and Union were making up the proposed new Book of Church Order, the members of your committee refused to include this part which I have copied in italics. To many of us the inescapable conclusion was that the assents contained in the ordination vows are considered by your leaders to be elective, whereas we consider them binding.

I would mention one other trend which to many of us seems significant. Admitting that there are institutions where we agree the emphasis is on theories and doctrines and interpretations which are not supported by the Scriptures, there are other institutions outside denominational bounds, such as Fuller Theological Seminary, where the teaching is scholarly, the emphasis evangelical and the graduates come out committed to preaching the gospel as we have historically recognized it should be preached. We have noted the attitude of some of your men and some of your Presbyteries to the loyal Presbyterian scholars on the faculty of that institution and to its graduates. At the same time graduates from Chicago, Yale and Union in New York are accepted willingly and without question. You cannot blame conservative evangelical men in our Church from wondering just where they might find themselves in the years to come, should union transpire.

In writing this letter I have one purpose: to show you that we are not unmindful of the hundreds of wonderful evangelical men in your Church, of which you are one. I know that this side of Heaven there is no perfect organization and we cannot hope

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## Tell Your Friends About The Journal

THE SOUTHERN PRESBYTERIAN JOURNAL



to have one. I know of the grave imperfections in my own life and in the life and organization of my own Church. We do not feel that we are more spiritual or more discerning than you. But, to many of us a vital compromise was made with unbelief when the Auburn Affirmation went unchallenged in your Church and throughout the subsequent years, as signers of this Affirmation came more and more into prominence and power in the agencies and institutions of your Church we have been both disquieted and distressed.

I would close with this thought. God knows the purposes and the intents of our hearts. In some great crisis—and it may well come—we may find that the fires of trial and tribulation, and even persecution, will show how real faith and loyalty to our Lord

cross borders which we may have artificially erected. But, until we have more light, many in our Southern Church feel that loyalty to God's Word, and the doctrines which we believe are clearly taught therein, is infinitely more important than any union or outward organization. In fact we feel that a Church *must* have convictions and the courage to stand for those convictions. The hope of Protestantism and Presbyterianism is a ringing reaffirmation of the great doctrines of Christianity which set it apart as our only hope now and for all eternity. Lost sinners need the assurance of authority and that authority is: "Thus saith the Lord."

Cordially and affectionately,  
Your brother in Christ,  
L. NELSON BELL.

## Not A Good Presbyterian Distinction

The use of the words "clergy" and "laity" seems to be increasing in our denomination. Our impression is that the terms are scarcely ever found in our older books of church order. Certainly, the distinction is never found in the New Testament Church. The word *clergy* is used in the Greek New Testament only in I Peter 5:3, and is there translated God's *heritage* or the *charge allotted to you*—that is, it means what men now call the *laity*. The distinction seems to occur first in the early Church with Tertullian about 200 A. D. and the cleavage is sharper with Cyprian, 250 A. D.

Dr. R. L. Dabney spoke of the Presbyterian ruling elders as clergy, and when one thinks of the boys were made members of the lower clergy in the mediaeval church, he is ready to agree that the typical Presbyterian elders and deacons are more worthy of the term than the average of those who wore it through the middle ages. The old church buildings of that period were divided with a chancel for the clergy and a nave for the laity (Cf. the Westminster Abbey or Salisbury Cathedral) in order that only the former might be heated for the many services held by the clergy and for their instruction in Latin, and the computation of the calendar for Easter. There is something worthwhile about many of these mediaeval bishops trying to keep the light of learning and of piety in at least their own *familia* of little clerks. We owe a debt to the fidelity that handed on the faith through the Dark Ages.

With the Renaissance and the Reformation, learning became general, and the New Testament recognition of the priesthood of all believers destroyed the distinction between clergy and laity. In the Presbyterian Churches no more need was found for a chancel for the clergy and a nave for the laity. Under Calvin in Geneva all the people—not just the mediaeval clergy—came to all the services of worship. Under the Roman Catholic system the laity were not expected to come more than once a week,

unless it were some great church festival.

Today the distinction between clergy and laity is a Roman Catholic division of God's people. It is sometimes abused by them to the point where the Church refers only to the clergy. The strength of Protestantism is in the priesthood of all believers. Our churches go forward on the hands, the feet, the voices and the gifts of the congregation—volunteer, unpaid workers.

It may be that at times we have to use the words clergy and laity to be understood in our complicated society. I always feel like apologizing when I have to use these unPresbyterian terms. By all means let us avoid encouraging the distinction between clergy and laity in our Presbyterian Church in the United States. We need no clerical caste to open the way to God for us. For by Him (our own Lord Jesus Christ) we all have access by one Spirit unto the Father. In Christ all believers are God's lot, God's called, God's holy people to offer up spiritual sacrifices unto Him.

—Wm.C.R.

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# Ten Commandments

according to

## The Shorter Catechism

By Dr. Wm. Childs Robinson

*Q. 56. What is the reason annexed to the third commandment?*

*A. The reason annexed to the third commandment is that however the breakers of this commandment may escape punishment from men, yet the Lord our God shall not suffer them to escape His righteous judgment.*

God who made us and knows our human nature better than any psychologist does not hesitate to use fear as one motive to lead us to do right.

Parents and teachers properly punished us when we were children for using bad language. The United States Government has lately sent several men to prison for making false statements under oath. But human governments cannot detect and punish every violator of this commandment, yet God will not suffer them to escape His just judgment. In the Old Testament, a blasphemer was stoned. (Lev. 24:10-16). The New Testament says that what a man sows, that shall he reap. (Gal. 6:7). Both testaments tell us of the great, final judgment of God which no one will escape.

Reader, will you enter that judgment with your sins on your own head or will you appear there as a

believer in the Saviour who took your sins upon Himself, and who will confess you before the Great White Throne as His disciple?

## Are Picture Worship Centers Presbyterian?

We invite the readers of this question to consider it dispassionately. For often light is in inverse ratio to heat. The Christians of the early centuries drifted into the use of pictures on flat surfaces and then three-dimension statues such as we now find in the Greek and in the Roman Catholic churches. However good may have been the intention of these people, they brought in idolatrous practices—and who is to say that we cannot do the same?

Further, we invite the reader to consider this question objectively. It is not a question of his subjective opinion against that of the contributing editor. The Presbyterian Church accepts the Bible as its standard or norm for testing doctrine and practice, and the Confession and Catechisms as standard expositions of the Scriptures. Our question, then, is: are picture worship centers warranted by Holy Scripture and the Church's official exposition thereof?

The Second Commandment says: "Thou shalt not make unto thee any graven image, or any likeness . . . thou shalt not bow down thyself to them, nor serve them."

The Church's Larger Catechism, answer 109, interprets this as forbidding "The making of any representation of God, of all, or of any of the Three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it."

Professor A. Mitchell Hunter of Edinburgh, Scotland, says that the Reformed Church "disapproved of any pictorial representation of either God or Christ, finding their authority in Exodus 20:4."

Now most of the pictures used as worship centers are pictures of Christ. They are used to worship Him by them. And when a call to worship such as Psalm 95:6-7 is used before one of these worship centers, are we not, in defiance of the commandment, inviting the worshippers to bow down before these pictorial representations of Christ?

But this editorial ought not to end on a negative note. Our King of love is a largehearted, generous sovereign. If He directs us away from man-made representations it is in order that He may invite us to the worship-center. He has ordained for us, namely, the Lamb standing in the midst of the throne as He had been sacrificed—the High Priest who ever lives to intercede for us. Instead of focusing the eyes of our bodies on a picture, let us focus the eyes of our faith upon the living Christ at God's right hand—and then His power and grace and wisdom will enrich and uplift and ennoble the worshipper.

—Wm.C.R.

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## Business As Usual

If the first few people who entered a grocery store to buy on Sunday were struck dead, others might be deterred from similar acts. But God does not deal in such fashion.

Were the State of Texas to enforce its laws, and were officers alive to their duty, and were courts conscientious in discharging their obligations according to oath for the administration of justice, none would engage in such Sunday traffic as violates the laws of man. (In justification of laxity it is commonly stated that you cannot enforce any law if the people do not want it enforced, which, however true, is no compliment either to people or to constituted authority).

We oppose all unnecessary buying and selling on Sunday because we believe the word of God forbids it. The principle of holy rest one day in seven carries over into the New Testament, however much good men may differ as to the binding nature of the Mosaic 4th commandment on the Christian of today. But of course, non-Christians reject this reason for keeping Sunday sacred.

We have often wondered how anyone could base religious standing in the observance of the Old Testament Sabbath, i.e. the specific seventh day of the week. It can be only ignorance which takes such position, however pious the purpose. As we read historians, we find that when J. Caesar reformed the calendar, he added one day each four years. Later XIII changed October 5 to October 15, in his reform. When in the middle of the 18th Century, England adopted the Gregorian Calendar, about eleven days were thrown out in the reckoning of time.

Again we oppose Sunday opening by all other than he added 67 days. In the 16th Century, Gregory absolutely necessary places of business, because the paganization of the Holy Day tends to cheapen all religion and to lower all standards. The Christian Sabbath has been historically the touchstone of piety, whether personal or public. There seems to be more than mere coincidence between decline in Sabbath observance and declension in morals. The "Puritan" Sabbath was paralleled by the paragon of character in the British Isles over against the "continental Sabbath" and general loose living. But presumably only those whose consciences are alive and who have serious concern for revealed religion will agree here.

Again we oppose Sunday traffic in ordinary business matters because of the damaging effect on young people and children. The Sabbath and Family religion have always been treated as binary: they go logically together. If for children no distinction is made between the week-day and the Lord's Day, there comes tragedy. We are at such point now. Israel of old was instructed to erect stones memorializing the providence of God, so that when their children should ask: "What mean ye by these stones?"



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the parents could seize such opportunity for religious instruction. We may soon have no stones to excite the interest of our children! Likely only those keenly conscious of the danger to state and for church as well, will be moved by this.

But there is one argument, even aside apparently from religion, which should appeal to all folk alike. For even as there is nothing arbitrary about Sunday as a physical necessity, a day of rest for man and even for machine, so those who are not even inclined to religion, should be powerfully exercised by the humanitarian argument for Sunday observance. It has been demonstrated scientifically that the human body needs a weekly rest from customary occupation. This was done, for example, years ago by Prof. E. G. Martin of Harvard Medical School: only a full day of relaxation from ordinary engagements, brings the human body back to par. Regard then for the rights and privileges of others, if not a desire to obey God, should lead to a closed Sunday. Callous Christians and all non-Christians, and each person in the land—all who wish to be done by—as they do, should combine to give every man the opportunity for necessary physical rest and the privilege of relief from the duties pressing upon him the other six days of the week.

Surely it is evident that if no one bought goods on Sunday, there would be no sellers; and no proprietor could claim in defense that he "can't afford to lose the business": he would lose only if he kept open-house! Also the big oil companies would no longer require their service stations to operate seven days a week. (A few properly spaced stations could sell in necessitous cases). But our observation is that those who do business on Sunday do it for convenience, or due to thoughtlessness, and *because stores are open*. Very few are compelled to buy on Sunday.

A closed Sunday would hardly effect universal church attendance. It would afford for each one an opportunity to meet in the public worship of God, and here, the church and Christian folk could provide the incentives complementing the call and the claim of God on conscience and on life.

—R.F.G.

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# The 91st General Assembly

(Continued From Last Week)

By Rev. John R. Richardson, D.D.

## Church Property

**T**HE third Ad Interim committee docketed to report was on the study of church property. The 1950 Assembly appointed a special committee to "study the whole question of church property as related to the Presbytery and other church courts." The moderator and the stated clerk of the General Assembly, in conjunction with the chairman of the Assembly's nominating committee, felt that the permanent judicial committee of the Assembly met the specifications set forth by the 1950 Assembly and therefore assigned to this body this task.

This capable committee consisted of Dr. J. R. McGregor, chairman, Montreat, N. C.; Dr. J. A. Millard Jr., Hot Springs, Ark.; Judge D. H. Eddington, Mobile, Ala.; Rev. Ray D. Fortna, New Orleans, La.; Rev. Robert A. McCurdy, Goliad, Tex.; Justice Julian Alexander, Jackson, Miss.; Rev. W. Arnette Gamble, Charlotte, N. C.; Judge Wilson Warlick, Newton, N. C.; Judge A. C. Buchanan, Tazewell, Va., and Dr. E. C. Scott, ex-officio member, Atlanta, Ga.

Each member of the committee was asked to make a study of the question and if desired to submit a paper to the other members of the committee. Papers were distributed by five of the members of the committee. Following these individual studies, the committee spent an entire day in discussion of that which was committed to it and the adoption of the report which follows. The official report unanimously adopted by the General Assembly's permanent judicial committee is:

That as a result of our study and deliberation, we submit to the General Assembly the following five statements as our answer to the Assembly:

1. The legal title to property of a particular church is in its trustees on the behalf of that congregation. Therefore, the property is actually controlled by the congregation. This is recognized by both the civil and ecclesiastical courts. The right to hold and dispose of property is granted by the State.

2. A voluntary religious society which constitutes a part of a religious organization or denomination, having established tribunals authorized to decide questions of faith, discipline, rule, or ecclesiastical government, is bound by decisions of such tribunals in such questions.

3. In such cases where a right of property asserted in a civil court is dependent solely on a question of doctrinal discipline, ecclesiastical law, rule, or church government and that question has been decided by the highest tribunal within the organization, the civil courts will ordinarily accept that decision.

4. Where property is acquired by a particular church, by purchase or otherwise, for the use of such church, it will be a matter for civil courts to determine who constitute such church or its legitimate successors.

5. If trustees or members of a particular church undertake to withdraw and attempt to take their church property with them, it may subject all questions of ownership and control to a decision by the civil courts.

Respectfully submitted,

J. Rupert McGregor, Chairman.

After brief discussion of the matter of church property by Rev. Robert R. Wallace, a former attorney, a substitute was offered by Rev. J. C. Crenshaw to receive this report for reference and have it recorded in the minutes of the General Assembly. This substitute prevailed, and from henceforth all future discussions of church property must refer to this document prepared by this able judicial committee.

## Judicial Business

**T**HE standing committee on judicial business found that the complaint of Rev. John C. Blackburn against the Synod of South Carolina was technically in order and recommended that the Assembly appoint a judicial committee to try this case. This recommendation was adopted and a commission was appointed. The commission adopted the following report:

In the matter of the complaint of Rev. John C. Blackburn against the Synod of South Carolina, "For Their Failure to Answer Certain Questions Concerning the Orthodoxy of an Examination of a Minister by Congaree Presbyter," the Commission replies as follows:

After carefully considering all the records in the case, and patiently listening to both complainant and Rev. F. W. Gregg, representing the respondent, the Commission votes unanimously not to sustain the complaint. Our reason for this action is that we have found nothing



irregular or improper in the records of what was done or in the facts as verbally reported by the complainant.

The provisions of the Book of Church Order for receiving ministers by transfer from one presbytery to another are quite explicit, and in the judgment of your Commission adequately safeguard the faith of our fathers and the common heritage of the Presbyterian ministry. Each Presbytery is the sole judge of the extent to which the prescribed examinations are to be carried out and must accept responsibility for its own share in upholding the standards of our church.

The record of the case and the minutes of the Commission are filled with the Stated Clerk of the General Assembly. The Commission, having completed the business committed to it, asks to be discharged.

### *Bills And Overtures*

FIFTY-TWO bills and overtures were presented to the 1951 General Assembly. Many of these were referred to standing committees for appropriate action.

The standing committee on Bills and Overtures heard the request from Elder T. Shep Clark of Augusta "that the General Assembly of 1951 abolish the forced retirement of our ministers" by referring to the Assembly's permanent committee on The Minister and His Work, with the purpose of giving this matter further study in the hope that the older and retired ministers of our church may be sufficiently used in the work of our church, and to report with recommendations to the next Assembly. The second request of Elder Clark "that the General Assembly of 1951 abolish the rotary system of electing elders" was answered in the negative.

### *Women's Work*

THE standing committee on Women's Work, of which Dr. George H. Vick of Charleston, W. Va., served as chairman, noted progress and development in every phase of women's work. The report showed the total of 2,963 Women of the Church organizations in the Assembly, with a total of 287,217 women enlisted in study and service. The report further indicated a continuation of the high efficiency which has marked the work of women in the Presbyterian Church of the U. S. and shows that during the preceding church year, the interest among the women has been at an exceptionally high level.

Prior to the adoption of this report, Mrs. T. Smith Brewer, chairman of the board, outlined briefly the work of the board and introduced to the Assembly Mrs. John L. Parkes, assistant secretary; Miss Evelyn L. Green, secretary of the program division; Miss Louise Davidson, vice chairman, and Mrs. Paul K. Buckels, chairman of the advisory council.

### *Annuities And Relief*

THE standing committee on Annuities and Relief commended Dr. Wade H. Boggs, executive secretary of the Board of Annuities and Relief, for

"his sure knowledge of the opportunities and responsibilities of his office, his competent management of the affairs of the office, and his Christian understanding of the needs and problems of the Presbyterian Church, U. S."

Overture No. 44 from St. Johns Presbytery was answered as follows:

This committee advises that any increase in the minimum benefits would call for capital funds not now available. For example, to double the guaranteed minimum benefits an increase in capital funds amounting to \$5.5 million and an increase in total dues from 10 to 13 1/2 percent of the salary basis would be required. Therefore, we recommend that the overture be answered in the negative.

### *World Missions*

THE standing committee on World Missions informed the Assembly that our foreign mission work continues to be the most fruitful arm of our church's endeavor. The 10,346 additions on profession of faith represent the largest gain ever recorded in any one year of our history, almost half as many as were gained by our church at home last year through the efforts of all of the synods, presbyteries and local congregations.

The total communicant membership in our foreign fields now registers 114,697, but this figure would have to be augmented by tens of thousands as those who have been transferred to membership in the national churches were not included.

The report goes on to say:

our missionaries are now preaching, teaching, and living the Gospel throughout 610 organized congregations, 3,059 outstations, 6,767 trained native workers, 1,353 mission schools attended by 56,234 students, and 14 hospitals which during the year treated 186,613 patients and maintained daily clinical practices reaching thousands more. These figures show a remarkable increase over those of the previous year, revealing that despite war and confusion, the tangible results of our work are as impressive as ever.

We note with grave concern that the foreign mission enterprise of our church is being hampered by a gradual but fatal process of diminishing support.

In 1920 the Church gave twelve cents out of every church dollar to foreign missions; in 1925 eight cents and one mill; in 1930, eight cents and three mills; in 1935, seven cents; in 1940, five cents and eight mills; in 1945, five cents and eight mills; in 1950, three cents and two mills, or, if the Program of Progress Funds are also included, five cents and two mills. The contributions to Foreign missions in 1925 were \$1,248,066; in 1950, twenty-five years later, \$1,229,712. The total contributions of the church to all causes for those years were: in 1925, \$14,935,170; in 1950, \$38,088,733.

Actually, our Foreign Mission Program is not now able to operate on its current receipts. Year before last it was necessary to take more than \$100,000 from Program of Progress Funds to piece out receipts that were insuffi-

cient to meet the year's expense. Last year, more than \$200,000 of Program of Progress money was so used.

The standing committee recommended that the Assembly urge all of our churches to support the Tithing Adventure and other efforts that are being planned for completion of the Program of Progress during the coming year so that the \$4 million funds for the expansion and equipment of our foreign mission enterprises may be realized in full.

It was further recommended that the Assembly take cognizance of the serious condition that faces our foreign mission work because of the ever smaller proportion that it receives of our Church's gifts; that the problem be referred by the Assembly to the General Council for a report to be made to the 1952 Assembly, and that presbyteries be urged to review their allocations to benevolences with a view to providing a more adequate support for this work.

In answer to Overtures 34-36, relative to the International Christian University of Japan, the committee recommended that the General Assembly reaffirm its action taken by the 1950 General Assembly in this matter and that Overtures 34 and 35 be answered in the affirmative, and that Overture 36 be answered in the negative. To the surprise of many, this recommendation was passed without debate. From all indications, the International Christian University of Japan is now a dead issue in our Southern Presbyterian Church.

### *Education*

**T**HIS General Assembly marked the completion of 90 years of continuous service of this educational and publication agency of our church. This past year has been one of the most successful years in its history. The benevolence department received and distributed \$282,332.33 during the past year. The gross receipts including benevolences was \$1,513,572.29. The board was congratulated upon the efficiency with which its business interests have been managed.

It will be of interest to note that the Assembly changed the title from "Board of Education" to "The Board of Christian Education." This was done in order to emphasize the distinctly Christian character of the work of this board.

The Assembly recommended that the church observe the Golden Anniversary of the Vacation Bible School movement during the Summer of 1951 by organizing the largest number of Vacation Bible Schools in the history of the Assembly.

Every Sunday School is asked to observe September 1951 as Religious Education month and Sept. 30 as Rally Day.

### *The Board Of Church Extension*

**T**HE division of home missions reported that the sustentation department has supported in whole or in part 532 workers in 605 churches, 177 out-

posts, six institutional centers and five schools in 59 presbyteries. In its area of primary responsibility, the department has provided the larger portion of support for our mountain work and for Indian, Mexican and other foreign language work.

Fifty-two presbyteries were aided in their regular work of sustentation and extension. Rapid and effective progress has been made in the town and country department, the urban church department, and Sunday School extension department.

The Assembly designated the church extension season to be October 1 - November 4. This is to be a time of rededication to the evangelistic and extension enterprise of the church. The church was further requested to observe October 28 - November 4 as a week of prayer and self-denial for home missions.

The home mission department was commended for its studies and progress toward more adequate home mission salaries and asked to present the matter more fully to the 1952 General Assembly, looking forward to the improvement of the salary of home mission workers.

Dr. John M. Alexander, director of the division of radio, informed the Assembly in regard to the church's progress in the realm of television. The Assembly answered Overture 38 from the Presbytery of North Alabama, concerning making the radio programs around the single theme of evangelism for the unchurched masses throughout the world, by requesting the division on radio to make the supreme objective of all radio programs the winning of men to Christ.

The division on Negro work showed every evidence of careful research into the problems involved in this work. Recommendation No. 4 precipitated quite a bit of debate relative to the dissolution of Snedecor Memorial Synod. The following action was adopted:

(1) That the Snedecor Memorial Synod change the name of the North and South Carolina Presbytery to Georgia-Carolina Presbytery; and that the Synod of Georgia be asked to receive it as one of its Presbyteries, and that the Snedecor Memorial Synod transfer Grant Chapel, Darien, Georgia, and the Second Church, Thomasville, Georgia, from Central Alabama Presbytery to Georgia-Carolina Presbytery.

(2) That the Synod of Alabama be asked to receive Central Alabama as one of its Presbyteries.

(3) That the Snedecor Memorial Synod combine Central Louisiana and Ethel Presbyteries to form Louisiana-Mississippi Presbytery and that the Synod of Louisiana be asked to receive it as one of its presbyteries.

(4) That 30 days after the Stated Clerk of the General Assembly has been notified by the Stated Clerks of the Synods involved that the above actions have been taken, Snedecor Memorial Synod shall stand dissolved.

This committee also made a fine report in regard to the American Bible Society:

During 1950 the Society distributed at home and abroad 711,221 Bibles, 1,094,710 Testaments and 9,250,653 Portions, a total of 11,056,584, an increase of more than 25 percent over the previous year; exceeded any year since 1944 in its distribution in the United States, which was 409,471 Bibles, 726,463 Testaments and 5,094,436 Portions, a total of 6,230,370 volumes;

Surpassed the previous year by more than 50 percent in the annual distribution of embossed volumes and Talking Book records for the blind, with a total of 28,110; published over two million copies of the Gospel of Luke in magazine form, with 64 illustrations and two maps;

Supplied Testaments in nine different languages for the men in the United Nations forces fighting in Korea; reached the total of 3,000,000 volumes distributed in Japan, the quota set for the year.

### *Educational Institutions*

THE standing committee's report on Educational Institutions was one of the few reports that engendered debate. This committee recommended:

That in answer to Recommendation No. 25 from the Board of Education suggesting a special Ad Interim committee of seven or more be appointed by Dr. J. Ross McCain, Dr. James L. Fowle and Dr. Hunter Blakely to study the relationship between Montreat College and the Presbyterian Church, U. S., to study the vital welfare of the college and to report to the next meeting of the Assembly the appropriate recommendations.

Elder R. R. Williams, of Asheville Presbytery, offered as a substitute:

That the General Assembly recognize Montreat College as a Presbyterian institution controlled by Mountain Retreat Association.

The joint moderators disagreed at this point. Moderator McCain was strongly in favor of the committee's report. Moderator Fowle made a strong plea for the substitute offered by Elder Williams. After extensive debate, the substitute was carried.

In response to Overture 52 from the Synod of Appalachia, cautioning the heads of our institutions to invite speakers who are sound in the faith, the Assembly voted in the negative. It seems to this reporter, from a commonsense point of view, that this was an unwise response. It is a well known fact that confidence in an institution is the first requisite for its success and action of this kind tends to destroy confidence and to create suspicion. It would seem that the heads of these institutions would be the first to champion an overture of this kind. Their failure to do so has a tendency to raise interrogation points.

### *Inter-Church Relations*

THE committee on Inter-Church Relations noted that the Associate Reformed Presbyterian Church voted against a proposed plan of union. It

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recommended that the Assembly express "our continued confidence in and Christian love towards the brethren of this church." The committee on cooperation and union was enlarged by the addition of two women from the church at large, who shall be nominated by the Board of Women's Work and that the current moderator and the two immediate past moderators of the General Assembly be added as ex-officio members.

It is our understanding that this committee on cooperation and union, already composed of 17 members, has been complaining about meeting with nothing to do. Everyone knows that these meetings cost money. The addition of extra members to do nothing will be a useless and wasteful procedure. This observation is not a captious criticism. It is merely pointing out the tendency to add to the expense of the church without the prospect of adequate returns for the expense and time involved.

This committee noted with hearty approval the request that Reformation Day be set as October 14, 1951, and be observed throughout the Assembly, using as the theme for this day, "Martin Luther and the Protestant Reformation." It was suggested that this Reformation Day be used by each minister to inform his people on the doctrines of the Reformation which bind together our Presbyterian and Reformed people of the world. It was recommended that our ministers reaffirm the apostolic and Reformation doctrines that have brought Christian qualities into the economy, the courts and the character of democratic nations and that they point out the



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perils that threaten our basic institutions should they fail to incorporate the liberties held sacred by those who gave the word Protestant its original meaning.

Overture 48 from the Presbytery of Meridian was answered in the negative. This overture related to the withdrawal from the National Council of Churches. It lost by a vote of 257 to 90.

The recommendation in regard to the communication from the Presbyterian Church, U.S.A., will be discussed under the topic of "Fraternal Delegates."

### Five Vice Moderators

IN AN unprecedented move, the General Assembly appointed five vice moderators to assist the moderator. They are: Dr. Alton H. Glasure, pastor of the First Presbyterian Church, St. Petersburg, Fla.; Dr. Frank Alfred Mathes, pastor of the South Highland Presbyterian Church, Birmingham, Ala.; Dr. Marion N. Boggs, pastor of the Second Presbyterian Church, Little Rock, Ark.; Dr. R. A. Law, Professor of English at the University of Texas, Austin, Tex.; and Rev. C. J. Hollingsworth, pastor of the Lafayette Presbyterian Church, Norfolk, Va. Dr. J. Ross McCain, the moderator, requested the appointments. He said the vice moderators would act as "a kind of cabinet" and assist him and his joint moderator, Dr. James L. Fowle.

### Fraternal Delegates

THREE fraternal delegates visited the Assembly this year. The Rev. H. L. Patrick was the delegate from the Associate Reformed Presbyterian

Church. He announced that the A.R.P. Assembly voted 103-59 not to consider organic union with any body at this time.

The Rev. Homer Henderson, pastor of the United Presbyterian Church, Grove City, Pa., represented the United Presbyterians. He urged the United and Southern Presbyterians to present a common front and work for union.

Dr. A. M. Frew, pastor of the First Presbyterian Church of Ardmore, Pa., represented the Presbyterian Church, U. S. A., and presented to the Assembly the following document:

## TO THE GENERAL ASSEMBLY PRESBYTERIAN CHURCH IN THE UNITED STATES

Dear Brethren:

The 163rd General Assembly of the Presbyterian Church in the United States of America, meeting in a time filled with uncertainty and concern, sends to you, our brothers and sisters in the Presbyterian Church in the United States, our love and the assurance of our prayers. It is our hope that this message to you will be given not only to your General Assembly but also to your Presbyteries and congregations. We covet a reply that may be given to our Presbyteries and congregations, since our General Assembly shall have adjourned before your own convenes.

For many years we were one united church, worshipping and praying and working together for the conversion of our nation and world. We celebrate next year one hundred and fifty years of home missions effort to bring America to Christ. It is fitting that we celebrate together for we have wrought together.

This is the ninetieth anniversary of the tragic General Assembly when our fathers were separated to go their own ways and to witness that division which, while healed in the nation we both love, has not been healed in the Church we love even more. Our fathers have long ago found themselves one in the Church Triumphant in heaven.

During that General Assembly in 1861 and the years which have followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or His servants. Believing that before reconciliation can be had there must be forgiveness, we, therefore, as a General Assembly, humbly ask forgiveness of you for whatever we as a church or whatever our people have done which has been unworthy of our Saviour or which has wounded you, our brethren. (St. Matthew 5:23,24).

In the long years which have intervened since our house was divided, misunderstandings have developed. We, therefore, wish to bear this word of testimony to you. As a Church we hold the same Confession of Faith and we held the same Confession during the years we were together. We desire no reunion with any Church that does not confess Jesus Christ as Lord, as set forth in our common Confession and in the historic creeds of the Christian Church, and as revealed in the Word of our God.

We wish also to affirm clearly that for us Jesus Christ is the sole head of the Church. We, with you, rejoice in a common love for and



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loyalty as Christians to no earthly order but to Jesus Christ and to that Kingdom over which He rules as King. The following article was added to our ordination and installation service for ministers by the General Assembly of 1950:

"Do you believe in One God, Father, Son and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Saviour and Lord, and acknowledge Him Head over all things to the Church, which is His body?"

As a Church we have enjoyed these recent years of fellowship with you. Over seventeen hundred of our churches and over two hundred fifty thousand of our people are in the states where your three thousand six hundred churches and seven hundred thousand people are located. We are confident of your Christian fairness and have come to think of a possible reunion, not in terms of one Church "swallowing" the other, but in terms of each having more room in which to expand. We want no superimposing of one Church on the other. We like to picture our coming together as two seas being joined. We believe that the ocean currents which ultimately will bring us together are those of the living God, the love and prayer of Christ, the wisdom and power of the Holy Spirit, the need of the world for the gospel, and our common brotherhood.

We welcome the United Presbyterian Church as a prospective partner in our reunion plans. We know the United Presbyterians as splendid Christian neighbors and friends. We are glad to be engaged with you and with them in a special program of acquaintanceship and fellowship during this five year period. We trust that the way will now be open for all three of us to develop further the Plan of Reunion. We hope and pray that God's healing, reconciling love will then lead us together to the House of our God and to the Church of our fathers where we shall find in each other an answer to our Blessed Saviour's prayer that we might all be one.

Cincinnati, Ohio  
May 30, 1951

Harrison Ray Anderson, Moderator  
Henry Barraclough, Recording Clerk  
Ralph Waldo Lloyd, Permanent Commission on Inter-church Relations.

The Committee on Inter-Church Relations then made the following recommendation:

**WE RECOMMEND** the following reply to this communication and ask the Assembly to request our stated clerk to mail copies of both communications to the pastors and clerks of Sessions of all of our churches and make additional copies available where they are desired for distribution to the people.

**TO THE GENERAL ASSEMBLY  
PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

Dear Brethren:

The 91st General Assembly of the Presbyterian Church in the U. S. has been deeply touched by the genuinely Christian communication which you addressed to us from Cincinnati, Ohio, May 30, 1951. We acknowledge this

message by sending our love and the assurance of our prayers to you, our brothers and sisters in Christ.

We, like yourselves, are the children of fathers who did what they thought was right in the tragic days when our nation and our church were both rent asunder. We rejoice that the nation is long since, one, in fact; and, we believe that there is now more genuine understanding between the two parts of the divided church than at any previous time since 1861. We thank God for the ever stronger ties which bind us together in Christ Jesus.

We acknowledge that from our side during 1861 and in the years which followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or his servants. We freely grant the forgiveness you beg in this respect, and humbly ask you to forgive us for whatever our Assembly or our people have done which was unworthy of our dear Lord or which has wounded you, our brethren in this same Lord.

We feel that the five year period now being devoted to a special program of acquaintanceship and fellowship is richly rewarding to us all. We are most happy to have our brethren of the United Presbyterian Church working with us in this program. During the past year our Moderator, Dr. B. R. Lacy Jr., was cordially received in many parts of your Assembly. At the same time your distinguished moderator, Dr. Hugh I. Evans, was a blessing to large numbers of our people. We hope Dr. H. Ray Anderson and the present moderator of the United Presbyterian Church may visit often in the South during their term in office. We are convinced that acquaintanceship on both sides is essential to any real reunion of our churches. May God guide us all, and have His own way in perfecting the plans now being made for which so many of us entertain high and prayerful hopes.

Without reservations, and with great rejoicing in our hearts for your fellowship in the Gospel, we greet you as our brethren in Christ.

Although there was no voiced opposition to the document from the U.S.A. church, there was quite a discussion of it among the commissioners at the dining table. Many felt that the document was irrelevant at the present time, as the apologies were made for the dead whereas the barriers between the churches today have to do with the living—the Auburn Affirmationists—and not one word was said in regard to any penitence on the part of this large group. When a document comes from the Presbyterian Church, U.S.A., with penitence expressed by the signers of the Auburn Affirmation, then the picture will change because the main issue today in all union negotiations is a doctrinal one.

### *Sunday Services*

**T**HE special preacher for the 11 o'clock worship service of the Assembly was Dr. William H. McCorkle, pastor of the Westminster Presbyterian Church of St. Louis, Mo. Dr. McCorkle used as his text, Acts 17:6, "These that have turned the world upside down are come hither also." Dr. Mc-

Corkle began by stating "there have been some charges against Christians of all ages that they have been those who have upset something. The charge of being an upsetting force in a comparatively settled situation is a high tribute to the brand of Christianity we have. If we do not upset anyone or anything with our faith, we may well wonder if we have any faith worthy of notice."

After making a powerful appeal for the application of Christianity in daily living, Dr. McCorkle inquired, "Have you and I such a vital faith that we could have it said of us that at such a time as this, we are come to the world to turn it upside down for Christ's sake?"

Sunday afternoon at 3 o'clock Moderator McCain dedicated the Grace-Covenant Presbyterian Church of which the Rev. George W. Hayward is the new pastor.

Several years ago under the leadership of Dr. Marshall C. Dendy, the First Presbyterian Church of Orlando started two chapels which are now organized churches. One is called the John Knox Presbyterian Church and is prospering under the ministry of Rev. Hugh Hamilton, its present pastor. The other is the church that was dedicated on this occasion. Both are free of debt.

In the dedication service Dr. McCain stated, "The Lord takes a great deal of interest in the church in which he is to be worshipped. This is evident when we realize how much time and space the Holy Spirit used in the Bible to tell about the things which God felt are important in the church building in which He is to be worshipped." The moderator continued by saying that he wanted to give a formula for this new church and if taken seriously would insure its success. The formula he gave was "Looking unto Jesus." He explained this passage by saying "This is the best definition of faith that I know—Looking unto Jesus. It means more than looking at Jesus. It means that we must trust Him for all things. It means that the church must look to Jesus at all times whether making a budget or instituting an evangelistic program."

The Sunday night service was under the auspices of the General Council and Program of Progress. Dr. James L. Fowle presided at this service. He reminded the Assembly that the Program of Progress was born out of a great need in our church and that it came into existence to meet the needs of a growing and expanding church.

Before introducing Clarence S. Johnson, the present director of Program of Progress, Dr. Fowle paid a high tribute to the magnificent service of former director, Roy Le Crawl.

Director Clarence S. Johnson affirmed that "a church with definite goals will accomplish more than a church without definite goals. The two main goals of the church should be, first, to introduce lost

people to Christ and secondly, to help those who have been introduced to Christ to so grow that they will assume the responsibilities of a Christian."

The main burden of Mr. Johnson's address was the answer to the question "Why should I tithe?" He listed the following reasons:

1. Because it is God's plan. The tithe is Biblical. Lev. 27:30.
2. The tithe acknowledges God as Sovereign owner.
3. The tithe is the evidence of consecration. II Chron. 31:6.
4. The tithe is the beginning in sharing. Deut. 12:6.
5. Christ confirmed the tithe. Matt. 23:23.
6. God blesses the tithes. Mal. 3:10.

He further stated that "If we followed God's plan we would never have to mention money from the pulpit."

### The General Council

**A**MONG the recommendations from the standing committee on the General Council the following will be of interest to our readers.

March 2, 1952 was designated as EVERY MEMBER CANVASS DAY and every church is urged to conduct the canvass in such a manner that every member may

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be enlisted in the total work of the church. The theme of the 1952 EVERY MEMBER CANVASS is "Increasing our service to Christ and His church."

It was further recommended that Presbyteries' Stewardship Committees or Councils be urged to promote conferences on budgets, stewardship and the Every Member Canvass with pastors, sessions, diaconates and finance or budget committees, in local churches, or groups of churches, to familiarize those responsible for these matters on methods and techniques, and that the General Council be called upon for assistance, if needed in setting up such conferences.

The askings for 1952-53 to be allocated to the Synods amounted to \$4,800,276. Dr. James G. Patton stated that this amount is "The absolute minimum needed for the security of our work."

Another significant recommendation was that effective for the Church Year 1952-53 and thereafter the Equalization Fund be removed from the General Fund and that equalization of the agencies be arrived at as follows:

That approved budget will be increased for each agency by 5 percent; that each agency keep an accurate record of all receipts from living donors and not later than the end of the Church year pay 5 percent of these receipts to the Treasurer of the General Assembly who will disburse these funds on order of the General Council for equalization of the receipts of all contributing agencies. This shall not apply to the American Bible Society and the

Inter-Church Agencies or to funds designated by an individual to a particular cause.

This equalization Fund idea aroused considerable discussion. Dr. C. G. McClure of Charlotte, North Carolina, submitted the following arguments against it.

1. Loss of confidence thereby incurred. Confidence is the first requisite in the Church. To take five percent which has been given to Foreign Missions and give it to make up a deficit in the Board of Church Extension incurred by coldness toward or opposition to Christian Relations would weaken the confidence of the people in the Church. The whole reorganization has already weakened it as judged by the fact that ever since the adoption of the reorganization or Felts Report the income for Assembly benevolences has dropped, while before that it was rising. If we take five percent now, what is to keep us from taking ten, twenty, fifty later? This loss of confidence and dropping of receipts will be accelerated by the proposed extension of the equalization fund.

2. It is said that the Church will get over the current slump in assembly causes receipts when it gets used to the new program. That may be, at least it could be tried. But to try it means to continue the present plan for at least another year or two. To bring in another change so soon would encourage another drop until the church gets used to that. Such changes every two years will never let the Church catch up or assembly benevolences rise.

3. It ought to be considered whether an equalization fund is within the proper powers of the Assembly. Jesus Christ sits over against the treasury as LORD—not the Church. What is given is given to Him and the Church has no power to divert those gifts from such a cause as Foreign Missions—His final Commission—to some other cause she thinks important.

After full debate the Assembly voted to adopt the Equalization Plan.

Another recommendation that was adopted has been under discussion for some time. This recommendation was to the effect that the church year be changed to correspond to the calendar year beginning January 1, 1954.

The answer to the Presbytery of Norfolk for a thorough study of the agencies of the church in view of a tremendous overhead incurred in the new organization during the past eighteen months was answered in the negative. The committee offered two reasons for this action. The reasons stated were:

1. All work undertaken by the church agencies has been undertaken by them on special instruction of the General Assembly.
2. The reorganization of the Assemblies Agencies has been so recently completed that it is too soon to evaluate over-head costs.

#### Post-Assembly Reflections

**A**FTER a good night of sleep following the Assembly, two things stand out in our evaluation of all the reports and discussions of the 1951 Assembly. One is encouraging. The other is disheartening.

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The encouraging thing is the Assembly's growing interest in the field of evangelism. To appreciate this fact we must go back about ten years ago and recall what little time was given to the subject of evangelism in the church courts. For example, in the Assembly that met in Knoxville, which is somewhat typical, the report of evangelism was given at the tail-end of the session when part of the commissioners had left and others were in the process of leaving. The picture is quite different today and we should thank God for it.

The disheartening or depressing factor is the failure of our church to do its best for the cause of World Missions. Whispering campaigns, surreptitious documents and inexcusable criticisms such as was given by the commissioner from East Hanover Presbytery last year at the Masanetta Springs Assembly have all had their part in crippling the cause of Missions. The time has arrived when Missions must be given the place of preeminence in the life

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of our church if we expect to have the blessings of the living Christ in our midst.

We must be more faithful to the greatest trust ever committed to men. While busy in many other enterprises we must not forget our marching orders. The call to a deeper and more complete consecration to the missionary task in our day is clarion, clear, compelling and convicting. May the Holy Spirit give us the passionate conviction of the Moravians who said that the church of Christ exists "to win for the Lamb that was slain a reward for His sufferings."

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 8

# *Living Together in the Family*

*Scripture: Luke 2:51-52; 10:38-42; Ephesians 5:22,25; 6:1-4; II Timothy 1:1-6; 3:14-15. Devotional Reading: Proverbs 1:7-19.*

When God made man He established the home and the family: He set the solitary in families. The Fifth Commandment, "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee," is a sort of connecting link between the two tables of the law, and is the first commandment with a promise attached to it. In Proverbs 1:8 we read: "My son, hear the instruction of thy father, and forsake not the law of thy mother." When the father and the mother have for their motto, "The fear of the Lord is the beginning of knowledge," then the home training of the child is in safe hands. The chief concern of parents should be to teach their children the "fear of the Lord," and to guard them against sin and sinners. I wonder how many parents realize that this is their chief concern? Are there not many fathers and mothers, too, who pay little heed to this part of the education of their children? Even the man who wrote these wise words failed miserably in his home. However, Solomon is writing under the guidance of the Holy Spirit and his admonition has the backing of inspiration: his failure is a warning to other parents.

Living together in the family is no easy job. If it takes "all the grace that God can give, simply to live," then how much more grace it takes to live together in the home. In our lesson we get a glimpse

into some homes and some great teaching concerning our home life.

*I. Jesus' Home:*  
Luke 2:51-52.

1. It was a *Good Home in a Bad Place*. There was a saying about Nazareth which reveals the character of this village: Can there any good thing come out of Nazareth? This is often our pressing problem. How can I have a good home in an evil community and an evil world? Some communities are worse than others, but now that the world is in some respects one great family, how can I keep my home free from the contamination of the world? How can I have a home atmosphere that is sweet and wholesome when it is surrounded by sin, and the radio and television bring much of its sordidness into the home? Many of these programs are vulgar and suggestive of evil. It is harder today than in any previous age to have a good home in a bad

place. Only by the grace and power of God can we hope to succeed.

2. In this home there was a godly husband and wife. We know that Joseph was a good man. He was responsive to the visions and commands of God. Mary, the mother of Jesus, was certainly one of the best women of the Bible, and the most highly honored of all women. We do not believe that she was sinless, but we know that her Son was without sin. We have every reason to believe that His mother and Joseph carried out the instructions in Proverbs concerning the training of children.

3. In this home there was a Boy. He was a supernatural Child, conceived by the power of the Holy Ghost; but He was also Man: the God-man.

He was an obedient Child, subject to Joseph and His mother. This is part of the mystery and wonder of the incarnation.

He was a growing Child, increasing in wisdom and stature and in favor with God and man. Here is another wonder and mystery.

Both have their lessons for us.

"What are you teaching your child?" asked someone of a noted scholar. "I am teaching her to obey," was the reply. Even Jesus learned subjection and obedience as the perfect Child. Is not disobedience one of the glaring faults in the home life of our time? The spirit of lawlessness and disobedience is widespread, and it begins, as has been said, in the cradle. If our children were taught to obey in the home we would not have the lawlessness and crime that is threatening our very existence as a nation.

He was a growing Child. We become uneasy and distressed when the bodies and minds of our children fail to develop, or they are unable to get along with other children. Do we feel the same anxiety about their growing in favor with God? Are we satisfied with a three-fold growth in our children, and forget the fourth and most important?

## II. *Home of Martha and Mary:* Luke 10:38-42.

This seems to be the home that Jesus loved best after He started out on His ministry. He spent a great many delightful hours in the fellowship of His close friends. He had brought wonderful blessings to this home as He had to many others. The brother, Lazarus, had been raised from the dead. Simon, the leper, whom He healed, was probably the husband of Martha. It was natural that this home should honor and love Him.

The two sisters took different ways of showing this devotion. Martha the practical housewife, prepared Him a splendid meal. This was all right, but, becoming cumbered about much serving, she became irritated and impatient with her sister Mary who had left her to serve alone while she sat at Jesus'

feet and listened to His words. I do not believe that Mary was lazy, but she felt that the most important thing right at the moment was to drink in the marvellous teaching of her Master. She was being fed with heavenly manna. Jesus gently rebukes Martha and commends Mary.

We have two types of Christians; the Mystics, and the Workers. We are apt to criticize those who dream and meditate, and say, Why don't you *do something*, not dream all the time. Do we not need both kinds? Is it not possible to combine the two? If we have to choose, is not the spiritual the most important? Jesus evidently thought so for He said, Mary hath chosen that good part which shall not be taken away from her. For instance; to feed and clothe the hungry and naked is a most worthwhile work; to lead them to know Jesus as Saviour is still better, and the one may prepare the way for the other.

## III. *The Model Home:* Ephesians 5:22, 25; 6:1-4

We would expect Paul to deal with the problem of the Home, for he dealt with most of the problems which confronted the early Church. His letters to the churches and to individuals always touch the practical as well as the theoretical and theological side of life. This is true of his epistle to the Ephesians. He takes up in a simple and direct way the duties and obligations of the members of the family.

1. He starts with the wife and teaches subjection and reverence on her part, toward her husband. The Home, like the Church, does not have two heads, but only one. The husband is the head of the home even as Christ is the Head of the Church. This does not imply tyranny and oppression on the part of the husband any more than on the part of Christ. In our day there is a great deal of confusion and loose thinking along this line which is leading to the breaking up of homes. God is wiser than some men and women.

2. The husband must have Love and the spirit of Sacrifice. Husbands, love your wives, even as Christ loved the Church and gave Himself for it. If husbands had this attitude, there would be many more happy homes. The wife is usually thought of as the heart of the Home, but here the husband takes this place. Love for his wife must be as strong as love for his own body. It must be stronger than love for father and mother. I knew a home that was broken up because a jealous mother insisted that she must come first even after her son was married. In the true home, the wife is first in the affection of her husband. Only God is above her in the true husband's love.

3. Obedience and honor on the part of the children. Perhaps nothing is more sadly lacking or more sorely needed in our homes today.

4. Fathers; provoke not, but bring them up in the nurture and admonition of the Lord. How often is this command broken on the part of fathers!

5. In servants three things are required: (1) obedience, (2) reverence, and (3) faithfulness. The servants in Paul's day were slaves, but even slaves could "adorn the doctrine of God their Saviour."

#### IV. *Timothy's Home:*

II Timothy 1:1-6; 3:14-15

Timothy's father was a Greek, but there were two godly women in that home, his mother and grandmother. "From a babe thou hast known the holy Scriptures." Two godly women of faith and the Bible: this explains Timothy.

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### VESPER TOPICS FOR JULY 8

## *A Spire in the Community*

#### *Introduction*

As we drive through our cities in America, we find our churches on almost every corner, and nothing is more inspiring than the number of church spires pointing heavenward that we pass as we drive through the country. As we pass these churches, I am sure that we take them for granted because we are so used to their presence. Do you ever stop and think what it would be like to live in a land where there were no churches? Do you ever ask yourself what going to church really means to you?

In Psalm 84 we have the answer to these questions from a Jew who had been taken out of the land of Israel and who was homesick in Babylon for the land of Judah where the Temple of God was and where he could enjoy the experience of worshipping the true God. Let us answer these questions for ourselves by studying his testimony.

#### *Scripture Lesson - Psalm 84*

#### *I. Longing for the House*

##### *of God - V 1-4*

a. *Atmosphere - V 1*—As the Psalmist begins to express his longing desire for the House of God he describes the atmosphere in the House of God. The word "amiable" speaks of being characterized by kindheartedness, good nature, friendliness, and readiness to be helpful. In the world we often realize that people are not good natured, not sweet tempered, not ready to help, not desirous of pleasing us. It is good to draw away from the world with its animosity and strife into a fellowship where good nature, friendliness and readiness to help prevail, and these pre-eminently prevail in the House of God.

b. *Satisfaction - V 2*—The Psalmist bears witness that his soul is fainting for lack of fellowship in the House of God. It is a simple fact that our bodies are

made to be satisfied by food and they are restless and sick unless they get the proper food. It is just as true that we have a spiritual nature that is made for fellowship with God and unless that spiritual nature has fellowship with God it is restless and dissatisfied, and will make us irritable and unhappy. That satisfaction of the spirit is found in fellowship within the House of God.

c. *Security - V 3*—The Psalmist speaks of the sparrow finding security and rest in her nest, and fellowship in the House of God provides the only real security that you and I can ever have. Nothing in the world is certain and secure but the promises and the providence of God. And only those who faithfully find God in the House of Worship can enjoy the security that comes from resting on the promises and trusting in the providence of God.

d. *Happiness - V 4*—Those in the House of God lift their hearts in praise unto God. The people of the world have tried to find happiness in many ways—through the possession of things, through the effort of authority over others, through the indulgence of the flesh in food and alcohol, through the efforts to find comfort and ease. But it is still the one inescapable fact of history that the only one who has happiness that time and circumstances cannot alter, is the one who finds his happiness in the Lord.

## II. Experience Enroute to the House of God

a. *Strength - V 5*—As this unknown exile expresses his longing for the House of God, he travels in his mind up to the House of God. As he travels along the way he is conscious of the fact that the arm of flesh will always fail us, and that only those who travel in the strength of the Lord shall have victory and joy. No man is a match for the worship of the flesh and the devil. But any man who stands fast in the strength of the Lord's might is a match for the hosts of hell.

b. *Creative joy - V 6*—Not only do we get strength to meet the demands of life, but as we travel day by day, we come into contact with suffering and sorrow. More people are weeping in this world than are laughing. The man whose strength is in the Lord is not unmoved by the weeping of the peoples of the world, nor is he, himself, exempt from suffering, but the Spirit of the living God in his heart enables him to have a creative belief that will turn sorrow to joy and defeat to victory.

c. *Assurance of Acceptance - V 7*—As the Psalmist travels to the House of God in his mind's eye, he sees those who appear before God in the House of God. He has the assurance of their acceptance when they come to the House of God. Being justified by faith in the Lord Jesus Christ, we know that we have been accepted by God and have access to God. Think of the thousands of people who have crowded our streets and stood for hours to see General MacArthur. How much more wonderful to be accepted by God, and have access to him. And that is just what we have when we come to the House of God in the name of Christ.

## III. Prayer Within the House of God

### a. *To Whom - V 8-9*

- (1) Lord of Hosts - Powerful
- (2) God of Jacob - Promises
- (3) Our Shield - Protector

At this point our Psalmist, who is traveling in his mind to the House of God, has arrived and is thinking of the God to whom we pray within the House. He is the Lord of Hosts who has all power and might in the universe. He is the God of Jacob who has made great and mighty promises to Abraham, Issac, Jacob, and to all of His people through the ages. Today He is our shield, who protects us by making His power work for us according to the promises laid down. What need we more for life than to know that God is our powerful protector who is keeping His promises to us.

## IV. Result of Going to House of God

a. *Blessing of Fellowship - V 10a*—As our unknown Psalmist leaves the House of God, he is very

conscious of the blessing that he has had. One day in that fellowship is worth more than a thousand out in the world among the sinners and the scornful. Many people go to church to worship, and all they do is say and sing words. But once we worship in the power of the Spirit we taste that heavenly fellowship, and one taste convinces us that it is worth more than a lifetime of tasting that which comes from the world and the flesh.

b. *Acceptance of Service - V 10b*—Once the Psalmist has tasted the heavenly fellowship he places himself at God's disposal for service. He prefers the small service of being a doorkeeper in the House of the Lord than to have the highest and best that the world outside can give. A living fellowship with God makes us place His service first in our lives.

c. *Assurance of Providence V 11-12*—And as we go on in the way of service, we are sure that God will protect us, give us every good thing that we need for life, and keep us in His peace forever.

## Summary

All too often you and I go to the House of God from force of habit and merely because we want to be with the gang who will be there. Spiritually we should take this same mental journey each week to the House that this unknown captive took when he was in a land where there were no churches to which he could go. We should long to go to the House of God because we expect to find there the friendly atmosphere, spiritual satisfaction, and personal security and happiness for which we are made. As we live day by day between Sunday's, we should remember that in the House of God we have received the strength to live triumphantly, the joy that will turn sorrow to victory, and the acceptance with God that assures us of His presence all the way through. We should ever keep before our minds our God—the powerful God who promised to protect us. And as a result of our going regularly to the House of God the blessing of that fellowship should let us accept faithfully and regularly some service for God in the assurance of His providential kindness and blessing.

## SUGGESTIONS

It would be good to have a discussion with your group on what it means to go to church and what our community would be like if there were no church spires in it. Then study the Scripture lesson as outlined above as an example of the journey each of us should make in spirit as we go to the House of God on one Sunday and travel on to the House of God to the next Sunday.

---

## MONTREAT ADULT CONFERENCE

June 29 - July 3 — Montreat, N. C.

WRITE MONTREAT MANAGEMENT FOR  
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---



# AVOID The Summer SLUMP!

There is *more*, rather than less, *time* for church activities in the summer months. There are *more*, rather than fewer, *things* that can be done in the summer months than in the winter. There are *more*, rather than fewer, *people* available to do things in the church in the summer. With more things to do, more people to do them, and more time in which to do them, why are our churches getting in the habit of "closing up shop" for the summer months?

Consider the advantages of the summer months for increased enthusiasm and enlarged activities on the part of more people. Here are a few of them: Public schools and colleges are closed except for a small percentage of students who attend summer school. Children and young people, as well as the adults who are engaged in educational work, are free to be enlisted in any constructive activities which the church will devise.

If the church does not plan things for them to do they will look elsewhere for activity, for they will not remain idle for a three months' period. At the same time, housewives have more freedom in their schedules, for the Parent Teachers' Association has suspended its meetings and the various clubs in the community have discontinued their meetings. Business men, too, will have more time for the church and the family because many of their civic enterprises will not be claiming their time during the summer.

## PRESBYTERIAN JUNIOR COLLEGE

Two years' liberal arts. Business Administration. Preparatory Department. Christian emphasis. Fall session begins September 3, 1951. Educational excellence. Write for catalog.

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Consider the possibilities of developing a program of family fellowship in the church as well as in the home during these months when every member of the family has fewer outside engagements and when the weather is conducive to outdoor activities of all kinds. Some churches have found that garden parties once a week on the lawns of the homes of various members have brought together larger numbers of old members and prospective members than the weekly church nights during the winter months. Other churches have planned a series of neighborhood visitation evenings, zoning the congregation and giving families definite directions as to their visitation with other families in their zone. Long summer evenings are the best possible time for establishing the kind of friendly contacts that will win new families into the fellowship of the church, and also create a better feeling of fellowship on the part of old members who have been worshipping together but have not seen each other except on Sundays.

Think of the work that could be shared by all the members of the family and by several families working together if, during the summer months, there were regular times for members to do manual labor on the church building and grounds. Flower gardens could be developed, rooms could be painted, furniture could be refinished, windows could be washed, floors could be stained and polished.

Young people will have a new sense of ownership in their church and an accompanying interest in maintenance through the year if they share some such projects with the adults of their church family. If the home church is well kept by employed help, there is always the possibility of carrying on such projects as these at the chapels or mission churches nearby. Added fellowship in the family of the church will be developed if such work projects are shared with the people of a chapel or mission church.

The opportunities for family fun and recreation during the summer months are unlimited. The church might make a playground available or game-rooms or picnic grounds, or it might plan overnight hikes or camp-outs for family groups. The church might also give guidance to individual families for the best use of their leisure time during the summer days. Many families would welcome some help in selection of reading materials and in the development of constructive hobbies.

Summer time might also be a time of increased service to the community. Vacation Church Schools, supervised playgrounds, hobby shops, play nights, Bible study classes, story hours, and all kinds of

similar activities can be carried on in and near the church during the summer for all the children and young people of the neighborhood. In the informality of such programs many of the barriers which separate groups will be lost.

Religion can become more closely related to all the days of the week and all the phases of life during the seven-day a week program of the summer than during the winter when the church's activities are largely confined to Sundays.

Let's make this summer different! Let's take advantage of the many opportunities nature bestows upon us. Let's have no less, but rather *more worship* as we use the out-of-doors, as well as the sanctuary, in which to feel God's presence. Let's have no less, but rather *more learning* as we use the summertime hours for Bible story reading and the reading of great literature. Let's have no less, but rather *more fellowship* as we plan for families and groups of families within the church and neighborhood to do things together in the summer evenings. Let's have no less, but rather *more sharing* as we give our time and more of ourselves to activities of service for the church, for the community, for others wherever they may be.

By all means, let's avoid that summer slump! With a little planning we can make this summer different!

—END.

## WOMEN'S WORK

Snedecor Memorial Training School  
For Negro Women

Stillman College — Tuscaloosa, Ala.  
August 7-14, 1951

Theme: Introducing People to Christ, the Only Answer!

Another very important week on the calendar of the Women of the Church is that of August 7-14, at which time the Negro women of our Church come together at Stillman College, Tuscaloosa, Alabama for their annual period of inspiration, instruction, and fellowship.

The visual presentation of "His Mission" will be given on Sunday evening through the picture—*Again Pioneers*.

### **The Program**

*Speakers:* The Rev. Dr. J. W. Holley, Consultant, Colored Division, University System of Georgia; Mrs. Paul K. Buckles, Chairman, Women's Advisory Council; Miss Janie W. McCaughey, Executive Secretary, Board of Women's Work; Mrs. T. Smith Brewer, Chairman, Board of Women's Work; The Rev. B. S. Hodges, Jr.,

Associate Secretary, General Council; Miss Mary Crawford, Missionary to the Congo.

*Courses and Teachers:* Bible Hour—The Rev. Albert Winn; How to Study the Bible—The Rev. C. H. Williams; Organization and Work—Mrs. Arena Devarieste; Missions in the Local Church—Miss Evelyn Green; Christian Witnessing—The Rev. Alex Batchelor, D.D.; Christian Citizenship—The Rev. Lawrence Bottoms; Worship — Miss Myrtle Williamson; Book Chats and Recreation—Miss Bessie Lewis.

*Music:* Mr. G. Richard Washington—Organist and Pianist.

Rosa Page Welch—Dramatic Soprano. One of God's richest blessings to the School this year is anticipated in the presence of Mrs. Rosa Page Welch who will appear in concert on Saturday night. During the week she will give of her talent in two afternoon conferences on Church music.

*Candlelight and Consecration:* The School will be brought to a close with the consecration candlelight service which has become traditional. Mrs. T. Smith Brewer, Chairman, Board of Women's Work will be the speaker at this service and present the challenge for the days ahead.

### **What I Saw - Heard - Felt At Presbyterial Meetings This Spring**

By Mrs. John L. Parkes

I SAW:

Women interested and alert as leaders, ready for additional information in order to be better leaders.

Women interested and alert as followers, enthusiastic to know what their Presbyterials were doing in Kingdom interests . . .

Women willing to plan weeks ahead for the care of their families so they could have these one or two days apart . . .

Hostess Churches with open doors and hearts to entertain the visiting women and speakers . . .

Ministers ready and waiting to welcome the women of the Churches and to encourage in every spot where needed . . .

Business men because of Church responsibility and loyalty take time from their routine schedules to be present and assist the minister in serving The Lord's Supper . . .

Tensions erased from the faces of women as they relaxed in God's presence . . .

Blank expressions come alive during the meeting as some remark brought light . . .  
Young women assuming leadership . . .

Older women beam with delight at young women they had trained . . .

Life memberships given in honor of service already given Him . . .

Yes, I saw "The Lord high and lifted up!"

#### I HEARD:

A young woman, who has never before taught Bible, used by God to lift hearts to Him and warn them to passionately desire to be better witnesses for Christ . . .

Synodical presidents bring stirring messages of encouragement and challenge . . .

Presbyterial presidents present visions of service and discipleship with winsomeness and appeal . . .

The Birthday Objective LIVE before us as forceful words were spoken by a missionary from Africa: "African womanhood needs the womanhood of America, 'Come over and help us.' To you the women of the Southern Presbyterian Church we wish the happiest birthday you have ever had . . ."

Reviews of the work of the Women of the Church, sometimes encouraging, sometimes less so, presented effectively . . .

The Work of the Boards of our Church presented by representatives with fervor, leaving a glow surrounding each task and impelling hope for days ahead . . .

Young People from our College Glee Clubs and one Orphanage sing the Greatest Story Ever Told with beaming faces testifying to its Reality . . .

The great hymns of His Church sung in another language (that I could not understand but He could), and prayers taken to His throne in the same manner while my own heart could but add, "Amen, Amen!" . . .

#### I FELT:

Awed in the Presence of a God who had given women so much and who was expecting much in return . . .

Tingling with praise to be a part of His Kingdom on earth, NOW, to have had the blessing of renewing for the days ahead as I had listened and learned . . .

The challenge of fields so white to the harvest, the care they needed and I was impelled to pray—

O Lord of Life, and God of Love  
Help us to know we ask  
The beauty of the trust we bear  
The glory of the task.

Strengthen our hands and cleanse our hearts  
Lighten our eyes, and make  
Us worthy of the trust we bear  
For our Lord, our Master's Sake.

—Anon.

#### A Visit

One day I rang a doorbell  
In a casual sort of way,  
'Twas not a formal visit  
And there wasn't much to say;  
I don't remember what I said,  
It matters not I guess,  
I found a heart in hunger,  
A soul in deep distress.  
He said I came from Heaven  
And I often wondered why  
He said I came to see him  
When no other help was nigh;  
It meant so little to me  
To knock at a stranger's door,  
But it meant Heaven to him,  
And God's peace forevermore.

—Anonymous.

#### World Missions Receipts

April 1, 1950, to June 1, 1950 .....	\$136,830.97
April 1, 1951, to June 1, 1951 .....	159,533.70
Gain .....	\$ 22,702.82

#### Program Of Progress

##### Net Receipts

April 1, 1950, to June 1, 1950 .....	\$ 78,045.83
April 1, 1951, to June 1, 1951 .....	27,529.83
Loss .....	\$ 50,516.00

#### NATIONAL RADIO PULPIT 1951 SUMMER SERIES

COAST  
TO  
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July 8: "God's Portrait Of Himself"  
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BOB GILLESPIE, Presbyterian Elder and young Atlanta physician, originator of "OUR TITHING ADVENTURE"—introducing it at the 1950 General Assembly.

## GOD PROVES HIMSELF!

ROBERT H. GILLESPIE, M.D.  
18 FOURTH STREET, N.W.  
ATLANTA, GEORGIA

### A PERSONAL MESSAGE TO EVERY PRESBYTERIAN:

I have a strong conviction that tithing is a worthwhile venture — I know, because I have tried it. Only those who have experienced the giving back to God a tenth of their income can really know the values it offers. One of the most surprising elements about tithing is that you never miss the money that you return to God. I am sincere in this statement. Somehow, according to His promise, the things that we need are provided. Never in my life have I suffered for want, because of my tithing. Tithing is much easier than one might think.

By tithing, I have been brought close to God—I am conscious every day of all He has provided for me, not so much in actual cash, but in a Christian home, a lovely wife and children, a happy association in my profession, a clientele for whom I enjoy working and being of service.

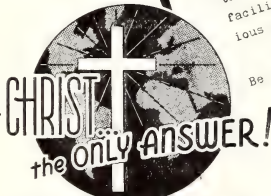
My interest in Orphanages, Christian Education, Missions, Seminaries and other branches of the Church's work is increased because I know that I am helping with their support. My interest in my local church program is also stimulated.

Once we accept God's challenge to prove Him by returning a tenth to Him and learn from experience that our lives will be enriched and that He will provide for our needs as He has promised, we will never give up the tithe and will want others to join in this experience.

There is no better time than NOW to enlist yourself and your local church in this great Assembly-wide "Tithing Adventure" for 13 weeks. The amount of your tithe over and above your usual pledged gifts for this period can, with the like gifts of others, substantially meet today's great need of increased facilities for Evangelism through Home Missions, Foreign Missions and Religious Education under the Program of Progress.

I invite you to invest in the safest and surest proposition of all times—Be a Tither!

*Robert H. Gillespie*



PROGRAM OF PROGRESS...ON TO OUR GOAL!

## OUR TITHING ADVENTURE

13 WEEKS OF TITHING

SEPTEMBER 15 — DECEMBER 15

Enlist Yourself — Enlist Your Church



# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUL 6 - 1951

JULY 4, 1951



COL. ROY LeCRAW

## A MESSAGE FOR PRESBYTERIANS

*From Col. Roy LeCraw, former Director  
of the Program of Progress, Executive  
Officer, 116th Fighter - Bomber Wing,  
U. S. Air Force, now en route to Europe.*

Our nation has now rebuilt its armed forces so that we are once again the dominant power in the world today. With this action, the American people have bought an insurance policy against aggression.

Have we likewise rebuilt our spiritual forces up to be a dominant power for righteousness in the world today?

America, too, in God's eyes, is expendable unless we implement our new strength with a renewed spiritual Christian consciousness. History holds no record of a na-

*(continued inside)*

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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tion on its knees being destroyed, from within or from without. I am thrilled with the plans for a United Assembly-wide Tithing Adventure. It is a "test run" on our spiritual re-building.

Is it bona fide?

Do we really mean it?

If so, then every Presbyterian man has a golden opportunity now, to start a spreading "brush fire" of awakened Christian spirituality by becoming a *ten per center plus* in this great effort of our Church. Men of the Church—turn on God's power. See James 2:20.

## EDITORIAL

### Why Not Give Our Own Board Of World Missions A Break?

A year ago it was our privilege to spend some time in one of our large presbyteries. We noticed by the papers that several of the strong churches in this fine presbytery were putting on campaigns for the Japanese Christian University despite the fact that it failed to secure the financial backing of our mission, our Board of World Missions, or our General Assembly. Later we were informed that all of these churches had not first (or for that matter finally) raised their assembly askings for our own foreign mission work.

This year in the same presbytery we hear complaints that certain churches are contributing to faith missions. Whether or not these churches have first met their askings for world missions we are not informed.

Now our Board of World Missions has a world outlook and also a faith outlook. It is seeking to reach those areas in the foreign field for which the several mission agencies have agreed that we should work. Our Board is working with other agencies for European rehabilitation. We are doing a share in the winning of the world for Christ, the share that has been allocated to us. And our secretaries and missionaries, their wives and children are as truly believers and as truly engaged in a work that calls for faith as any group I know. Our Board is composed of members who hold the confidence of the Church. Our Executive Secretary was recently the Moderator

## A MESSAGE FOR PRESBYTERIANS

COL. ROY LECRAW, U.S.A.F. . . . . 1

## EDITORIAL

WHY NOT GIVE OUR OWN BOARD OF  
 WORLD MISSIONS A BREAK? . . . . 2

## ARTICLES

THE NATIONAL COUNCIL  
 AND THE SOUTHERN  
 PRESBYTERIAN CHURCH  
 L. E. FAULKNER . . . . . 3

THE DIVINE RIGHTS OF KINGS  
 DR. R. F. GRIBBLE . . . . . 4

MAINTAINING THE TIE THROUGH  
 DEFENSE SERVICE . . . . . 6

SABBATH SCH. LESSONS — JULY 15  
 REV. J. KENTON PARKER . . . . . 7

YOUNG PEOPLE'S DEPT. — JULY 15  
 REV. W. G. FOSTER, D.D. . . . . 9

WOMEN'S WORK . . . . . 10

CHURCH NEWS . . . . . 13

BOOK REVIEWS . . . . . 15

MINISTERIAL MISCELLANY . . . . . 15

of the General Assembly, the highest recognition accorded anyone in our Church.

Why not give our own BOARD OF WORLD MISSIONS a break. This year we contributed through our own board less than we did a quarter of a century ago when we were much smaller in numbers and when dollars were much larger. We invite our leaders to lead us in putting our own work first. Let the ecumenicists recognize that loyalty to the world mission begins with our own Board of World Missions. Let the men of faith see that we must begin by being faithful to those of the household of faith. After we have done our full askings to our own Board then, but not until then, let us give to these other causes.

—Wm.C.R.

## The National Council And The Southern Presbyterian Church

No one can disprove the fact that the leaders of the Federal Council of Churches who are now the leaders of the National Council of Churches have committed the Southern Presbyterian Church to objectives that are contrary to the Constitution of our Church and enemies of the free enterprise system and our republican form of government.

In the minutes of the meetings of the Executive Committee of the Federal Council of Churches there is documentary evidence showing that the Council committed the Southern Presbyterian Church to FEPC legislation, non-segregation of races, President Truman's so-called Civil Rights Program, socialized medicine, socialized insurance, socialized housing legislation, legislation in favor of the government guaranteeing full employment, social planning and control of the credit and monetary systems, unionizing workers in agriculture, and subordination of the profit motive to the "creative and cooperative spirit."

As a member of the World Council of Churches, the Southern Presbyterian Church has been committed to state planning and some form of national socialism. One of the Presidents of the World Council of Churches is a former President of the Federal Council of Churches and is a member of the Committee on Programs and Procedures of the National Council of Churches. One of the socialists who brought in the report that was adopted at the First Assembly of the World Council of Churches held in Amsterdam, Holland, in 1948, was a prominent leader in the Federal Council of Churches, now the National Council of Churches. Another

member of the commission admitted that British "Democratic Socialism" comes closest to what he had in mind as the undisclosed "Third Way," the "new creative solution." The report places communism and capitalism about on the same level.

In the December, 1950, issue of the Federal Council Bulletin it is stated that all of the work of the Federal Council will continue under the new auspices. The General Board of the National Council of Churches, composed of approximately one hundred persons, requires a quorum of only twenty persons. The General Board has authority to speak for more than thirty-two million church members, including approximately 700,000 members of the Southern Presbyterian Church. The former Secretary of the Federal Council of Churches is now General Secretary of the National Council of Churches.

Recently the President of the National Council stated that one of the objectives of the Council is to "unravel the disorder, chaos and confusion of the times"; therefore, the Southern Presbyterian Church has been committed to help in a task that is contrary to the Constitution of our Church—a task that is not the function of the Church of the Living God.

Our General Assembly of 1950 had the courage to speak out in no uncertain terms regarding many of the acts and objectives of the Federal Council of Churches. Our Ninetieth General Assembly, by a vote of approximately 2 to 1, stated that the Council and its leaders had from time to time expressed opinions, issued statements and advocated policies tending toward political socialism in this country. Socialism is a step toward communism. Socialism and the Christian religion are incompatible.

Now that the President, General Secretary, and other prominent officials of the National Council of Churches have officially stated that the National Council will continue all of the work and objectives of the Federal Council, thereby committing the Southern Presbyterian Church to political socialism and acts and objectives that are contrary to the Constitution of our Church and contrary to the free enterprise system and our republican form of government, it is to be hoped that our General Assembly will withdraw the membership of the Southern Presbyterian Church from the National Council of Churches and the World Council of Churches.

L. E. Faulkner, Ruling Elder,  
First Presbyterian Church,  
Hattiesburg, Mississippi.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 10, July 4, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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# *The Divine Rights of Kings*

By Dr. Robert F. Gribble

AUSTIN, TEX.

We look with mingled amazement and humor at the record of the extravagant claims made by certain by-gone dignitaries. There were for instance sovereigns who asserted boldly the idea of their divine right, acting on the outrageous presumption that kings could do their own sweet pleasure regardless of convention, the law being nothing other than the king's own will. Here was England of the 17th Century. There is also, for example, Louis XIV of France who fatuously claimed; "*L'Etat cest moi*,"—the laws were for common folk; the king could do no wrong.

One may go back deeper in the records of man to discover in Julius Caesar's private affairs a further illustration. When to his credit as a Roman he refused Cleopatra's overtures of marriage, because contrary to his country's laws, she is said to have parried with words which point up our thesis here; "*Is not Caesar above the law?*" And this takes us back to another lady, the first on record, who with her husband brought the train of sorrows on the human race in their refusal to conform to law touching the forbidden fruit.

Now the scripture advises in more than one instance, of parallel phraseology, that believers are kings and priests unto God. Thereby hangs this tale. For kings are still tempted to take liberties with law. And ancient ill becomes modern vogue though without diminution of error. What attitude shall royalty now assume touching law? Will it follow the Ten Commandments as the summary comprehension of the law of God? There is a rather widely spread notion to the effect that because a

person is a true Christian, "born-again," "in grace," he is therefore exempt with regard to honoring the Old Testament law. This false position grows out of an erroneous doctrine regarding the place, the purpose and the permanence of the law.

Some make endless confusion and suffer great loss by supposing that the Ten Commandments are a part of what we commonly call the ceremonial law (sacrifices, vows, contaminations, taboos.) Or again we note the error presented in the supposition that the law was given in order to salvation. The law of Moses' dispensation, as of all periods, was spoken of God to the "saved," as guide-posts for life. Or once more, there is the allied mistake of thinking that the Saviour annulled the Ten Commandments (particularly the fourth.) It is true that our Lord by His sacrifice and victory rendered null and void that part of the Hebrew law which in the Bible follows the Ten Commandments, that is, the Book of the Covenant, which had specific and limited application to God's chosen people of that age. But the Ten Commandments are properly viewed as unique, universally and perpetually binding, basal to all civilized codes. Each one is reiterated literally or in principle in the New Testament.

The Lord God committed the Commandments to Moses for His people, not because of any arbitrary impulse but because they are a reflection of the very character of God; they contain each one a vital principle for life—for godly living. When the Christian church took into itself the ancient order, it could hardly have made exception to any one of the Ten Commandments. Indeed it did not.



Now whereas practically there is weakness today in the observance of each of these laws, in greater or less degree, the particular weak point in the church's armour both theoretically and practically is in regard to the fourth commandment. When our Westminster fathers wrote regarding "the first day of the week" that it "is the Christian Sabbath" (it would be salubrious for all to reread the Shorter Catechism on this), they were on solid ground. In none of the changes from the old to the new is any vital point lost, whether in going from circumcision to baptism, or from passover to Lord's Supper, or from Sabbath to "Sunday." The step in all such cases is rather up than down.

Dr. R. A. Torrey once wrote a very dangerous statement: "Christians are not obligated to keep the Sabbath." In very strict sense that may be said to be true, but it is easy for a person to let it run away with him. The other extreme—that of the Seventh Day Adventist: "The Sabbath has never been abrogated," is equally false. Our Lord inveighed against the "Puritanical" observance of the Sabbath which obscured the "works of necessity and mercy." He reiterated that the "Sabbath was made for man," and held as did Moses, that the man is more important than the institution, which latter was instituted for the benefit of mankind, and that, even long before the Mosaic era. But it is purely papal error which even some good evangelicals ignorantly endorse, that a Christian can go piously to church one hour in the holy day and then to the Devil the remainder!

Take an illustration and a quotation not infrequently heard: "Not under the law but under grace." Surely that is true for the saved person. But those who quote and those who believe should be certain as to the correct arrangement of these two scriptural facts. Law and grace are not horizontally on a level, even though theologically we may think of them as successive. Grace may be viewed as coming after law; but were the change put in diagrammatic arrangement, the move would be vertical, not horizontal. Grace does never negate law; it honors law. The only difference then in the location of a Christian who has gone from *under law* to become *under grace* is his stooping for refuge to be under that grace, which itself is in turn *under law* and in complete harmony with law. No man going from law to grace, escapes, or desires to evade, law (as above defined): he simply experiences *grace intervening*! Small wonder that the world converts holy day into holiday when Christians who ought to

know better, transgress the eternal law of God, practically arrogating to themselves the Divine Right of Kings.

Another phase of this notion is the assumption that the preacher can do that which it is unlawful for the pew to do. Perhaps not a few of the members of the cloth can look back—maybe not so far back, to the time when they stretched the truth, for example in an illustration in order to make intense emphasis, or in the matter of profanity in the pulpit. Is the preacher above the law? The majority of instances of students cheating is by the extremists, who feel that they are above the law of integrity; they "see no harm in that." They seem to feel it not improper to play-off defection against being a preacher.

It is too bad that those who are real and earnest Christians must lose so much momentum and dissipate so greatly needed force because of the misinterpretation of scripture and through bickering about the vagaries of extremists. For example when we need all of our resources to fight the world, the flesh and the devil, we must turn aside to wrangle about the permanence of the law, and to combat antinomianism, and to argue about our Lord's indorsement of the Old Testament, while radicals and liberals appear to be carrying the banners.

Augustine's "love God and live like you please" may not be as widely known as it seems to be generally practiced. But all who fondly fold the maxim to their bosoms, while coddling their tangents to truth, will find on sober thought, that the words are a boomerang. For no true Christian will want to please to live in such way as to be displeasing to God. With equal certainty all should know that Sabbath desecration gives pleasure to none, aside from the licensee, but the Devil. The Divine Right of Kings was an error in the 17th century; it is not less so in the twentieth century.

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## SUMMARY OF THE CHRISTIAN FAITH

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By William Childs Robinson, Professor of Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

# Maintaining The Tie

## through Defense Service



Thousands of our youth—Presbyterian Youth—have been called into service; Presbyterian chaplains are being called to active duty; churches in camp areas are facing again the privileges and problems of ministering to military personnel and their families; the government is establishing policies with reference to spiritual ministry to those in military service. All of these are areas in which defense service, now a

department of the home mission division of the Board of Church Extension, operates.

During the year the number of our ministers serving as full-time chaplains has increased from 28 to 40. Of this number, 33 are with the armed forces and seven are with the veterans administration. To-



day, these chaplains are the representatives of the Church in Korea, Germany, Newfoundland, Puerto Rico, as well as in the four corners of the continental United States. They are ministering to our youth in service across the world.

Our young people in service must be continually reminded of their Church's love, her care, and her prayers for them. There must never be any doubt as to her abiding interest in their welfare. They must be personally contacted and contacted often. The defense service department has undertaken the task of securing the names of all Presbyterians entering service and forwarding these names to pastors in camp areas as well as the chaplains. They seek to interest them in the program of local churches—youth programs, adult programs, and programs for families. No matter how temporary their location the local churches seek to make them feel "at home" in their church.

Church membership cards are furnished by the department for every man and woman entering the service and letters are written in the name of the Church to each one. Everything possible is attempted—that our service personnel may be constantly reminded "my Church cares where I am and what happens to me, personally." One soldier wrote back from Korea, "I received your very heartwarming letter today and, believe me, it sure made me feel good. I have tried hard to lead a good life, and, when I got the letter today, I just can't put into words what an up-lift it was. God only knows our inner feelings, but I guess you've had the same feeling I had. I truly and sincerely thank you for your letter."

Our Church will again provide its quota of chaplains. The government looks to the Church to provide the very best men for military service. They are asking for a select group of choice young men. Securing these men is a function of defense service. When

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the chaplain enters service his church must not forget him. He must be aided and advised in every way possible. The church's share of the Ministers' Annuity Fund dues is paid for him. Occasional visits are made to military installations and everything possible is done to remind the minister of the Church in separated service of the Church's interest in him and his ministry.

Our Government does an exceptional and unique

work among the nations of the world in its attention to the spiritual welfare of the military personnel. It does not attempt to do that, however, without the aid and advice of the Church.

Our youth are there—thousands of them. The uncertainty of the military situation makes it even more imperative that our Church be constantly on the alert for their best interests. Our great Church is interested. She does care.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 15

# Safeguarding The Home

*Scripture: Genesis 27:6-20; Matthew 19:3-9; Luke 10:38-42; I Corinthians 13:4-7. Devotional Reading: Proverbs 22:1-6.*

Home, like every other precious possession, must be guarded. It must be protected from enemies without and foes within. The world, the flesh, and the devil, are all working to destroy it, for the home is the citadel of the human race, the hope of the state and the church. Solomon is one man whose advice we can safely follow, but whose example we must avoid. He, like his father David, made a mess of his home. Perhaps he can speak with greater force because of this very fact. John B. Gough could warn young people with tears flowing from his eyes because he had ruined his own young days, and knew from experience the agony of remorse. Inspired of God, Solomon can write with feeling and knowledge, and from the dark background of his own tragic failure he can give the best of advice. He speaks of "thorns and snares"; there were plenty of both in his own home.

In Verse 6 of our Devotional Reading we find one of the most frequently quoted verses in the Bible: "Train up a child in the way he should go: and when he is old, he will not depart from it." To safeguard the child two things are necessary: (1) teaching, and (2) discipline. Both are implied in the word "train." If all our children had proper teaching and wise discipline, we would have a new country.

### *I. A Sad Home: Genesis 27:6-20.*

Isaac and Rebekah started out with bright prospects for a happy home. The romantic story of their wedding is one of the sweetest and most interesting in the Bible. Rebekah was a good young woman with great ability. Isaac loved her, and they were loyal and faithful to each other. There was no "other" woman to bring a blight into their home. Why did such a promising picture turn out so badly and so sadly?

We have one of the answers in this passage of Scripture. What a tangled web we begin to weave when first we set out to deceive? Deception is the

key to the destruction of this home. There was deception in all the members of the family, with the possible exception of Esau, and he had other faults, especially his lack of spiritual desires. Isaac was not without blame. He knew the promise of God concerning Jacob, and also the character of his two sons. He loved Esau because he ate of his venison and seemed determined to thwart the plan of God concerning the two boys.

Rebekah was probably the most to blame of all those in the home. She deliberately planned the whole wretched plot to deceive her blind husband and have the blessing bestowed upon the son whom she loved. She also showed a lack of faith in not being willing to let God work out His plan without interference on her part. It never pays to do evil that good may come. It is always best to let God do things in his own way. (A good illustration of this is found in David's refusal to take the life of Saul when he had the opportunity. David was willing to wait and let God put him on the throne in His own good time. God's way is always better than ours).

Jacob was greatly to blame. He was a scheming young man, as we see in the matter of the birthright. His only fear was that he would be "found out." He does not seem to even think of the moral side.

Other elements enter into the picture, such as the favoritism of the parents, but the rock upon which this home was broken was deception. Watch out for this! There should always be perfect frankness and fairness in our relations with each other. How many homes are ruined today because husband and

wife begin to deceive each other, sometimes in money matters, sometimes in more serious matters.

## II. *The Divorce Evil:*

*Matthew 19:3-9.*

The Pharisees tempted Jesus with the question, Is it lawful for a man to put away his wife for every cause? His answer is very plain. Divorce is foreign to the whole idea of marriage. From the beginning God made them male and female, and what God hath joined together let not man put asunder. The plan of God for the home was the uniting of one man and one woman in holy wedlock which nothing but death could break.

When Jesus gives this simple and plain answer they ask a further question, Why did Moses allow divorce? He tells them that it was because of the hardness of their hearts. Sin has upset the heart, and therefore it has upset the home. Sin has rent the home asunder and Moses was allowed to regulate what sin had disrupted. Certain kinds of sin automatically destroy the foundation of the home life. Fornication (or adultery) and desertion are two such sins.

Then Jesus lays down the law of divorce. The only reason He mentions is fornication. Desertion would seem to be another cause for divorce, as we see from Paul. (See Romans 7:2 and I Corinthians 7, especially verse 15) Of course, desertion in itself severs the home ties, but we cannot be sure about the ultimate outcome.

There is nothing today which is more of a national disgrace than our divorce evil. In many states divorce can be obtained for almost any reason. The examples set by our Hollywood "stars" and others are influencing many.

## III. *"Careful (Anxious) And Troubled About Many Things."* Luke 10:38-42.

The home at Bethany was a beautiful home. The family consisted of Mary, Martha, Lazarus, and Simon, the leper, who is presumably Martha's husband. It was the home where Jesus spent most of His spare time during the last week of His life on earth.

Both sisters were splendid women, sincere and devoted to the Master. Mary was the dreamer and "mystic"; Martha the practical worker. Perhaps Mary was inclined to neglect the more humdrum duties when there was something more important to occupy her thoughts. However, Jesus defends her and praises her, so we cannot feel that she was greatly at fault. She showed her love by listening to the words of Jesus; Martha showed her devotion by preparing a good meal.

Martha made the mistake of letting her work "get on her nerves," so that she was critical and faultfinding, and perhaps a little jealous of her

sister. She wanted Jesus to bid Mary help with the serving.

In our busy age so much emphasis is laid on efficiency and activity, we should learn a lesson from Martha. Here was a splendid woman who was allowing anxious and troubled thoughts about material things to spoil the atmosphere of the home. A clean, spotless home, and three good meals a day are all right and we love such painstaking care and proficiency, but if the price is irritability and fault-finding and "nagging," then the price is too high.

There are two extremes: (1) dreaming and meditation which makes us neglect the more practical everyday duties of housekeeping and (2) a nervous activity which leaves no time for rest of body, mind, and soul. A home can be spoiled by either extreme.

## IV. *Love:*

*I Corinthians 13:4-7.*

If we would put our finger on the one word, or law, which will safeguard the home, it would be this word, Christian love, so beautifully described for us in the thirteenth chapter of I Corinthians.

In verses 4-7 Paul breaks up this great word into its component parts and lets us look at them very much like we gaze at the colors of the rainbow. When our light strikes the raindrops it displays all the radiant colors which we see in the rainbow. Christian love has been called "the greatest thing in the world." It is assuredly the greatest of all Christian graces; now abideth faith, hope, love; but the greatest of these is love.

1. "Love suffereth long": is patient. We need patience in all our relationships of life, but there is no place where we need it more than in the home. How often we will be patient with our customers, or clients, or business associates, and then "let loose" when we come home, and be impatient with those we really love the most. We have need of patience in the home.

2. Kindness. Why should we be kind to strangers and unkind in the home? Kindness is but "love in action."

3. "Envieth not." Jealousy can easily ruin the home; jealousy on the part of husband or wife, or between children. It has destroyed many homes.

4. Humility. Pride has no place in the home.

5. Courtesy. Love makes every man a gentleman.

6. Not easily provoked.

7. Suspicion: thinketh no evil.

The annual meeting of the supporters of **The Journal** will be held in the First Presbyterian Church, Weaverville, N. C., Wednesday, August 15, at 10 a.m.



VESPER TOPICS FOR JULY 15

# All Work And No Play

## Introduction

The programs tonight and next week are on the general theme: "Come, Let Us Be Joyful." Our first topic, "All Work And No Play," we immediately recognize as part of the old quotation: "All Work And No Play Makes Jack A Dull Boy." Of course, the reverse is true: "All Play And No Work Makes Jack A Flop." The joyful life is the life that has learned to balance work with play in the spirit of what Theodore Roosevelt once said: "When you play, play hard. When you work, don't play at all." In our program tonight we are going to use in *Presbyterian Youth* a series of illustrations about how to play and discuss them. This is not the type of program in which we can study definitely some passage of Scripture, for the Bible has very little to say directly about recreation; but we want to read one passage of scripture in which Jesus used the playing of young people as an illustration of what causes so much trouble in our world.

*Scripture - Luke 7:30-35*

Every time I read this passage of Scripture my mind goes back to the days when I used to run around with my gang and play baseball. As soon as the bell would ring for recess we would all go out to play a little ball. Two would be chosen to be captains and they would take the bat to see who would be first in the choosing up. One would throw the bat to the other and he would seek to catch it below the trade-mark, and he and the other captain would go hand over hand to the top of the bat. It seemed that always there was a little nob of bat left and one captain would grasp the top with the fingers and seek to throw it up in the air and catch it below the trade-mark. Always an argument would immediately follow to decide whether or not he had caught it below the trade-mark. Everybody would take sides. Everybody would holler. Everybody would argue, and recess would be gone before we could play any baseball.

In our world today most of our trouble comes because everybody is still seeking to have his own way, to get ahead and is ready to argue and fight with anybody that seems to be getting ahead of him. You and I need to play for the sheer fun of playing. A good hour of throwing ourselves completely into some sport or game will do more to strengthen us and ward off tensions and anxieties than anything we can do.

And yet, in the very doing of it we learn that give and take that we must have if we are ever going to learn to live with other people as mature adults. All work and no play makes a mess of our lives and a mess of our world, because in the give and take of

playing we learn the lessons that prepare us to work effectively together.

## SUGGESTIONS

Use *Presbyterian Youth* and discuss the illustrations included therein, then work in the reading of the Scripture lesson and a discussion of the illustration as outlined above.

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## WOMEN'S WORK

### Are You Aware?

Mothers, are you aware of what has been taking place in the high schools of our land? Dope men are bidding for the lives of your young people. They are working to teach our young people the narcotic habit. This is one of the most startling movements ever designed by forces of evil in the under world of our nation. We recommend that every mother make it a point of reading the revealing article in the *WOMAN'S HOME COMPANION*, June issue, entitled "Sale of Narcotics to Children." (See also "While Men Slept," *THE JOURNAL*, May 30, 1951) The writer speaks with a first-hand knowledge of the situation and quotes from young children who are in hospitals where an effort is being made to gradually wean them from the established, dread, dope habit.

The movement of dope peddlers avidly at work is to "hook" our innocent grade and high school young people with heroin, first furnishing them free doses until they acquire the taste and purchase it for themselves, and quickly—in less than two weeks

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often—they become dependent upon it, use lunch money, and take to stealing from family and friends in order to get increasing amounts of narcotics to satisfy their mounting craving for dope.

It is stated that above \$100,000 per day is spent for narcotics in America by young people. A doctor states that to be a narcotic addict is the worst type of slavery there is. This evil is no respecter of persons; young people from the best families of the community as well as young people from very poor homes are victims of the dope habit.

The rapid growth of this evil in the past two years is such as demands that adults be aware—and learn what is the situation in their local communities; know where your young people are spending their time; inform them of the dangers of narcotics, arrange for the young people of the community to be informed by Christian physicians who know of the horrible enslavement of dope and of the bid which is being made by dope peddlers to make young people addicts of narcotics; and finally work to arouse public opinion that will demand that laws be enforced and that adequate penalty be written into laws which will cause dope peddlers to leave the local community. This measure has worked in Memphis, it can work in your community. But it takes aroused Christian citizens to change the situation that now exists in our nation.

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## Florida Synodical Training School

Nelle Y. Worrall\*

(This is the first in a series of articles on what I saw, heard, and felt at our Synodical Training School or Adult Conference of 1951. Watch for others!)

At the majestic Hotel Coquina, Ormond Beach, Florida, the women of Florida Synod gathered May 7-12, 1951, for their 5th annual Synodical Training School. Beginning on Saturday, May 5th, the synodical executive board had held its annual retreat to plan for the year's work and pray for the coming school.

To be on the scene, waiting for fellow students, brings the thrill of fellowship, of greeting old friends and new ones, and of happy anticipation. To be on the water's edge, to watch the rising sun, the tide come in and go out, as well as to see and hear the

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waves and to see the birds as they fly in formation up and down the beach keeps you—Oh so "close." It makes you know that in spite of its condition today this is still God's world and we are at the training school training to be better "Fishers of Men."

Our Tuesday morning Communion Service seemed to get us started on the week's program with the beautiful worshipful attitude that lasted all week.

Seven credit classes were taught. The classes with their teachers were: Program Building, Mrs. Alexander Maitland, Richmond, Virginia; World Missions, Dr. Robert P. Richardson, Augusta, Georgia; Christian Witnessing, Dr. Marshall C. Dendy, Orlando, Florida; Worship, Mrs. John L. Parkes, Atlanta, Georgia; Parliamentary Law, Mrs. Robert T. Dewell, Haines City, Florida; How to Study the Bible (James), Dr. Walter R. Courtenay, Nashville, Tennessee; Church Music, Mr. Marshall Pierson, Jacksonville, Florida.

Rev. C. Darby Fulton, D.D., Nashville, brought us three evening inspirational messages on work in Japan, Africa and Brazil.

Miss Bessie Lewis, Richmond, had a wonderful book display and gave a glimpse of outstanding 1951 books at an afternoon session. She also led us in a dinner program "around the world in 90 minutes."

One evening was given over for stunt night with the 3 presbyterials of Florida, Suwanee and St. Johns, as well as the choir and some visiting Georgia Synodical friends, giving skits.

Two of our Florida friends, Mrs. Norwood Phelps of Jacksonville, with her talk on the Passion Play and the Rev. Paul Edris, Daytona Beach, with a film on Africa added to our program.

Mrs. R. G. Martin, Pensacola, is our Synodical President and Mrs. J. B. Henry, Jacksonville, Chairman of the Synodical Training School.

During breakfast the last day of our school, in tribute to our worship leader who is the chairman of

*Ask the Man Who*

# TITHES



the Women's Training School held at Stillman, we presented to her a glass and tray full of silver money. This we called "our overflow." With the "overflow" Earlen Gipson of Orlando, who for two years has helped meet our needs from the kitchen, will go to the Women's Training School, Stillman. Mrs. Parkes accepted this gift, offered a prayer of consecration and we all sang the Doxology, with all helpers from the kitchen standing behind the serving tables. Surely, no one will ever forget the joyful faces of those Negroes.

Our noon graduation service was the closing session. We had 258 registered delegates. 318 credits were given. 23 received certificates and 5 received diplomas.

Many Christian lives were strengthened by the experiences of this school but perhaps no one life more so than the elevator boy who on the last night of the school said that he felt he had found Jesus and was given a Bible by a friend. Our prayer is that our friend will continue to sing with us

"Going with Thee, going with Thee,  
We're going with Thee, Lord Jesus,  
To work and play, to serve and pray,  
We're going with Thee, Lord Jesus."

\*Mrs. Worrall has been active in the work of Women of the Church, local, presbyterial, and Synodical in Florida. She served effectively as president of St. Johns Presbyterial and is now Chairman of Stewardship, Florida Synodical.

## CHURCH NEWS

### General Assembly

#### Committees Appointed

DECATUR, Ga. (PN)—The following appointments have been made by Dr. James R. McCain, Moderator, as directed by the General Assembly:

The Permanent Nominating Committee whose terms expire in 1954: Rev. P. D. Miller, Rev. W. L. McCoglan, Mrs. J. J. Powell.

#### AD INTERIM COMMITTEES

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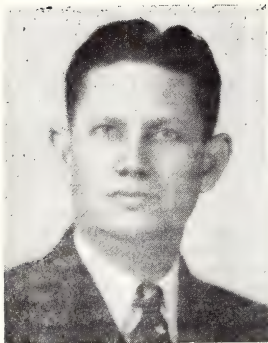
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### Alston Succeeds McCain At Agnes Scott

DECATUR, Ga.—Dr. James Ross McCain, 70, retired from the presidency of Agnes Scott College July 1 after 28 years in office. He is succeeded by Dr. Wallace McPherson Alston, vice-president and professor of philosophy at Agnes Scott, who will be inaugurated formally in October.

A former president of the Association of American Colleges and now titular head of the Presbyterian Church in the United States, Dr. McCain becomes a trustee of Agnes Scott and will continue to live in Decatur.



**WALLACE McPHERSON ALSTON**

Agnes Scott in his presidency has become the best-endowed college for women in the South and now ranks about seventh in the nation. Its total assets have increased from \$889,000 in 1923, when Dr. McCain took office, to \$6,700,000.

Dr. Alston, elected three years ago to succeed him, holds the B.A. and M.A. degree from Emory University, the B.D. from Columbia Theological Seminary, the Th.M. and Th.D. from Union Theological Seminary, and two honorary doctorates, the D.D. from Hampden-Sydney College and the LL.D. from Davis and Elkins College. He is the author of two books, "The Throne Among the Shadows" and "Break up the Night!" published in 1945 and 1947 respectively.

Speakers at his inauguration in October will be President Sarah Blanding of Vassar, President Howard Lowry of Wooster, and President Theodore Jack of Randolph-Macon Woman's College.

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### ***P.J.C. Offers Summer Courses For Veterans***

**MAXTON, N. C.** — Presbyterian Junior College called attention to its program for veterans in public service broadcasts over six nearby radio stations recently. Veterans who have not begun training under the G. I. Bill of Rights, must do so before July 25, 1951 or lose the privilege. In serving this group Presbyterian Junior College has arranged regular summer school classes, night classes, and extension night classes in Lumberton and Fairmont, N. C. Information may be secured from the College.

---

### ***15 Percent Davidson's Graduates Plan To Enter Ministry***

**DAVIDSON, N. C.** — Half this year's Davidson College graduating class will enter graduate school

in September, according to a survey conducted under the direction of J. D. Corriher, assistant professor of business.

Fifteen per cent of the class plan to enter seminaries for ministerial training and 21 per cent are going to medical, law or dental schools. The remaining fourteen per cent plan to take further study in other fields such as business.

---

### ***Scholarships Offered By Montreat College***

**MONTREAT, N. C.**—Montreat College, four year college for young women located at the Southern Presbyterian Assembly Grounds, recently announced 24 talent and music scholarships for 1951-52. President J. Rupert McGregor reports each scholarship will be in the amount of \$100 and may be retained for four years. The scholarships are offered to qualified high school graduates and application should be made immediately.

Twelve music scholarships will be awarded according to the applicant's aptitude for music, seriousness of purpose, and financial needs. The Montreat College Music Department offers the standard Bachelor of Arts degree with a Major in music and concentration in voice, organ or piano. Elective course in Church Music is offered. All qualified high school graduates with a serious interest in music may apply.

Twelve talent scholarships will be based upon personality and leadership abilities. Any girl who is a high school graduate with a serious interest in higher education may apply.

Applications are being received by Dean Jo Ed Hollis, Montreat College, Montreat, N. C.

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### ***China Missionaries On Way To States; Mrs. Vinson Stricken***

Latest information from the Board of World Missions, Nashville:

Word was received June 16 that Charlotte Dunlap, R.N., and Ruth Worth, both of our China Mission, arriving Hong Kong on their way to the United States.

Dr. and Mrs. James R. Boyce and children crossed the border into Mexico on May 31. They are returning from their regular furlough. Dr. Boyce expects to open a new station in what is known as "the hot country" on the western coast of Mexico. The Rev. and Mrs. John Wood will join the Boyces in starting this new station.

Mrs. J. W. Vinson, one of our new missionaries to Japan, was stricken with polio the last week in May and has been in a respirator in the Army

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Hospital at Osaka ever since. She will be returned to this country as soon as practical. Upon her return to this country she will be taken to Tulsa, Oklahoma, where her mother, Mrs. W. D. Boone, lives. It is expected that Mr. Vinson and their two boys will come with her. The Vinsons went to Japan in the fall of 1950, having formerly served in China. They were interned by the Japanese during the war in the Philippine Islands.

The Rev. and Mrs. Glenn Murray and children sailed for the Congo on June 15 after spending their regular furlough year in San Antonio, Texas.

## BOOK REVIEWS

*BLESSINGS OF SUFFERING*, by William Gouloze. \$2. In 12 warmly reassuring chapters the author tells of the showers of blessing which he experienced during a siege of illness, from a disease which the physicians had pronounced incurable. As the Christian reads this book he becomes aware of the fact that the author's blessing of suffering can also be his. Interesting forwards are written by Doctors Robert G. Lee, Philip E. Howard and Paul Harrison.

*DANIEL*, by Philip R. Newell. Moody Press. \$2.50. A warmly human presentation of Daniel's personal lessons in godly living and victorious faith. This book is the result of prodigious labors and exact scholarship. It will be of interest to devout Bible teachers and students.

*SAM IN THE CITY*, by Henrietta Van Larr. Moody Press. 75 cents. A story for boys and girls.

*MASS CHILD EVANGELISM* by Lionel A. Hunt. Moody Press. \$2.50. A convincing book written and compiled by a Christian layman on the subject of Child Evangelism. An important high point in the plan set forth in this book is the work at the close of the meeting done quietly by teachers and special workers. All who are interested in reaching Young People for Christ will prize this volume most highly.

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## MINISTERIAL MISCELLANY

The Rev. Joseph B. Hopper, returning to Korea in the near future. His family to Quitman, Ga. Address at present is Quitman.

Moved, May 1, 1951, the Rev. D. H. Dulin, from Iona and Rowland (N. C.) Churches, to Berea, Providence and Plainview Presbyterian Churches, Angier, N. C.

Called, the Rev. William C. Littlewood, to the Ahoskie (N. C.) Presbyterian Church, from The First Presbyterian Church, Wyoming, N. Y.

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**HOME MISSIONS**

204 churches have been organized in the last four years . . . almost one a week! The majority of these have needed Program of Progress money to build a sanctuary. In the last year 97 requests for aid totaled \$388,913.00. Only \$160,000.00 was available. Your tithe can aid in building a place of worship and teaching to introduce people to Christ.

*Ask the man who TITHES*

**FOREIGN MISSIONS**

A little more than half of the commitment of \$4,000,000.00 we made to our Foreign Missions has been effected. Unless we can raise the money, Foreign Missions faces the necessity of general retrenchment. If all Presbyterians tithed, funds would be ample for introducing people to Christ in other lands.

*Ask the man who TITHES*

**Say "YES" when you're asked to TITHE**  
*and help complete a program that insures our future*



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 11, 1951

JUL 12 1951

## EDITORIAL

THE COMMUNION OF THE SAINTS .....	2
THE ORDER OF WORSHIP .....	3

## ARTICLES

TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM .....	4
Dr. William Childs Robinson	
THE MARRIAGE OF CHRIST AND ITS DUPLICATE .....	5
Daniel Carleton	

## DEPARTMENTS

SABBATH SCHOOL LESSONS - JULY 22 .....	6
Rev. J. Kenton Parker	
YOUNG PEOPLE'S DEPARTMENT - JULY 22 .....	8
Rev. W. G. Foster, D.D.	
CHURCH NEWS .....	9
WOMEN'S WORK .....	9
BOOK REVIEWS .....	12

## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### The Communion Of The Saints

This phrase in the Creed has more meanings and implications than we can note in this editorial. It tells us of our oneness in Christ with those of other congregations, other denominations, other lands, other colors. It reminds us of that mystic sweet communion with those whose rest is won. They are but on Christ's other side. That flock safe penned in Paradise, and this flock that treads life's weary way are one flock—God's flock.

The communion of the saints reminds us that God has ordained that His Word be preached to us not by His own mouth—but by weak and fallible men who have no more gifts than we have, often not as many—that we may learn to humble ourselves one to another.

The communion of saints means that all the gifts God has given us are to be used for the good of the whole Christian fellowship. A scholar like Calvin may not shut himself off and luxuriate in his learning—the curse of God will rest upon him unless he use his gifts for the Church in Geneva.

God refused to heed Moses' excuse but laid upon him the task of delivering Israel from Egypt. From the days of Luke, God has been using the skill and consecration of beloved physicians and nurses to open the way for the Gospel. A gifted pulpiteer is called to tie men up to Christ not to himself.

An efficient pastor of a great church is to use the position God has given him to promote the whole task of the Church and to share generously with his brethren in smaller and, it may be, harder fields. If he is tempted to use too much of the handsome income of his large Church for personal or local aggrandizement, let him remember Paul of Samosata who fell by such pride. Let the musician give of his or her talents and voice to lead the praise of God's saving grace.

Men of business ability are giving their talents as deacons and as leaders in our Program of Progress. Men to whom God has given means—whether great or small—are using those means in ministering to the necessities of saints, in spreading the Gospel. In every church there are places for teachers of the Bible in the Sunday School, for workers in the Women of the Church and in the Young People's Fellowship.

The Apostle speaks of each believer as a joint of supply. The Psalmist would rather be a doorkeeper in the house of his God than to dwell in the tents of

---

*The annual meeting of the supporters of  
 The Southern Presbyterian Journal and a  
 meeting of the Board of Directors will be  
 held in the Weaverville Presbyterian  
 Church at 10 A.M., Wednesday, August 15.  
 Last year more than 300 persons attended  
 this meeting, representing every white Synod  
 in the General Assembly with the exception  
 of the Synod of Oklahoma. Those  
 present last year are urged to attend again  
 in August.*

---

wickedness. Let me find the gift or gifts God has given men and seek ways to use them for the communion of the saints. One thing have I desired of the Lord, that will I seek after: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His Temple.

—Wm. C. R.

## The Order Of Worship

(Suggested By Isaiah 6)

Our Westminster Confession teaches us: (1) that worship is to be directly only to God—Father, Son and Holy Spirit; (2) that it is inspired by the Spirit, thus moving from the God-ward pole to the God-ward pole; (3) that it is offered through Christ the Mediator; (4) that it is to be in accord with God's Word.

The sixth chapter of Isaiah presents God's meeting with the Prophet Isaiah. This call of Isaiah is not a monologue in which either God or man acts alone. It is a dialogue in which God speaks and man responds. Christian worship is God's Word and our answer. "My sheep hear My voice."

There is a logical and psychological sequence in the meeting of God and man recorded in this sixth of Isaiah. Whenever one meets another he greets him. Now the only way to greet the Most High is in adoration and praise. But as soon as man faces the Holy One, confusion fills his mind and confession of sin issues from his lips. In His mercy God sends the angel of forgiveness from the heavenly altar where the High Priest of our profession pleads the merit of His blood. After forgiveness there is God's call for service and Isaiah's reply: "Here am I, send me."

Now with very little effort or change the dignified worship of a Presbyterian Sabbath morning service can be ordered to conform to this pattern given in Isaiah 6. Below is the form this took on a recent Sabbath in the Shenandoah Presbyterian Church. The only addition actually made in the service was the use of the first seventeen verses of Psalm 51 read in unison.

As to the parts of prayer, adoration and praise come in the invocation, confession and supplication in the prayer for forgiveness, thanksgiving in the offertory prayer. On the Sabbath in question the minister added a brief period of intercession and petition to the prayer for forgiveness.

## MORNING SERVICE JUNE 24, 1951

### ADORATION AND PRAISE TO OUR GOD:

"Holy, Holy, Holy."

Prelude.

Silent Prayer.

Doxology.

Invocation - Lord's Prayer - Gloria.

Hymn 2: "Holy, Holy, Holy."

### CONFESSION OF OUR SINS AND OF OUR FAITH IN GOD'S MERCY:

"Woe Is Me."

Confession of Our Sins: Psalm 51.

Prayer for Forgiveness.

Choral Response.

Hymn of Faith 278: "My Faith Looks Up To Thee."

Confession of Our Faith: The Apostles' Creed.

Apostolic Salutation: Grace be unto you and peace!

### GOD'S WORD AND OUR RESPONSE:

"Whom shall I send? Send me."

The Word Read: Isaiah 6.

Anthem: "Holy, Holy" (Sanctus), (Gounod).

Announcements.

Response in Offering.

Offertory Hymn.

Choral Response.

The Word Proclaimed: "The LORD's Encounter With Isaiah."

Prayer.

Hymn of Response 251: "Oh Jesus, I Have Promised."

Benediction.

Prayer Hymn: "Spirit Of The Living God."

Postlude.

—Wm. C. R.

Dr. Bell has arrived in Taipeh, capital of Formosa, according to newspaper accounts. We would again ask readers of THE JOURNAL to remember him in their prayers.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 11, July 11, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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*"... for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."*

# The Ten Commandments

according to

## *The Shorter Catechism*

*Q. 57. Which is the fourth commandment?*

*A. The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.*

The Sabbath is God's gift for man's good. It is a time to turn from our worldly tasks and worship God. It is a day for us to rest from our works, that the Lord may work in us to will and to do of His good pleasure.

The fourth commandment gives to all classes the blessings of rest. These words are added in Deuteronomy: "That thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out

thence by a mighty hand and by an outstretched arm: therefore the Lord thy God commanded thee to keep the sabbath holy."

Putting the two forms of this commandment together one finds that the reasons annexed to it are God's own rest after His work of creation, and the rest He gave His people after their redemption from Egypt.

The Sabbath was, thus, a standing witness of the covenant relation between the Lord and His people (Exod. 31:13-17; Ezek. 20:12,20); and the security and blessing of the people were conditioned on its observance. (Jer. 17:19-27). In the days of national prosperity Israel was forbidden to turn the holy day into a holiday. (Isaiah 58:13-14).

God directs us to keep the Sabbath in mind, to set it apart from other days. As God planned our lives there were to be times of work and times of rest. According to God's program, man's life was to be neither a life of idleness, nor a life of drudgery. God gave us a day of worship, for only by turning to God does man rise above the world and realize that for which He was made and redeemed. Our Lord Jesus said that the Sabbath was made for man, and when He, the Lord of the Sabbath, is our Lord He writes His laws on our hearts and our minds. (Hebr. 8:10).

Christ is the end of the law for righteousness, so that the believer in Christ is not under the law as a way of earning justification. But under the reign of grace, the King of love puts into his heart the desire to do the will of his loving heavenly Father—as an expression of gratitude to God who has redeemed him in Christ.

Accordingly the beloved Disciple was in the spirit on the Lord's Day and received a revelation for the saints "that keep the commandments of God and the faith of Jesus."

*This is the tenth installment in a series of articles by Dr. Robinson.*

THE SOUTHERN PRESBYTERIAN JOURNAL



# The Marriage of Christ

*Almost everyone loves a marriage. A large percentage of the space in our Sunday newspapers is devoted to accounts of marriages and pictures of beautiful brides. Scripture speaks of the Church being married to Christ, Rom. 7:4; "... that ye should be married to another, even to him who is raised from the dead." In the parable of the wise and foolish virgins the Son of God calls Himself "the bridegroom." No carnally-minded person could ascribe a Christ-church relationship to human marriage. One's soul would have to be attuned to those things above.*

This is the most glorious of unions! What can compare to it? Jesus died for His bride. He loved her. He gave Himself for her. He permitted nails to be driven through His hands and feet. They mocked Him, spit upon Him, and whipped Him with a scourge. In scourging the Romans used a whip with lead between leather bands; the captives were beaten until the flesh was torn open. Often they died. The Nazarene was scourged. A much greater punishment than this was that He paid the penalty for the sins of the Church. He protected the Church from hell by suffering the torments of hell itself. Part of the suffering was that the Father left Him. This was what made Him cry out: "My God, my God, why hast thou forsaken me?"

Give an example of greater love than this? Death was not forced upon the Son of God. He stated that His Father could send him more than twelve legions of angels for protection. He laid down His life of His own accord.

The love of the Church for Christ is also praiseworthy. One member of the Church said, Acts 21:13: "What mean ye to weep and to break mine heart? for I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus." History tells the story of the early Church, how Nero tied men to stakes, then ignited them for light. How Christians were fed to the lions, yet they refused to deny Christ, their Saviour, their Lover. Through the years men, women and children have shown their love for Jesus by dying for Him, but more than that by living for Him, by obeying Him.

Think of the married bliss that will be in heaven between Immanuel and His Church. Our minds can not comprehend such heavenly happiness. All of us love to be with those we adore. God gave mankind a beautiful gift when He made human marriage a copy of this union. It is a gift of heaven. What grander model could God use for marriage here on earth than the union of Christ and His Church? Nothing, absolutely nothing, could be finer.

Consider the love, understanding and fellowship that exists between the Son of God and the true saints. Material substances can be destroyed or separated. An acetylene torch will part steel, even the atom can be split. Animal life soon dies, but the loving bond between Christ and His bride is everlasting. They can not be divided, for they are one. Ephesians 5:30: "For we are members of his body, of his flesh and of his bones."

People are not the only ones that give gifts at a wedding. God gives a copy of the relationship between Christ and the Church. Yet like a present of a fine silver spoon, human marriage can be tarnished. For it to glow, husbands must love, honor and show unselfishness in all their actions. They should love their wives in the same way that Christ loves the Church. They should let the greater sup-

# And Its Duplicate

by

Daniel Carlton

ROCKINGHAM, N. C.

ply go to the person with the greatest need, whether it be in material substances or in the intangibles.

Eph. 5:25-29: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church."

The Bible wants women to love their spouses, and to give them the type of submission that love gives: Titus 2:4. If she sincerely loves him, she wants to please him. A true church member can not disobey Immanuel and be happy, neither should a wife disobey her husband and be content.

Love dictates that John let Mrs. John have her way in many things, but not when he feels that it is contrary to the best interest of the household. The Lord holds him more responsible for the spiritual, moral and physical welfare of the family. Although Eve sinned first, Adam's sin seems to hurt the human race more. I Cor. 15:22: "For as in Adam all die . . ."

Mrs. John ought to submit to John in everything non-evil. Acts 5:29 and Eph. 5:24: "Therefore as the church is subject unto Christ so let the wives be to their husbands in everything." This command is given to our age as well as the age of Paul. It states this reason: "For the husband is the head of the wife, even as Christ is the head of the church." Christ is still the Head of the Church. A duplicate demands a director.

Divorces now are nine times as numerous as they were sixty years ago. Wives did not feel then that they were the rightful owners of authority as much as they feel today. Of course, there are other reasons, but two heads produce more friction than one. In a tie vote, someone must give in. Until more men treat their mates as Christ treats the Church, and until more wives obey the command for submission, the divorce rate will always be high.

While all ought not to enter matrimony, everyone can enter that marriage that is without the imperfections of the flesh: the union between Christ and His Church. Let's bring others into this heavenly union. May all of us love, honor and obey our Lord. He died for us.

---

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 22

# *Living Together In The Neighborhood*

**Scripture:** *Matthew 25:31-46; Acts 6:1-7; Romans 12:9-21; 13:8-10. Devotional Reading: James 1:19-27.*

When I was in college we had a course called "Applied Mathematics." In this course the students put into practice the theories they had learned in the classroom. We would see them on the campus and nearby roads using their surveying instruments. James believed in "Applied Christianity." "Be ye doers of the Word and not hearers only." We are not only to look into the mirror of God's Word and see ourselves, but we are to conduct in our relationship to one another. These principles apply to modern life as surely as they did centuries ago.

I. *Doing Good:*  
Matthew 25:31-46.

Our attitude toward and love for Christ is revealed in the way we treat our fellow men, and especially fellow Christians. We do not have Him with us in the flesh, but we have men and women and children to whom we can minister. When we do good to them we are following the example of our Lord Who went about doing good. We are to do good to all men, especially to those who are of the household of faith. What would Jesus do? is the question which we should be constantly asking. What did Jesus do? He went about all Galilee preaching, healing, feeding, ministering, casting out

Living together in the neighborhood is more difficult now than in the days gone by. In the first place our neighborhoods are more densely populated. Our highways are lined with new homes forming almost continuous towns from one city to another. When we ask, Who is my neighbor, today, we are compelled to take a broad view. But the essential needs are the same, and in the Bible we have certain fundamental principles stated which form standards of

devils. He fed the body; He fed the minds and hearts of hungry people; He healed sick bodies; He healed the sin-sick souls of men.

Our business as Christians is clear and plain. We are to show compassion on those who are hungry and thirsty, naked and in prison. But many who are not Christians will be philanthropists. We are to go far beyond this. We have the Bread of life for starving souls; we have the Water to quench the thirst of the heart; we have a Robe of righteousness to offer sinners; we have freedom for the slaves of sin. I am afraid that we miss the full import of these words of our Master. Ministry to the body and bodily needs of men is important, but it is not the most important part of "doing good." It is but a stepping stone to a much more vital ministry—doing good to the souls of men. I am sure that Jesus rejoices when we give a cup of cold water, but His rejoicing is much greater when we *do it in His name, and for His sake*, and with the cup of water we also give HIM, so that the thirsty one may stoop down, and drink and live. He led those whom He healed and helped to a knowledge of Him as the Saviour of sinners.

## II. A Double Ministry.

Acts 6:1-7.

In this selection we are told about the choosing of the seven deacons who were to look after the "daily ministration" to the poor, which had been neglected. This was a very obvious part of the life of the Early Church, for these Christians shared their goods with each other, and it was very necessary that there should be absolute honesty and fairness in the distribution of the food and money. If Christians were all perfect the plan might have been continued, but we see that it only worked for a short time, and complications and abuses soon crept in. The selection of the deacons was an attempt to rectify these abuses.

This side of the ministry of the Church is very important; no one can deny this. The Church has suffered because it has not made more of the opportunities to help the needy, and thus manifest to the world the practical side of Christianity. We have turned much of this work to other organizations, some working in the name of the Church, like the Salvation Army, and others not doing this work in the name of Christ. I am sure that the Church would be more popular and more influential if it had not neglected this side of its ministry. We have allowed Civic and Fraternal organizations to do much of the work which should have been done in the name of our Master. These verses emphasize the work of the deacon, making it spiritual and vital.

But let us not overlook the plain fact also stated in these verses that there is an even higher ministry. These deacons were selected to relieve the Apostles: "We will devote ourselves to prayer and to the ministry of the Word." Preaching the Word, and

prayer, are more important than serving tables, no matter how necessary this latter may be. The Church is far more than a charitable organization; the spiritual is always first.

The two should go together, for there is a two-fold ministry, and neither part should be neglected. The people in our community may need food and clothes and good homes. If they do, then Christians and the Church should see that these things are provided. The men and women, boys and girls of every community need prayer and the ministry of the Word. If we can bring men to Christ they will go a long ways toward remedying their own physical needs. It is sin that often makes paupers. When people quit drinking, gambling and other sins, and become honest and industrious, they will prosper materially. It is much better to make new men than to give the same old men new clothes and new homes.

## III. The Spirit of LOVE.

If we are to be faithful in our ministry to our neighborhood there must be some guiding principle, some motive power. That power is LOVE. Paul says in another place that "the love of Christ constraineth me." This may well be both the love of Christ FOR me, leading Him to die in my place, and the love of Christ in me, causing me to live for Him Who died for me.

Let Love be genuine. There is a counterfeit brand which is never "just as good." Genuine love makes us *hate evil*. The man who loves his brother is bound to hate the thing which is ruining his brother, whether it be strong drink or immorality. Genuine love holds fast to the good. There are many in our country today who profess to love America, but they are condoning and even participating in her sins; they are not holding to the good.

Love must be zealous. Real love sets both the heart and hands on fire. The heart glows with the Spirit and the hands are busy ministering to the needs of men. Love is busy "serving the Lord."

Love makes us happy. The gloomy, hopeless Christian does not know what real love is. Love makes us patient in our trials and troubles; love sends us to our knees in constant prayer. Love opens our pocket-books so that we are ready to give: love makes us open our doors and homes to those in need, for hospitality is a glorious Christian grace. It is a pity that we cannot have more of it in our time.

Love makes us pay our debts; our debts in money, our deeper debts and obligations as neighbors.

Love fulfills the law, not simply the letter of the law, but the spirit. It is the fulfillment of the first half, for if we love God with all our hearts, soul, mind, and strength, we will not break this part.

Love fulfills the latter half, with which we are especially concerned in this lesson. Love solves all

the problems of community life. Take this principle and apply it to each of these commands and see if this is not true.

Love does no ill to his neighbor. It will not harm him in thought, word, or deed. All ugly gossip and slander will cease.

Love goes far beyond this negative aspect. Not only we do no harm, but we will do all the good we can.

The whole world is dying for lack of Christian love.

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## YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

### **VESPER TOPICS FOR JULY 22**

# *Just For Fun*

## *Introduction*

This program is designed to be merely a series of fellowship songs and games and has for its purpose nothing more than having fun. However, as Christians, we should always remember that we have a supreme concern in life, and even our fun must strengthen us to accomplish that purpose. Our fun must be of such a wholesome winsomeness that we will draw people into our fellowship because of our joy, and on the other hand, anything that would make people question the sincerity of our Christian faith or recommend to them any action that might cause them to stumble and fall must be eliminated. Perhaps we might take a golden text for our fun from I Corinthians 10:31-33.

*Scripture - I Corinthians 10:31-33*

### *1. Our Supreme Determination V 31*

The Christian has a supreme responsibility in life, and that is to glorify the Lord in everything that he does—in the trivial as well as in the tremendous. As we say in our Catechism, "The chief end of man is to glorify God and enjoy him forever."

To glorify God is to appreciate His presence in such a way that we reveal His grace and holiness and manifest His power in life and service. Even in our fun we must not lose sight of our supreme determination to glorify God in all that we say, think, and do.

### *2. Our Special Duty - V 32*

Because we are not our own but Christ's, and because we seek to glorify God in Christ in all that we do, we are not free to do just as we please, for in doing just as we please we may cause some one else for whom Christ died to stumble and fail to find life.

We must be very careful to accept our special duty to keep our fun on such a level that no one can be offended.

We must not do anything that is inconsistent with the mind and life of Christ, for such inconsistency would offend someone who might be watching us to see what Christ means to us.

We must not say anything that would hurt another because that might offend them and make

them lose sight of the fact that Christ loves them.

### *3. Our Spiritual Desire - V 33*

We are not responsible to God to merely live a life of good works and faithfulness in religion. We are called upon to deal with people and to live before people in such a way that they will be led to Christ and be saved. We must ever keep that before our eyes as we play and work with people. Not what have I a right to do and say, but what can I do and say that will best help the people whom I contact to believe in Christ and be saved, must be the rule of our life.

## **SUGGESTIONS**

After the fellowship, songs, and games close your program with a short period of worship and meditation in which you present the Scripture lesson outlined above as a rule for guiding your fun. If time permits, you might discuss some of the things that young people often do at play that offends others and keeps them from finding Christ, and you might discuss some of the things that you might do that would help you reach others for Christ and salvation.

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# CHURCH NEWS

## *Former Missionary*

### *Appointed Dean Of Students*

#### *At Montreat College*

MONTREAT N. C.—Miss Elizabeth Wilson, former missionary in Brazil and Hawaii, has been appointed dean of students and Professor of Religious Education at Montreat College, President J. Rupert McGregor has announced.

Miss Wilson received the Bachelor of Arts and Master of Arts degrees from Vanderbilt University, was a member of Phi Beta Kappa national scholastic fraternity, and won the history scholarship for her Master's degree.

She also was offered a fellowship for a Ph.D. degree in History and has performed post-graduate



ELIZABETH WILSON

work in Education at Peabody College and in Philosophy and Ethics at the University of Hawaii.

Miss Wilson returned to this country 10 years ago because of ill health and has been a Bible teacher and lecturer in Presbyterian Churches in Alabama.

## *Appalachia Youth Act Against Narcotics*

Realizing the rising threat of the sale of narcotics and dope among high school young people, the Synod Youth Fellowship of Appalachia (Presbyterian, U. S.) took action to combat by their Chris-

tian influence and example any spread of it in their local communities. As an expression of their concern, the young people unanimously committed themselves to the following pledge:

"I, a Christian youth of the Synod of Appalachia, pledge not to indulge in the use of narcotics. I further promise to report to the proper authorities any evidence of its use or sale."

These young people are urging similar action by individual youth fellowships throughout this and other synods of the Presbyterian Church, U. S. Convinced that united action by Christian young people in communities could prevent the sale of narcotics among young people, the Synod Youth Fellowship also urges Christian youth of all denominations to join with them in this concerted effort.

## *Crabtree Added To*

### *P.J.C. Faculty*

John M. Crabtree Jr. has joined the faculty of Presbyterian Junior College as instructor in English and American History, according to an announcement by the college. He is a graduate of the University of North Carolina where he secured his B.A. and M.A. degrees.

## *Growth Shown By*

### *Royal Oaks Church*

Royal Oaks Presbyterian Church is located in a suburb of Kannapolis, N. C. and is one of the more recently organized churches in Concord Presbytery. Within recent months, three infants have been baptized, fifteen members have been received, making 83 members in all, and two elders, and three deacons have been elected, ordained, and installed. The Church now has four elders, and six deacons, a live Sunday School and the Women of the Church are very active. The Church is now being supplied temporarily by Dr. J. E. Flow, who lives within two miles of the church.

## WOMEN'S WORK

### *"I Don't Believe . . ."*

"I don't believe in God or the devil, heaven or hell, and I don't want a Testament or a Bible. There is nothing in there but a collection of crazy stories." These were the first words I heard when I went in for my initial interview with a newly come prisoner to the Virginia State Penitentiary where I serve as chaplain. Throughout the rest of the conversation the tense young man maintained a stubborn, sullen silence. But I did not; I went right on with my words of instruction and warning with full knowledge of the chap's godless home and evil associates. The lad left my office hurriedly, as if running for his life from something sinister and threatening.

After four weeks in a road camp he was returned to the prison for medical treatment. As soon as possible he secured a pass to see me again. This time he was a different man. He explained what had happened.

"Maybe you don't remember me," he said, "but I am the man who said that I did not want any Bible and I did not believe in anything. I'm back to tell you that what you told me bothered me night and day. I tried so hard to shake it off, but the harder I tried, the unhappier I became; so I took your advice and started praying. Another man had a New Testament, so I borrowed it and, as I read, light began to shine for me. I saw my sins, but I saw also the Saviour and His great forgiveness. A great joy came into my heart, and now I'm back here to tell you about it and to ask you if you will be so kind as to give me a Bible."

This man's story is the story of many others. When directed to the Book of God they meet their sins face to face and find, as nowhere else, the way, through God's mercy, where heart and conscience can be cleansed from guilt through the blood of Christ Our Saviour. His words, "I was in prison and ye came unto me," and "what ye have done unto one of the least of these my brethren, ye have done unto me," belong to all of you who make this great work possible through your supply of Testaments, Bibles and Portions.

—George A. Ostergren,

From Bible Society Record.

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### ***"Pray For Us Here"***

This next week hundreds of women from the 17 synodicals of our Church will gather in Montreat, North Carolina, for the Assembly-wide Training School for the Women of the Church. July 18 through 25 is expected to be a period of high inspiration, instruction, and fellowship for all who come and a means of added strength to our work throughout the Assembly.

Prior to July 18 the Board of Women's Work, composed of 18 women and men elected by the Assembly; and the Women's Advisory Council, composed of the 17 presidents, will hold their special meeting in Montreat to plan for the on-going women's work of our Church.

Whether you are going to Montreat for this week, whether you will be home, or in some other place on vacation you are invited to have a part in making this week one of great blessing. All women of the Church are asked to pray for God's blessing in these meetings—for your representatives from the local church, presbyterial, and synodical, who will be attending the Training School; for all the women who will attend that it be a time of life enrichment to them, and added strength to Christ's work; for the program committee, the faculty, the conference

leaders, the platform Bible teacher, and the Sunday preachers. No doubt the blessings in the School will be in proportion to those who pray.

Those who will be at Montreat will "continue in prayer" but you, too, if you cannot attend, are invited to share. If those who will be at Montreat could speak to you, who cannot go, it could doubtless be put in the words of Paul—"Do pray for us here. Pray that the Lord's message may go forward unhindered and may bring Him glory." May it be so in Montreat and with you, where you are!

---

### ***Transit Riders Bow Heads In Prayer***

It startles you the first time you hear it. You're riding along in a bus or streetcar, maybe reading your paper or looking out the window, not paying much attention to the thin radio music in the background.

Then a voice speaks:

"Every day, at noon, we invite all of you to join with our station as we offer—each of us in his own way—a silent prayer for our men who are fighting overseas . . . a prayer for their divine protection and guidance.

"So let us all now unite in silent prayer . . . and in the hope for eventual and everlasting peace. Will you bow your heads and join us?"

Some of the passengers do bow their heads. Others stare straight ahead. You wonder if they are praying or thinking. Conversation gives way to silence—the silence of prayer.

From the loudspeaker, quiet organ music fills the silence. Then in 20 seconds, the voice again:

"We hope you will join with us tomorrow at the same time as we again offer our silent prayer . . . and for the fulfillment of our hope for lasting peace."

It's all over now. There is a general clearing of throats, a mounting buzz of renewed conversation.

But you leave your streetcar or bus with a feeling that you've something new under the sun—a spiritual crack in the hard shell of a worldly and strife-ridden capital.

A little girl from nearby Maryland started all this by writing a very short letter to President Truman.

"My name is Linda Keller, 6811 Riggs Manor Drive. I'm 13 years old.

"I think it would be nice if at noon all radio programs and work stop and everyone pray for the boys overseas. God will surely protect us all."

Well, Mr. Truman referred the letter to Rear Admiral S. W. Salisbury, chief of the armed services

chaplains board. The admiral thought it was a fine idea and passed it along to radio stations in this area. Several of them started broadcasting noon-day prayers.

But Station WWDC had a unique opportunity. That's the station which puts music, news and advertising programs into Washington's buses and streetcars—to the pleasure of some passengers and the annoyance of others.

WWDC hesitated. What would be the reaction to prayer on public transport? Would some listeners think it out of place?

Station heads thought they should try, any way. The reaction?

"Many letters and phone calls of congratulations," says program director Norman Reed, "and we have yet to hear our first complaint."

One woman wrote in to say she'd been against radio in streetcars from the first but had changed her mind.

"I felt," she said, "that one precious moment of silent prayer was worth everything."

—Ed Creagh.

(Reprinted from a Newspaper.)

## What Women In A Small Church Can Do

Unity Presbyterian Church was founded in 1832 and is located in a farming community. Through the years there were many more Presbyterians in the community than now. We have only twelve families who take an active part in the program of the church at present. These live within a five or six mile radius of the church, but more than half of the women do not drive and that makes attendance at the women's meetings very difficult. After trying to meet on various afternoons of the week at the church and even on Sundays, we finally decided to meet in the homes on Monday nights. We meet the first and third Mondays and carry out the suggested program for the Women of the Church. Those who drive try to see that everyone is present. Following the program we enjoy a cup of tea with the hostess and a short time of fellowship, which is a desirable thing in a rural community.

The women of Unity felt that we needed a time, other than Sunday, when we could together at the church in family groups so we began having monthly Family Night Suppers. The church is lighted by electricity and heated by gas, but does not have a kitchen or dining room. We keep a long table in one of the two Sunday School rooms, which we set buffet style for our suppers. In winter we usually have coffee and hot chocolate, which is made at

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home and warmed at the church on hot plates. In summer, punch or iced tea is brought in thermos jugs. Sometimes we plan the menu, but most of the time it is a "pot-luck" supper—each family bringing enough for itself and whatever else it desires. Our church is situated on a creek and surrounded by beech and moss laden sweet gum trees, which makes the yard a most pleasant place for our summer suppers.

A program is planned to follow each supper; a short talk, a movie, a hymn singing, a Bible study on successive Family nights, and at Christmas a candle lighting service. Our young people seem to enjoy these occasions as much or more than the adults. The men exchange farming ideas and "pass the time of day." We were fortunate during one World Mission season to have a returned missionary talk to us. There is only one other church, which is another denomination, in the community and on this occasion we urged them to meet with us (each family bringing its own supper). We felt that their attendance and interest showed a fine community spirit. We are now hoping that we can interest all the women in the community in the work and programs of the United Council of Church Women.

Such matters as church cleaning, flowers for the church and hostesses for the minister (we only have services one Sunday a month) are also decided upon at these meetings and each person interested is given a copy of the schedule so she will know when it is her turn to serve.

—Mrs. Thomas Lewis.

## The Southern Presbyterian Journal

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## BOOK REVIEWS

*THE PULPIT IN THE SOUTH*, by Frank S. Mead. Fleming H. Revell. \$2.

In this book we have a cross-section of the men in the southern pulpit chosen across the denominational lines. Five are Southern Baptists, three are Methodists, five are Presbyterians, two are Episcopalians, and one is of the Christian Church. All of these sermons are above the average. This reviewer notes with special interest Number 12, by Dr. Robert Greene Lee on "Deity - Death And Disposition." It exhibits a fine quality of Christian Theology and closes with a strong challenge to accept Christ.

Dr. Lee makes the hearer understand that: "We must make some disposition of Christ our Sin-bearer. The issue is: 'Reject Christ—and you stand before the Sovereign God of this universe stripped of Christ's protecting power. In that position the Stone you have rejected crushes you. Outside of Christ God is a consuming fire. If you take your place before God without Christ as your Saviour, you stand bare in your own unrighteousness—tainted and dirty with sin, cursed with unbelief. Thus, you must take the consequences of God's eternal justice and judgment ... Do the right thing with Jesus—and for the weariest day, Christ will be your stay—for the darkest hour, Christ will be your

light—for your weakest hour Christ will be your power—for each moment's call, Christ will be your ally—for death's assault, Christ will be your ally—or for His sudden coming, Christ will be your welcome ... Make the wrong disposition of Christ and in death you have no assurance—in temptation, no strength—in trouble, no refuge—in sorrow, no comfort—in disaster, no courage—in clamor, no judgment—in guilt, no grace—in sin, no forgiveness ... Make the right disposition of Jesus—and through faith in His name, trusting in the Omnipotence of His blood, your victory over sin, the world, the flesh, the devil and eternal punishment is assured."

—John R. Richardson.

*TRUTH UNCHANGED - UNCHANGING*,  
by D. Martyn Lloyd-Jones. Fleming H. Revell.  
\$1.25.

Dr. Lloyd-Jones is recognized as one of the greatest pulpiteers in the British Empire. He is a man of remarkable gifts and is equally at home in Theology as well as medicine. He has given us five chapters in this book. All are interesting and penetrating. The first two deal with the subject of anthropology. It is a refutation of Rousseau's doctrine of the innate goodness of man. He has no sympathy with escalator theology.

These few incisive chapters discredit the notion that man is continually climbing to greater heights of achievements without Divine aid. He demonstrates that what often passes as the hallmark of learning in this field is nothing but sheer prejudice. We heartily concur in his insistence that the answer to "What is man?" is one of the most important questions of our day and: "If the basic idea of what man is is a mistaken one, so of necessity will be the view of his troubles and what can be done for him."

After a thorough analysis of man, the author maintains that the modern world is desperately ill and that man is more unhappy than he has ever been. He also closes with this note: "There is but one cure for the ills of man. When my conscience accuses me there is but one thing I know of that can give me rest and peace. It is to know that Jesus of Nazareth, the Son of God, Who bore my sins in His own body on the tree, has forgiven me ... As I contemplate myself lying on my deathbed and going on to meet my Maker and my Judge Eternal, my only hope is that I shall be clothed with the righteousness of Jesus Christ and that He will take me by the hand and present me faultless before the presence of the glory of God with exceeding joy. It is always and only in Christ that I find satisfaction. It is only in Him that my problems are solved. The world with all its methods cannot help me at the moment of my greatest need but Christ never fails."

—J.R.R.



**FORWARD THROUGH THE AGES**, by Basil Mathews. Friendship Press. Teachers of Christian Missions, in recent years, have deplored the lack of any outline text for a survey course which is at once comprehensive and attractive in style and format. Dr. Mathews' *Forward Through The Ages* fills this need. Here is good scholarship expressed in scintillating style, punctuated with pen-and-ink sketches which should catch the eye of the most dilatory reader. There is sheer genius in a simple, concise treatment of Christian world expansion, useful to missions study groups in the churches, which is at the same time comprehensive enough for a seminary classroom.

Dr. Mathews has had the advantage of Dr. Kenneth Scott Latourette's scholarly seven-volume work, *A History Of The Extension Of Christianity*, and clearly he has made full use of it. Many of the general missions texts used recently in the seminaries were written before 1938. Some of the more recent ones are inadequate for one reason or another. Here is what we have needed to continue the story right to this very moment. Moreover full recognition is made of the important part the Church's world mission has had in the ecumenical reformation of the last forty years. A chronological chart is attached to facilitate a comparison between major events in Roman Catholic, Eastern Orthodox, Nestorian and Protestant expansion in each era.

Understandably enough, there are some shortcomings. It is manifestly impossible to tell the complete story of Christian world expansion—even an outline of it—in 275 pages! The remarkable fact is, however, that so much has been included, all tied wonderfully together with very few loose ends. The reviewer marked especially the oversight of Count von Zinzendorf in the period just preceding the modern missionary era, and of Toyohiko Kagawa in the present-day Church. Other readers may find some of their particular heroes missing from these pages. Any serious study of the Christian world mission will require supplementary reading. The author has provided for that in a bibliography which is appended, and we may follow his own cue in making considerable use of Dr. Latourette's fine volumes.

—Norman A. Horner.

**VOICELESS LIPS**, by Nell Warren Outlaw. Broadman. \$2. Exquisite is the word to describe "Voiceless Lips," a book by Nell Warren Outlaw, giving soul-refreshing messages from God's handiwork, the flowers.

The author has produced a book of rare excellence and of peculiar beauty and refinement. Skill, care, gentleness and purity have been artistically and spiritually expressed for the soul's uplift to its Maker.

These are the appreciative words of one who has just spent a week on a hospital bed. Her surroundings faded away as she walked through "The Garden Of The Heart" with the writer. Having been

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afforded such pleasure she enthusiastically loaned it to a friend, to be read as a spiritual devotional at the end of a weary day. Adding to the joy of experiencing these delightful messages herself, and sharing them with a friend, she had the happy privilege of gathering her husband and children together to receive the inspiring messages. Among these are reverence to their Creator from the Sunflower, the charm of friendliness from the Brown-eyed Susan, the secret of true happiness from the Petunia, and the call of consecration to Christ from the Nasturtium. Twenty-five favorite and familiar flowers give us messages to strengthen the soul and to give balance to Christian living, helping one to come nearer to God's chief end for man: "To glorify Him and enjoy Him forever."

And there is also beauty upon charm added to these messages of spiritual devotion. Novie Moffat (Ahrenhold) has given twenty-one drawings (in black crayon) and four full-color paintings (in water color). Such a combination of author and artist is pure delight to those who love to read of God's creation of the world in Genesis 1:31a:

"And God saw everything that he had made, and behold it was very good . . ."

—Mrs. John R. Richardson.

**A BETTER HOPE**, by Charles Ray Goff. Fleming H. Revell. \$2. Dr. Goff is pastor of the Chicago Temple (Methodist), which is one of the ten leading Methodist Churches of the nation. Dr. Goff is known as an able administrator and a brilliant preacher. The 19 sermons in this volume are presented as typical messages delivered week by week in this leading pulpit. Dr. Goff writes with ease and says a number of helpful things but one is impressed with the shallowness of his theological presuppositions. The Biblical content of these messages is ex-

**ROADS TO RADIANT LIVING**, by C. L. Allen. Fleming H. Revell. \$2. The 53 brief messages in this volume consist to a large extent of echoes from such writers as Leslie Weatherhead, Harry Emerson Fosdick, and Norman Vincent Peale. Christian doctrines are conspicuously absent and the type of Christianity presented is that which may be called "good-natured humanism." Superficial theological notions crop up from time to time. For example, the author says that he considers one saved "who is dedicated to the best he knows." (Page 131).

This is certainly not the New Testament view of salvation. Saul of Tarsus was dedicated to the best that he knew before he experienced salvation and became a Christian. Socrates was dedicated to the best that he knew, yet he never was a Christian at all. The psychiatric slant expressed in this book may be helpful, but such preaching is inadequate for Christian salvation. —J.R.R.

**THE CULTURAL CONCEPT OF CHRISTIANITY**, by Arthur Wallace Calhoun. Wm. B. Eerdmans. \$2.50. According to Dr. Calhoun the purpose of this book is to exhibit the meaning of Christianity as implicit in the modern view of life. There is much that is stimulating in this volume and parts of it can be read with pleasure and profit. That which the Christian theologians call God is described by the author as integral wholeness, discernible through a true knowledge of the universe. He feels that the theologians are not wise in calling God a person.

According to his view this is belittling to Deity. The author also apparently equates his utopian dreams of a co-operative commonwealth with the Kingdom of God. He maintains that a planned economy on a global scale will bring about the Kingdom. While he believes in a general revelation, there is no indication that he believes in special revelation. Although there are sections in this book which are acceptable to an orthodox Christian, this reviewer must frankly state that the book as a whole is below the usual standard set forth in Eerdmans' publications. —John R. Richardson.

**SAINTS WITHOUT HALOS**, by Alvin E. Magary. Abingdon-Cokesbury. \$2. This volume is largely a discussion of the characters in the early Church. The author's purpose in writing this volume has been: "To help the reader to know more intimately the people of the New Testament and to appreciate more fully the unique achievement of its writers."

In seeking to be fresh and novel in his interpretations, the author at times seems to go toward unwarranted extremes. For example, in his message on Pilate, he writes: "Nowhere in the New Testament is Pilate condemned. On the contrary, all the accounts are distinctly favorable to him."



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The author is also influenced by the higher critical views of the Bible. On Page 111 he speaks of the writer of Ecclesiastes: "Two centuries before the time of Christ." This little book can be recommended for its suggestiveness but the reader must be guarded as to a number of the viewpoints expressed by the author.

**GOD REMEMBERS**, by Charles L. Feinberg. Van Kampen Press. \$3. This book is a commentary on the little-understood and infrequently-expounded Book of Zechariah. His interpretation is pre-millennial and dispensational. The author was born in an Orthodox Jewish home in Pittsburg. He has his Ph. D. in archeology and Semitic languages from the Johns-Hopkins University. At present he is Professor of Old Testament at Los Angeles Bible Theological Seminary.

**I WILL BUILD MY CHURCH**, by Amy Morris Lillie. Westminster Press. \$2.50. A glowing account of the people who establish the Church, written especially for boys and girls from nine to twelve. Kings, apostles, emperors, monks, scholars, knights and popes are the colorful characters whose activities are described so skillfully that Christian history unfolds as a tale of great drama and scope. Miss Lillie presents the principal events of the Church's growth. The illustrations by Norman Rudolph offer a clear picture of Christian history to young readers.

**EVANGELISM IN ACTION**, by Weedon-Freeman-Yelvington-and Jackson. Van Kampen Press. \$1.50. Twelve evangelistic sermons by four members of the staff of the Baptist General Convention of Texas. They are grouped according to the author and are accompanied by a brief biographical sketch of each man. The messages here are for the edification of the church and the salvation of the lost.

**ESTHER**, by J. Vernon McGee. Van Kampen Press. \$1.50. An interesting exposition on the Book of Esther. This book gives a thrilling account of God's preservation of his chosen people. Dr. McGee encourages Christians to read the Book of Esther for themselves and see how God's hand works on behalf of His own.

**WAKE UP OR BLOW UP**, by Frank C. Laubach. Fleming H. Revell Co. \$2. This book is written out of the wide experience the author has had during the past 14 years in advising and consulting with the peoples of 63 countries. He tells us that communism has been winning a cold war since 1920. The communists are out to capture the world and they have studied the desires of the bottom four-fifths of the world and promised them everything.

One of the finest chapters is on "Missions Retreated and the Communists Walked In." Dr. Laubach declared that when the church became "broad minded" she began to lose her enthusiasm for missions. When the church lost her enthusiasm for missions, the communists walked in.

Orthodox Christians will not agree with all of Dr. Laubach's conclusions, but will read this book with great profits, especially in intellectual stimulation.

**THE WAY INTO THE HOLIEST**, by F. B. Meyer. Baker Book House. \$2.50. This volume is an exposition of Hebrews. The messages typify expository preaching at its best. They are fine examples of the application of Biblical truth to the problems of life. All who are familiar with Dr. Meyer's writings will welcome this reprint.

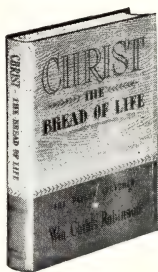
**PEACE CAN BE WON**, by Paul G. Hoffman. Doubleday and Co. \$1. In this volume Mr. Hoffman, the former ECA Administrator, endeavors to make clear the nature of the titanic struggle taking place between our free world and the Kremlin. The thesis is that in the days ahead everyone of us must wage the peace. He writes "We must work for it and at it. Lest we lose what we are and all we seek to become, each one of us must stand and be counted among the legions of the free."

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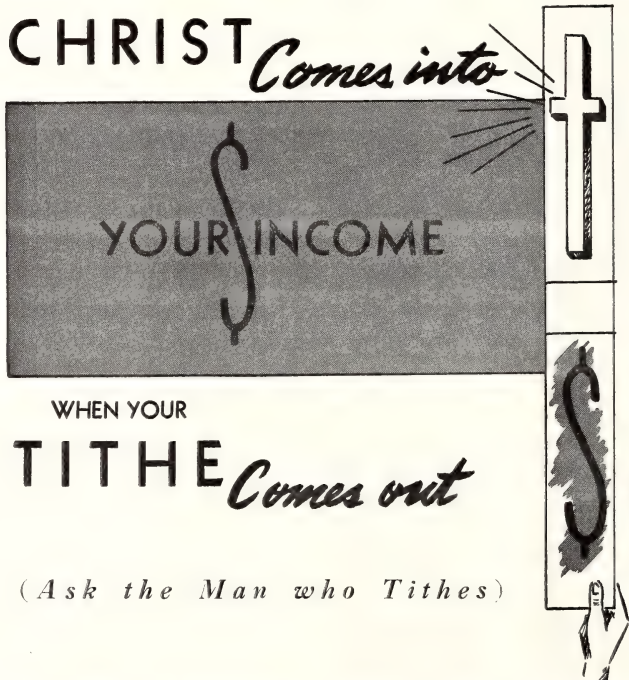
Nationwide 1950 per capita Personal Income .....	\$	1,482
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints* JUL 19 1951

JULY 18, 1951

## LETTERS

### Ministerial Directory

Sir:

The greater part of the edition of the Ministerial Directory is just being completed. Because of vacation time I have decided not to fill orders during the summer except in those cases where I receive notice that the book may be sent. A postal card, giving correct address, will be sufficient. Some books have already been returned because delivery could not be made.

If payment has not already been made, it will be a great help if check or money order for \$3.50 is sent in advance. It is likely that the price will be advanced to \$4.00 after this initial call. Be sure to add 10c for exchange if your bank is non-par. Those in Georgia should add 11c for sales tax.

E. C. SCOTT  
Stated Clerk

ATLANTA, Ga.

Sir:

Kindly place my name on the mailing list of The Southern Presbyterian Journal for the coming year, and send me a copy of "The Reformed Doctrine Of Predestination," by Boettner.

I have just finished reading Dr. Bell's open letter to Dr. Harrison Ray Anderson, and will take this opportunity to tell you that the letter, so beautifully phrased, con-

tains my sentiments exactly. Let us hope that the lucid contents will make a deep impression upon the ministerial constituency of the Northern Church!

ROBERT A. POLAND.

TAMPA, Fla.

● *Ed.*—For terms of the offer of Dr. Boettner's book and a year's subscription to THE JOURNAL, see advertisement with handy order form, Page 11.

Dear Dr. Bell:

... Your letter to Dr. Harrison Ray Anderson ... so described my feelings on the matter concerning our Church that ... I want to thank you for the clear and kind way you presented it.

My father was a Confederate soldier and served through the War either in the Army or in prison on an island off Sandusky, Ohio. He returned to find the home destroyed and brothers and sisters with kinspeople in three states. Everything was lost and he had to start from scratch.

He never discussed the War with anyone but his own friends who were in the Confederate Army. He refused to be bitter about it and tried to forget it.

I have never been convinced that a merger with the U.S.A. (Church) would be helpful to either Church and my feelings are (that it) would hurt the progress that is being shown in both Churches. I believe the Holy Bible is the Word of God and when edu-

cated scholars try to put their interpretation on its meaning they are doing all believers a wrong they will have to account for.

The ministers have enough Bible to read to preach until Christ comes again. They can never exhaust it.

I think your letter should be printed so all members could see it.

O. K. JONES

SWEETWATER, Tenn.

● *Ed.*—Copies of the June 27th issue of THE JOURNAL containing Dr. Bell's letter to Dr. Anderson were sent to all officers in the Northern Presbyterian Church.

A Brilliant Inquiry

Dr. Anderson — Please  
Explain!

found on page five

Don't Miss This  
Challenging Article

BY  
Chalmers W. Alexander

VOL. X NO. 12

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Will Sentiment Crystalize Into Substance?

We unite with Dr. Bell in welcoming Dr. Anderson's letter to our Church (THE JOURNAL, June 27, 1951). We unite with him in confessing our sins and short-comings, in our thoughts and words with reference to the U. S. A. Church, in asking as well as granting forgiveness.

We appreciate the fine sentiment of Dr. Anderson's letter. We hope that it will clear the atmosphere and put the discussion of Church union on a basis not of sectionalism but of doctrine. We hope that sentiment will crystalize into substance.

May the spirit of humility expressed in these letters take form in the recognition that we poor sinners need the whole Christ Whom God has given us in His Word and we need to ascribe to Him, to Him alone, all the authority that Word gives to Him.

We hope that this will express itself in a Plan of Union that ascribes to Christ *all the glories* God has given Him—including His virgin birth and His bodily resurrection—and *all the rights* He has won by His redemptive work—including the right to be the sole Lawgiver for His body, the Church.

Genuine regret for excluding the men of Southern sympathies from the Presbyterian Body in 1861, or for excluding the Kentucky-Missouri brethren in 1866 (or Dr. Machen in 1934-36) can hardly object to limiting the powers of future assemblies to perpetuate other man-made judgments. This is not a question of sectionalism, but a matter of total depravity. Our perversity shows itself in the will to power, which everyone of us misuses. To protect future minorities against future majorities—South

or North—we again ask the inclusion in the Plan of Union of the substance of our Book of Church Order setting forth Christ as the only Lawgiver in Zion and His Word as the sole measure of our ecclesiastical offense.

A fair appraisal of the inroads of "liberalism" upon the Christian faith demands the setting up of adequate safeguards in the Plan of Union. We respectively but insistently request the consideration of two safeguards the Southern Presbyterian Church now has, namely, the promise to notify the presbytery if one changes the views he affirmed at his ordination, and the unanimous act of our 1939 Assembly declaring certain matters concerning the

## EDITORIAL

### WILL SENTIMENT CRYSTALIZE

INTO SUBSTANCE? . . . . .	2
MONUMENT IN MIAMI . . . . .	3

## ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM DR. WILLIAM CHILDS ROBINSON . . . . .	4
DR. ANDERSON - PLEASE EXPLAIN CHALMERS W. ALEXANDER . . . . .	5

## DEPARTMENTS

SABBATH SCH. LESSONS — JULY 29 REV. J. KENTON PARKER . . . . .	8
YOUNG PEOPLE'S DEPT. — JULY 29 REV. W. G. FOSTER, D.D. . . . .	11
BOOK REVIEWS . . . . .	12
CHURCH NEWS . . . . .	13
LETTERS . . . . .	1

spiritual testimony to Christ to be involved in our ordination vows. Again we ask for substance rather than exact verbal form. But we mean by substance something much more substantial than the treatment the U. S. A. Assembly of 1941 accorded the Cedar Rapids Overture—which reproduced our action of 1939. We invite our own, the U. S. A. and the United Presbyterian brethren on these committees on cooperation and union to give us a substantial affirmative answer to these two major requests.

These are not sectional requests, they are convictions. We are not asking additional safeguards, but we see no reason why we should break down those we now have. The human heart is as treacherous as it has ever been, and Christ is as great, as gracious and as necessary.

—Wm.C.R.

## Monument In Miami

As one drives into Miami from the West, there is a beautiful white church with a 120-foot spire lifted to heaven, that dominates the Tamiami Trail and all South Miami. The Shenandoah Presbyterian Church is a monument to a minister's faith in God and to God's faithfulness to His Word.

A quarter of a century ago this minister came to Miami with his helpful wife and five small children, his Bible, and his faith in God. Without organized backing, he canvassed the community inviting people to meet in an open court and worship God. Then there was worship in a dance hall—a bamboo pavilion—now this lovely sanctuary—more than sixteen hundred members—more than 75 sons and daughters in full-time Christian service.

The Shenandoah Presbyterian Church is the Friendly Bible Church. Like Calvin before him, Dan Iverson found the sheep of the Lord scattered on a thousand hills and lifted a banner to gather them: Not a new banner but the old banner of God's Word. Here men, women and children bring their Bibles to the House of God and the Preacher shows them how to anchor their souls in the Word. This church holds forth to men the Word of Life as that word bears its full and glorious testimony to our Lord Jesus Christ: God the Word made man for us men and for our salvation.

This is a friendly church that reaches out its hands in service to all the growing city. Indeed, so effective did the work of the preacher become that his office was flocked from early morning to late

afternoon by all those who had heart aches and home rifts.

The Shenandoah Congregation is a Presbyterian Church, perhaps the strongest church in the largest presbytery in our Assembly. When the preacher came to Miami, Presbyterianism on the east coast of Florida was predominantly Presbyterian, U. S. A. Through the growth of the Shenandoah Church, her daughter churches and chapels, her sons and daughters in full-time service throughout our Assembly, the contagion of her evangelistic stand for the Bible and the Christ of the Bible, the work of the Presbyterian Church, U. S. has outstripped that of the Northern Church, even on the eastern coast of Florida. The Shenandoah Church has cooperated in some interdenominational evangelistic endeavors such as the Youth for Christ. But the preacher has said that these must always be subsidiary and subordinate to the regular causes of the denomination. He is not going to have the tail wag the dog!

May God continue to bless the preacher and to make him a blessing throughout our whole church! May the spire of Shenandoah continue to witness to the faithfulness of our God! May this ever be a memorial of God's mercy sending forth the Word of His truth to save and sustain the sinful, sorrowing souls of men!

—WILLIAM CHILDS ROBINSON.

The Southern Presbyterian Journal,  
Weaverville, North Carolina.

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Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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# The Ten Commandments according to The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology  
Columbia Theological Seminary

*Q. 58. What is required in the fourth commandment?*

*A. The fourth commandment requireth the keeping holy to God such set times as he hath commanded in his word; expressly one whole day in seven to be a holy sabbath to himself.*

Notice the importance given to the Sabbath in the Biblical passage we referred to last week and in Exod. 23:12; 13:13-15; 35: 2; Ezek. 20:20-21; 44:24. In the Old Testament there were weeks given to feasts and other special times as well as the weekly Sabbath. These other convocations belonged to the old dispensations and have not been continued in the New Testament Church.

---

The remarkable reception accorded Dr. Robinson's previous series, *The Summary Of The Christian Faith According To The Shorter Catechism*, now in its second printing, still brings comments such as these:

... juniors and intermediates in Sunday School "simply eat it up."—Dr. John F. Anderson, Tyler, Tex.

... using it with my Seniors in the Fellowship Hour.—Dr. T. P. Johnston, Dunedin, Fla.

... using it in my family devotions.—Dr. Charles Kraemer, Charlotte, N. C.

And from churches we hear that...

it was used in the Leadership Training School of Granville Presbytery for a course in My Christian Beliefs...

and several churches in Chattanooga, Tenn., are using it for their newly elected elders and deacons.

Now, this wide reception and enthusiastic approval prompts us to believe that you, too, will enjoy *The Summary Of The Christian Faith According To The Shorter Catechism*. See the other side of this section for a convenient order blank. Order enough to give a few to your friends. They'll appreciate it as thousands of others have.

The Sabbath as the weekly day of rest was more sacred than the other days and sets the principle by which the Church is ever to be governed—one whole day in seven is to be given to God as a sign that all our time comes from and belongs to Him. What a blessed assurance that our times are in His hand!

As we observe the Christian Sabbath, the risen Lord meets us in the worship of His ordaining and sustains us with His blessings.

*Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?*

*A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.*

The word Sabbath is taken from a Hebrew word meaning rest. The day is to be a holy rest unto God, our Creator and Redeemer. God asks a definite part of our time, even as He blesses the giving of a definite part of our income, as a sign that all we have and all we are are His. Moreover, this definite seventh of our time is needed for man's best good. That is, the day of rest was made for man. We are to stop and turn from the world this day to God our maker and re-maker in order that looking to Him we may reflect more of His graciousness.

In the Old Testament the day was set by God's rest from His work of creation. In the form given in Deuteronomy there is mention also of the redemption from Egypt which pointed forward to the great redemption in Christ.

When this great redemption was accomplished in the work of our Lord Jesus, everything in the Mosaic Law took on a new meaning. The Old Testament was re-read in the light of the new. In the light of the supreme place that belongs to Christ and the accomplishment of the new creation in Him, the Christian Sabbath became the Lord's Day.

On the first day of the week Christ rose from the dead (Jn. 20:1), and on that day He met His disciples (Jn. 20:19,26). On that day the Holy Spirit came at Pentecost to constitute the life of the Church until the return of her Lord (Acts 2). Accordingly, on the first or Lord's Day the disciples met for fellowship and worship (Acts 20:7), and on that day the living risen Christ revealed Himself to them (Rev. 1:10).

Thus, the early disciples, guided by the Lord, made the first day of the week to be the Sabbath and the worship services of that day culminating in the Lord's Supper, the occasion on which they prayed for the Lord to come in and sup with them, and to come in His glory *Maranatha*.

*This is the eleventh installment in a series of articles by Dr. Robinson.*



# DR. ANDERSON PLEASE EXPLAIN BY CHALMERS ALEXANDER

Dr. Harrison Ray Anderson, pastor of the Fourth Presbyterian Church of Chicago, was elected moderator of the General Assembly of the Northern Presbyterian Church at its 1951 meeting.

In a letter dated May 30, 1951, addressed to the General Assembly of our own Southern Presbyterian Church, and signed by Dr. Anderson and by two other officials of the Northern Presbyterian Church, our denomination is urged to reunite with the Northern Presbyterian Church.

This letter states, among other things:

During that General Assembly in 1861 and the years which have followed, some words have been spoken, articles written, charges made, and resolutions adopted which have not been worthy of our Lord Jesus Christ or His servants. Believing that before reconciliation can be had there must be forgiveness, we, therefore, as a General Assembly, humbly ask forgiveness of you for whatever we as a Church or whatever our people have done which has been unworthy of our Saviour or which has wounded you, our brethren. (St. Matthew 5:23,24).

Elder In First Presbyterian Church  
Jackson . . . Mississippi

In the long years which have intervened since our house was divided, misunderstandings have developed. We, therefore, wish to bear this word of testimony to you. As a Church we hold the same Confession of Faith and we held the same Confession during the years we were together. We desire no reunion with any Church that does not confess Jesus Christ as Lord, as set forth in our common Confession and in the historic creeds of the Christian Church, and as revealed in the Word of our God.

Now, contrary to the opinion of many of the leaders in the Northern Presbyterian Church, we are not opposed to reunion because of what took place in the 1860's. Nor is sectionalism one of our reasons for opposing the proposed reunion.

Our main reason for being opposed to the suggested reunion rests squarely on doctrinal grounds. And, in that connection, we are very much interested in some events that have transpired in recent years in the Northern Presbyterian Church.

As no official in that denomination has ever given a satisfactory explanation of these events, we now ask that Dr. Anderson, as moderator of the General Assembly of that church, kindly explain some of those events to us.

## The Heretical Auburn Affirmation

The heretical Auburn Affirmation was published in 1924 and it bore the names of 1,293 ordained

ministers of the Northern Presbyterian Church, constituting more than one-tenth of the ordained ministers then in that denomination.

Let us review quickly the origin of that heretical document before considering briefly its contents. In 1923 the General Assembly of the Northern Presbyterian Church reaffirmed the evangelical statement of deliverance made by the General Assembly of 1910, in which each of the following had been declared to be "an essential doctrine of the Word of God and our standards":

1. "That the Holy Spirit did so inspire, guide, and move the writers of Holy Scripture as to keep them from error."

2. "That our Lord Jesus Christ was born of the Virgin Mary."

3. "That Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God."

4. "That on the third day He rose from the dead with the same body with which He suffered, with which He also ascended into heaven, and there sitteth at the right hand of His Father, making intercession."

5. "That our Lord Jesus showed His power and love by working mighty miracles. This work was not contrary to nature, but superior to it."

This doctrinal deliverance, now known as the "*Five Points*," was not something new. It had been made in 1910 by the General Assembly of the Northern Presbyterian Church in reply to an overture from the Synod of Baltimore "respecting prevalent doubts and denials of certain statements of the Confession (of Faith)." And it had been reaffirmed by the General Assembly of 1916 in response to overtures complaining of the action of the Presbytery of New York in licensing candidates for the Presbyterian ministry who "neither affirmed nor denied the doctrine of the virgin birth." And the General Assembly of 1923 reaffirmed these "*Five Points*" of doctrine because seven different Presbyteries of the Northern Presbyterian Church had sent overtures protesting about the rank Modernism which Dr. Harry Emerson Fosdick had been preaching, as "stated preacher," in the First Presbyterian Church of New York City.

Now in 1924, shortly after the General Assembly of the Northern Presbyterian Church had reaffirmed the "*Five Points*" as being essential doctrines, the heretical Auburn Affirmation was published.

The heretical Auburn Affirmation was issued as a protest, and it powerfully and directly attacked the above-mentioned doctrinal deliverance of the General Assembly of 1923. It boldly denied the necessity of a Presbyterian minister's believing in five of the great, central, foundation truths of the Christian religion. It brazenly proclaimed that the "*Five Points*" are not essential to the Christian message.

The heretical Auburn Affirmation, in speaking of the contents of the "*Five Points*," referred to them as "theories," and it stated: "Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanation of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, *whatever theories they may employ to explain them, are worthy of all confidence and fellowship.*" (The emphasis is added here by the writer)

According to the Auburn Affirmation, then, a Northern Presbyterian minister might believe that the Holy Bible contained many errors, that the Lord Jesus Christ was an illegitimate child, that His body still rests in the grave in Palestine until this very day, that He most emphatically did not offer up Himself a sacrifice to satisfy Divine justice and reconcile us to God, and that He never performed a single miracle during His entire life—a Northern Presbyterian minister might believe and proclaim these views and yet "be worthy of all confidence and fellowship!"

Although it is perfectly obvious that the Auburn Affirmation is full of heresies of the rankest sort, not one single minister of the almost 1,300 ordained ministers in the Northern Presbyterian Church who signed that document was ever disciplined, and the Auburn Affirmation has never been repudiated or denounced by the General Assembly of the Northern Presbyterian Church. In fact, since the Auburn Affirmation was issued, many of its signers have been placed on the most important committees and boards of the General Assembly of the Northern Presbyterian Church. And some of its signers have even been elected to the high office of moderator of the General Assembly of that denomination.

Now Dr. Anderson, in the letter of May 30, 1951, addressed to the General Assembly of our denomination, states the following regarding the doctrinal position of the Northern Presbyterian Church: "As a Church we hold the same Confession of Faith and we held the same Confession during the years we were together."

With all due deference to Dr. Anderson, we cannot agree with that statement at all. It would be far more in accord with the facts as they are, and with the truth, if Dr. Anderson would state that the Northern Presbyterian Church has now as its doctrinal basis the Westminster Confession of Faith—as modified or qualified by the heretical Auburn Affirmation!

While the Northern Presbyterian Church still professes the Westminster Confession of Faith and the Catechisms, its true testimony in connection with these Westminster Standards is radically curtailed and qualified with regard to the great doc-

trines about the Holy Bible and about the Lord Jesus Christ by the open denials and negations contained in the Auburn Affirmation!

We will deeply appreciate it if Dr. Anderson will kindly explain to us why the Northern Presbyterian Church has never repudiated or denounced the Auburn Affirmation and why the Northern Presbyterian Church has never disciplined any of the heresy-tainted signers of that heretical document.

#### Dr. Machen and Dr. Coffin

There is another matter which we should like for Dr. Anderson to explain to us.

In 1936, Dr. J. Gresham Machen, who was probably the world's greatest New Testament scholar at the time, was kicked out of the ministry of the Northern Presbyterian Church by the Northern Presbyterian "machine" after a church trial.

Dr. Machen had taught at Princeton Theological Seminary for some twenty years or more before helping to organize Westminster Seminary in 1929. Concerning Dr. Machen, the following remark was made by Dr. Clarence E. Macartney, pastor of the First Presbyterian Church of Pittsburg, and a former Moderator of the Northern Presbyterian Church's General Assembly: "He was the greatest theologian and defender of the Christian faith that the church of our day has produced. More than any other man of our generation, Dr. Machen tore the mask from the face of unbelief which parades under the name of Modernism in the Christian Church."

Now because he opposed the Modernism in the missions work of the Northern Presbyterian Church, and because he organized an independent mission board dedicated to propagating the Gospel only, after the official mission board of the Northern Presbyterian Church had refused to purge itself of Modernism, Dr. Machen was tried and was booted out of the ministry of the Northern Presbyterian Church.

And now, by way of contrast with the treatment which Dr. Machen received at the hands of the Northern Presbyterian "machine," let us consider the treatment which Dr. Henry Sloan Coffin has received.

Dr. Coffin was for years the President of Union Theological Seminary in New York City, one of the centers of extreme Modernism in America. Furthermore, Dr. Coffin was one of the first to sign the heretical Auburn Affirmation. And Dr. Coffin has written such statements as the following: "Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by his obedience and suffering. But a forgiveness that is paid for is not forgiveness. There is no cleansing blood which can wipe out the record of what has been—the Cross of Christ is not a means of procuring forgiveness."

What treatment has Dr. Coffin, a signer of the heretical Auburn Affirmation and considered to be

one of America's leading Modernists, received at the hands of the Northern Presbyterian Church in recent years? Why, he has been given many honors, and in 1943 he was actually elected to the high office of moderator of the General Assembly of the Northern Presbyterian Church!

And Dr. Anderson was the man who seconded Dr. Coffin's nomination for Moderator when he was elected to that high office in the General Assembly of 1943!

(And, incidentally, this seconding of Dr. Coffin's nomination of Dr. Anderson brought about the resignation of Mr. Henry P. Crowell as a Ruling Elder in Dr. Anderson's Fourth Presbyterian Church of Chicago. Mr. Crowell, head of the large Quaker Oats Company, was a self-made man of great wealth and of great influence and, more important, he was a great, spiritual, Bible-believing Christian. He was for many years an Elder of the Fourth Presbyterian Church of Chicago and he was one of its outstanding laymen. Mr. Crowell personally gave \$100,000 to the building fund when the present edifice of the Fourth Presbyterian Church was being erected on North Michigan Avenue.

A former pastor of that Church, Dr. John Timothy Stone, in speaking of Mr. Crowell as a Christian, said: "Mr. Crowell never hastily decided anything. He always prayed and planned. He was never too busy to see me. I went to his Quaker Oats office six or eight times a year for extended conference. He was a man of God! He has been the strongest influence in my life."

In May of 1943, Mr. Crowell read in a newspaper that Dr. Coffin's nomination for the office of moderator of the General Assembly had been seconded by Dr. Anderson, the pastor of the Fourth Presbyterian Church of Chicago, in which Church Mr. Crowell had worshiped for years. After much prayer and meditation, Mr. Crowell on June 25, 1943, wrote to Dr. Anderson, his pastor, and resigned as an Elder and as a member of the Fourth Presbyterian Church of Chicago, as a protest against the inroads which Modernism was making in the Northern Presbyterian Church.

After his resignation, Mr. Crowell was gloriously active for the Lord Jesus Christ in other channels up until the day of his death, but he never again became a member of the Northern Presbyterian Church.)

While Dr. Coffin was honored by the Northern Presbyterian Church by being elected moderator of its General Assembly in 1943, Dr. Machen, the great New Testament scholar and defender of the Christian Faith, was kicked out of its ministry. What a contrast!

When Dr. Machen was dismissed from the ministry of the Northern Presbyterian Church in 1936,

Mrs. Pearl S. Buck, whom he had opposed vigorously on matters of Modernism in missions, remarked: "He was worth a hundred of his fellows who, as princes of the Church, occupy easy places and play their church politics and trim their sails to every wind, who in their smug observances of life and religion offend all honest and searching spirits." And a completely disinterested commentator, Albert C. Dieffenback, himself a Unitarian, who is the brilliant Religious Editor of *The Evening Transcript*, of Boston, wrote: "Now all that Machen

ever did was to hold fast to the faith and insist that those of his denomination who had taken their vows should do likewise."

Now we will appreciate it very much indeed if Dr. Anderson will kindly explain to us why the Northern Presbyterian "machine" sacrificed Dr. Machen, who valiantly defended the historic Christian Faith, while it at the same time honored and rewarded Dr. Coffin, the Auburn Affirmationist, who has consistently rejected it.

---

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 29

# Christian Social Life

(Temperance)

*Scripture: Luke 7:32; Romans 12:1-2; I Corinthians 8; I John 2:15-17. Devotional Reading: Psalm 1.*

In His great prayer in John 17 Jesus asked that we might be "in the world," but "not of the world." He would not have us taken out of the world, but kept from the evil (one). There have been two extremes in the life of the Church. Some have tried the way of the hermits or ascetics, getting away from all association with their fellow men, and thus, in their estimation, becoming "holy men." The other extreme is to not only live in the world, mingling with people in business and social contacts, but actually following the ideas, fashions, follies and sins which are in the world. The right path is laid down for us in the life of our Lord. He lived with men, came in constant contact with them, entered into their joys and sorrows, and yet was without sin. He even ate and drank with publicans and sinners, and was invited to the homes of common people.

In Psalm 1 we have a description of God's happy man. He keeps himself from sin and sinners, not walking in their counsel, or standing in their way or sitting with them. He fills his heart and life with the "Law of the Lord." Such a person lives a happy, fruitful, enduring life.

*I. We Are Not To Try To "Please The World." Luke 7:32.*

The world is never satisfied with the Christian, and always critical and fault-finding: we cannot please men even though we try.

Jesus and John were very different in their attitudes toward the world. John was an austere man, not mixing freely with those about him, but making his home in the wilderness, eating the simplest food, dressing in coarse garments, and men said of John: He hath a devil. The Son of man came eating and drinking—living like ordinary men—and they said: Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners.

So we need not bother to try and please our fellow-men, or satisfy the world's notions as to how

we should live. If we live like John, some will find fault; if we live like Jesus, others will criticize. Do not let the world "set the pace" for us to follow, for the world is bent on criticism. We are citizens of the kingdom of heaven, for our "citizenship is in heaven." While we are in the world, let us live above the world.

*II. The "Will of God" is our Pattern. Romans 12:1-2.*

What is God's will for us in this life?

1. Our bodies are to be presented a living sacrifice, holy, acceptable, to God. Not merely our minds and souls, but our bodies, the tabernacles in which we dwell. We are to consecrate our bodies to His service. We are not our own; we are bought with a price; therefore glorify God in your bodies.

2. We are to be "not conformed (fashioned according) to this world, but transformed." Some times the world calls Christians "narrow." Who is the "narrow" man? The man whose life is conformed to this world. Such a person knows nothing of the "abundant life." The grub-worm is earthy, burying itself in the dirt: the butterfly has been liberated and flies in the air with beautiful wings. In its beauty and freedom it is far removed from the worm from which it came.

So with the Christian. The man whose life is conformed to this world is a slave; if the Son shall make him free, he will be free indeed.



3. The will of God for our lives is that we might be set free from the ugliness and narrowness of sin and be made gloriously happy in living as children of God, as children of the sky. God's will used to be a *sigh*, but it has now become a *song*, said the great Christian, Francis Havergal. Many others have had the same glorious experience. The narrow, constricted, miserable life is the one which is conformed to this sinful world.

### III. Do Not Be Stumbling-blocks to the Weak. 1 Corinthians 8.

This is Paul's famous chapter and has a wide application, especially in relation to Temperance, and the liquor question.

1. Our guiding principle is not "knowledge," but "love." Knowledge "puffs up," but love "builds up" (edifies). There is a big difference between a balloon and a sky-scraper; the one is puffed up, the other built of steel and stone. Knowledge teaches us that an idol is nothing at all. In our vastly superior knowledge we are inclined to forget that we have weaker brethren who are not as learned as we. These have recently come out of idolatry. If we have sincere regard and love for them we may well refrain from doing anything which will offend them—cause them to stumble.

We also know that neither eating meat, or refraining from eating, will commend us to God; we are at liberty to eat, or not to eat. Meat offered to an idol, (a "nothing"), has not been contaminated or changed in food value in the least; it is just as good as it ever was. But if we eat such meat, and a weaker brother sees us eat it, we may cause him to stumble, for he is not altogether free from his old superstitions. Through thy knowledge shall thy weak brother perish, for whom Christ died? This is a searching question.

2. Let us make application to our own time and circumstances. We do not have in this country the identical problem, for there is no meat in our markets which has been offered to idols.

Let us apply this principle to our most serious social problem, that of strong drink. There may be some of us who have the knowledge and will-power to control our appetite and never take "more than is good for us," as the expression has it. (Personally I believe that total abstinence is the only safe rule, and that one drink is more than is good for anyone). But there are those who insist that they must have "freedom" to drink. They boast that they can take a drink or leave it alone, that it does no harm. Even if this were true, and I am convinced that it is not, for one drink can make us unfit to drive a car, yet we know that we have thousands of weaker brothers, both in and out of the church, who cannot drink in moderation, and who rapidly become alcoholics. Then there are other thousands of young people who have never started the terrible habit. Many drunkards come from homes where the parents boasted that they could

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drink in moderation. We may not merely cause a weaker brother to fall, but one of our own children.

What are we to do? It seems to me that there is but one answer for the Christian: LET IT ALONE, both for your sake, and for the sake of those for whom Christ died. To let it alone will certainly not hurt us, for even used as a medicine it should be avoided. Surely we do not wish the blood of drunkards on our hands and consciences.

This, and gambling, are our more pressing problems. There are other habits we should watch, and be sure that our example is not injuring some weaker brother or child. Then there are the "doubtful amusements." Some of these may not harm us, but if they lead someone else astray, should we not have love enough to leave them alone for the sake of others? To refrain from certain indulgences will not hurt us and our example may save a brother.

IV. "Love Not the World."

I John 2:15-17

First may we be clear as to what this text does not mean. There are many beautiful things in this world we may enjoy and love, even as Jesus loved and enjoyed them. He spoke often of birds, flowers, the sunset, and other things. In many ways this was "His Father's world." The Psalms are full of the glories of Nature which tell of the glory of God.

Then there are the friendships and companionships and fellowship of the Home and the Church, which are among the richest blessings of our Father.

John is talking, of course, about the world, or age, which is largely under the control of Satan and swamped in sin. He clarifies the whole thing in verse 16. There are three kinds of sin in the world which are apt to destroy us, if we love them; the lust of the flesh—our appetites—the lust of the eyes, and the pride of life. He gives a further

reason in verse 17; This world is passing away. There is nothing enduring about it. He that doeth the will of God abideth forever. Do we want to perish with a perishing world, or do we want to abide forever?

The whole pattern of the social life of the world is different from that of the Christian. We are prone, as Israel was, to want to be like the nations, instead of coming out and being separate, touching not the unclean thing.

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## VESPER TOPICS FOR JULY 29

*Weighing in for the Race**Introduction*

Ours is a day that calls for stern discipline of life, but all too many of us as young people have grown flabby and soft—spiritually as well as physically. The Christian who is able to withstand the onslaught of evil in our day and make a positive impact on the life in our time must follow a program of stern Christian discipline. This, of course, is nothing new, and the New Testament often describes the Christian life in terms of a race, a warfare, a wrestling match. All these require training and discipline and there is no short cut to victory and no substitute for thorough training. Let us examine a passage of Scripture which describes the Christian life in terms of a race and reminds us of what we have to do to be victorious.

*Scripture - Hebrews 12:1-2*

*1. Deciding to Race - V 1a*

- a. We are eligible
- b. We are responsible

The writer of Hebrews in Chapter 11 has outlined the great victories and achievements of men who have gone on before in Old Testament times. In writing to these Christians he reminds them in the opening clause of Chapter 12 that all of us who are today born again Christians are members of the people of God, even as were the Old Testament worthies, and to us has fallen the responsibility of carrying on to perfection the work that they began. Whenever there is going to be a track meet you and I know that we cannot participate in the track meet unless we are eligible by being a member of a team that is in the meet and by being on the team we thereby have a responsibility to carry the colors of our team to victory. If you are a born again Christian by faith in the Lord Jesus Christ, you are eligible and responsible to carry your life on to Christian victory.

*2. Preparing to Race - V 1b*

- b. We must separate from sin
- a. We must unload weights

The moment that you know that you are going to be a member of the team and responsible to race well in your event, you begin to make preparation. You will go out to the track to train and develop. When the day for the race comes, you will appear at the starting line clad in your gym trunks and spikes, for you know that no one can run the 100 yard high hurdles in an overcoat. Even so, in the Christian life, no one can run the Christian race if he insists on carrying impediments and things that entangle him so that he cannot run. In our world today we are bombarded on every hand by lust and selfish desire and if we give expression to these in our life they become impediments that hinder our running. On every hand we encounter those who do not believe the Word of God nor the Truth of God,

and if we give such unbelief a chance to develop in our hearts and lives, we become all tangled up and cannot run the race.

*3. Running the Race - V 1c-2*

- a. Keep a steady pace
- b. Keep eyes on pace-setter

Once we have begun to run, we must keep a steady pace and follow our lane, we cannot run all over the track and stop to pick daisies on the side and still get to the finish line. Christ has gone on ahead of us to show us the lane in which we should run and He has set the pace for us. We must run day by day with our eyes and our hearts fixed on Him.

**SUGGESTIONS**

For your Scripture lesson in the program as outlined in *Presbyterian Youth*, you might use Hebrews 12:1-2, as outlined above. When the folders are distributed in which each is to fill in his qualifications of a positive nature, you might also include in the folder a place for each young person to mention the impediments that must be unloaded and the sins that cause one to stumble.

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## BOOK REVIEWS

*THE LIFE AND TIMES OF MARTIN LUTHER*, by J. H. Merle D'Aubigne. Moody. \$3.50. In 1846 D'Aubigne wrote, "History of the Reformation of the Sixteenth Century." It was a monumental work and this book under review contains selections from this noted French writer. D'Aubigne presents here a masterly portrayal of the motives and actions of Martin Luther whom God used to break the chains of Rome in the sixteenth century.

D'Aubigne shows that in a day of ecclesiastical corruption and abuses most people thought the wise course was to keep silent. Luther, however was Divinely appointed to take the leadership in exposing the corruptions in the church. He did not go into this conflict on his own human initiative. Years afterward as he looked back on his career he was astonished and could not understand how he had ventured to do such a thing. He realized that an invisible and mightier hand than his held the clue, for he would have shrunk from the difficulties if he had foreseen them, and if he had advanced alone and of his own accord. Writing on this subject Luther said: "I entered into the controversy without any definite plan, without any knowledge or inclination; I was taken quite unawares and I call God, the searcher of hearts, to witness."

Because Luther was Divinely inspired to speak out against the things that were wrong in the Church, ugly reproaches were poured upon him but the intrepid Reformer remained unaffected by them. He said, "The more I find my name covered with opprobrium, the more do I glory in it. The Truth, that is to say Christ, must needs increase and I must decrease. The voice of the Bride and the Bridegroom causeth me to joy, and far surpasses the terrors inspired by these clamors. Men are not the authors of my sufferings and I entertain no hatred toward them. It is Satan, the prince of wickedness, who desires to terrify me but He who is within us is mightier than he that is in the world. The judgment of our contemporaries is hard on me; that of posterity will be better."

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When Luther was urged to defend his cause with moderation, he replied, "The gospel cannot be defended without tumult and without scandal. The Word of God is a sword—a ruin—a stumblingblock—a destruction—a poison; and, as Amos says, it meets us like a bear in the road or a lioness in the forest. I seek nothing, I ask nothing. There is one greater than I who seeketh and asketh. If He should fall I lose nothing. If He stand I am profited nothing." At all times Luther was open and above board. His motto was, "It is better to attack openly than to bite from behind a hedge."

Inasmuch as some Protestants are advocating a return to the Mass it is well to notice what Luther had to say on this subject. He emphatically denied that the Mass is a sacrifice and has some virtue in itself. On the other hand, Luther affirmed "What are most precious in every sacrament and consequently in the Eucharist are the promises in the Word of God. Without faith in this Word these promises of the Sacrament are dead: it is a body without a soul, a vessel without wine, a purse without money, a type without fulfillment, a letter without spirit, a casket without jewels, a scabbard without sword."

Luther insisted that we should not only strive to be Christians but the right kind of Christians. He said that if we possess Christ in the heart we possess at the same time all things that belong to Christ. He stressed the fact that "What gives peace to our consciences is this—by faith our sins are no longer ours but Christ's on whom God has laid them all; and on the other hand all Christ's righteousness belongs to us to whom God has given it. Christ laid his hand on us and we are healed. He casts his mantle over us and we are sheltered for He is the glorious Saviour blessed forevermore." Holding such a view of the riches of salvation by Jesus Christ, he thereby showed that there was no longer any need for indulgences.

This biography points out that ecclesiasticism has a way of persecuting men who are loyal to the purity of the faith and defending those who corrupt it or deny it. At the moment when Luther had a right to expect a blessing from the Church he experienced a thunderbolt that fell upon him. To let Luther speak for himself, he wrote, "I was the Lamb that troubled the water the wolf was drinking. Tetzal escaped and I was to permit myself to be devoured."

The 69 chapters in this volume are replete with dramatic interest. They grip the reader's attention at the beginning and hold it steadfast to the end. This book could render a special service in preparing one for "Reformation Day."

—John R. Richardson.





**DR. CHARLTON C. JERNIGAN**

## *Queens Gets New President*

Dr. Charlton C. Jernigan will become president of Queens College in August, according to an announcement by James J. Harris, a member of the college board of trustees and chairman of the committee to select a president.

Dr. Jernigan succeeds Acting President McAlister Carson, chairman of the board of trustees, who has been serving as head of the college since the resignation of Dr. Hunter B. Blakely last year. Dr. Blakely is now secretary of the division of higher education of the Board of Christian Education, Presbyterian Church, U. S.

Former head of the department of classics at Florida State University, Tallahassee, Fla., Dr. Jernigan is a native of North Carolina and received his Ph.D. degree from Duke University. Before joining the faculty at F.S.U., Dr. Jernigan was

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chairman of the department of classics at Woman's College of the University of North Carolina, Greensboro, N. C.

Queens, established in 1857, is a liberal arts, woman's college, owned and controlled by the North Carolina and South Carolina Synods of the Presbyterian Church in the United States.

## *Martin Takes Office As Davidson Treasurer*

DAVIDSON, N. C.—D. Grier Martin, formerly of Bristol, Va., became treasurer of Davidson College July 2, replacing Dr. F. L. Jackson, who retired June 30 after 38 years of service.

Martin, former sales manager of Mary Grey Hosiery Mills, has been at Davidson since April. He assumed responsibility for the office for the first time July 2.

Retiring treasurer Jackson, known to thousands of Davidson alumni as "Cash" became the first

*Ask the Man Who*

# TITHES

fulltime financial officer of the college in 1913. His record of service is one of the longest of any college employee. He will continue to serve the college in an advisory capacity.

### World Missions Receipts

April 1, 1950, to July 1, 1950 .....	\$208,562.10
April 1, 1951, to July 1, 1951 .....	225,399.20
Gain .....	\$ 16,837.10

### Program Of Progress Net Receipts

April 1, 1950, to July 1, 1950 .....	\$ 83,635.94
April 1, 1951, to July 1, 1951 .....	31,792.31
Loss .....	\$ 51,843.63

### Queen College To Begin Evening Adult Education Class

The Queens Evening College, an extensive program of adult education at Queens College, Charlotte, North Carolina, will begin September 17

under the direction of David B. Pugh, former director of instruction, general extension, Pennsylvania State College.

The program will be coeducational and for all ages and groups including persons interested in continuing their college education, improving their professional qualifications, increasing their vocational knowledge, enriching their cultural background, and preparing for leisure time activities.

The regular college courses to be offered in the Evening College will include accounting, child psychology, curriculum development, English literature, elementary typewriting, music literature, office management, organic chemistry, principles of economics, and speech. All courses will be open to both men and women.

Other courses will be planned in art, Bible, education, English, modern languages, religion, and sociology.

Special short courses of an informal nature will be organized as sufficient demand arises. These will carry no college credit and will involve no entrance requirements.

Classes will be held two afternoons and evenings each week.

### Advertisement

# "REAL SERVICE"

*(The following paragraphs are excerpts from a letter written by Miss Mariella Talmage in Korea to her family in the States and are published with her permission.)*

U.N.C.A.C., Korea,  
June 17, 1951

Dear Folks:

This week can go down as one of the busiest in my life. I don't think there have been many times that I have been more tired when I finally lay down. It all started Monday morning when the U. N. man came up and said another trainload of refugees had come—could we take any? Ovid (Bush) and I decided that helping these people could be real service so offered to take the balance of the patients that they hadn't found room for in other hospital...

At 1:30 I went back and rounded up a few men and started cleaning the Nurses' Home. Since this building hadn't been cleaned since last summer there was a good bit of trash around. We first moved all the furniture out of the room and put it upstairs, swept the dining room and were putting up beds when the first truck-load of patients arrived. They weren't critical and most of them could walk so we had

to ask them to wait outside until the rooms were ready. As soon as beds were up we would call them in and tell them to lie down—on what?—just the bare springs since that is all we had. About 3 o'clock Mrs. Linton arrived with her third-year students and they all helped us clean the place up. It was really a state of confusion there for a while with 49 patients, school girls and all of my team there helping but about 5 o'clock we got enough beds over from the warehouse and up in each room for all our patients to have a place to sleep. It wasn't long after that I went the rounds of each room to see what was going on and found over half of them asleep. They had ridden in a boxcar for days and were worn out.

This was really only the beginning... I had to find nurses, scrub women and food for all these people. For the first few days we had to serve patients out of tin cans and bring all the food from the main hospital since the equipment in the Nurses' Home kitchen had been all stolen last summer. This was quite a burden on the poor cooks but somehow we got the people fed and they really did appreciate it. Naturally since that building had never been used as a hospital I had to get everything out from medi-

cines, thermometers, to dressing materials. It meant several walks from the attic of the main building to the Nurses' Home but now I think that most things are over there and we won't have such a confusing time again.

Usually a hospital is opened with a few patients but not only did we get 49 patients at one time but each one was filthy dirty. We had no way to heat water (over there) so that also had to be brought from the main building but the first day we got the women and children bathed and then the next day the men started in. They seemed to really enjoy the water and used real muscle to get themselves clean. I got women to wash their clothes for them so when they go out they will have something, even if it is rags, to put on.

Yesterday we admitted ten more refugees and then at 4 this morning another 16 came in. Apparently they are bringing thousands of them in each day and with each train-load there are always some sick ones. From tomorrow on we plan to start sending out the ones that are well and make room for more to come in. Right now we have beds in almost every possible space but if more come in tonight we will not turn them away.

Since the city is giving us rice for them and the U. N. drugs, our expense is mostly the salaries for the five people I have had to hire and wood, etc. The Mission yesterday voted to let us have some of the relief money that has been sent out for this work so we hope we can keep it up since we know that the hospitals couldn't possibly do even the little we are doing.

This morning time went so fast at the hospital that I was unable to go to church. John is preaching tonight so he was staying at home to prepare this talk when I came up and told him my story of woe—one of my refugees had lost her children at the train station and naturally she was concerned about them. When John and I went down in the jeep to get her so she could go with us to find her children, we found she had already gone out alone. Since she was sick, and I was afraid she wouldn't be able to make it to the station and back, John offered to try to find her. If there had only been one road to the station the search for her and then her children wouldn't have been so difficult but somehow we missed her on the way and arrived at the station before she got there. The police there said all the people had been taken to the refugee camp, so after telling our story we went over there. We didn't know too much about the children we were looking for except one was a boy, one a girl, and their ages were 10 and 13. After much talking around we found two children who said their mother had been taken to the hospital last night and were about the ages and sexes we were looking for. We were pretty sure these were the children so we piled them in the jeep and headed back to the station. When we got to

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the station, the police said that the woman had been there and was on her way to the camp so we headed out in that direction again. On the way I recognized the patient but she said the children weren't hers and the children said the mother wasn't theirs so we again went to the camp and let the woman find her own children. She was assured that they would be fed and kept there until she could come join them. The other children also were left there but we got their names in case their mother was at our hospital. On our return we found a woman crying and found those children were hers so we were able to tell her where they were and that they would be also taken care of until she could be with them. It all started out in a wild-duck chase but it ended up in finding two sets of children so we felt we had spent the church hour well.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 25, 1951

L. U. N. C.  
Carolina Room

JUL 26 1951

## *Around the World—*

On June 25th, the associate editor of THE JOURNAL began a trip by air to Formosa, island stronghold of Nationalist China. A former missionary to China for 25 years, he renewed many acquaintances among top Chinese officials there. He returned to this country July 14 and here begins the story of his trip to the Far East as he describes how it felt to be



## *Outward Bound to Formosa*

By L. Nelson Bell

VOL. X NO. 13

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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Sir:

Enclosed is ... check for (renewal) subscription to **The Journal**. Your magazine has certainly been a help to me while trying to stand up for Jesus Christ in the Army. It has been a joy to me to meet these old-line conservative Presbyterians out here in Texas who also read **The Journal** and who are standing for, defending, and spreading the full Gospel, the faith which was once for all delivered unto the saints.

PFC. ROCKWELL SMITH

FORT SAM HOUSTON, Tex.

## Picture Worship

Dear Dr. Robinson:

I was delighted to see in **The Southern Presbyterian Journal** your editorial about the use of pictures in worship centers, for during my visits to our churches throughout the South, I have noticed an increasing use of pictures, in particular profiles of what are claimed to be likenesses of Christ. You claim that such use is contrary to the teachings of the Presbyterian Church, which seems to me to be putting the matter altogether too mildly. To substitute a copyrighted featureless picture of the imagination for the invisible, ever-present all-powerful Christ in worship is to my mind not Christian but a reversion to heathenism. It is to my mind one of the most insidious evils in our Church today. Dr. Robinson, I am absolutely confident that there is not a single case of such a picture leading men and women to the true Christ that appeared to John in Patmos and was my comfort in a Japanese prison.

I would like to make three comments on the matter.

First, there is a vast distinction between using pictures to teach

## LETTERS

children the life of Christ and using them in worship. In the former case there are always a number of pictures and the facial expression is relatively unimportant. A child learns the historical facts about Christ as well as other historical characters. He is told of the resurrection and ascension and soon learns that Christ is now in glory. All sides of Christ's earthly life are taught. For instance in the Leper Hospital in Kwangju, the back and side walls of the chapel were decorated with such pictures and I used to ask the lepers what each taught. However in front the walls were bare for we worshipped an invisible, risen, glorious Christ. On the other hand in a little tiny village church a picture salesman showed up one day and persuaded the deacons to buy a framed picture of Christ praying in Gethsemane. The deacon new to the faith bought it and placed it behind the pulpit. How was it possible with that picture for heathen women to be taught of a Christ who heard prayers everywhere and saved those who called on him? Soon the women began worshipping the picture. The evangelist discovered this, paid the deacon the money he had given for the picture and destroyed the picture. How could the Church grow in faith and trust in an all-powerful ever-present Christ if every Sunday they saw just one picture of him, that of him in his voluntary weakness? Of course Christ prayed when on earth and we should follow in his steps, but the Gospel is something far more than this, it is trust in the living prayer-answering Saviour whom the evangelist trusted. He went to prison for him and finally suffered martyrdom.

In the second place it is extremely difficult for me to wor-

ship when that copyrighted expressionless picture is in view. The picture comes from the human heart as what it would like Christ to be. It reminds me of the oriental portrayal of Buddha. It is neither hot nor cold, neither love nor justice. No historical fact is taught. All centers in a look which is purely imagination. In a Texas city I visited a Church one Sunday and after the morning Bible School they planned to have communion service. The pastor of that long-established but very sickly Church thought to add to the service by putting a large prettily-framed copy of the copyrighted picture back of the bread and the cup. The Saviour with whom I hold communion is neither weak nor false but has eyes like a flame of fire and face like the sun as described by John. I got up and left the church to go somewhere where Christ was praised. As there was no other Presbyterian Church in the vicinity, I stopped at the next Church which proved to be one belonging to the Assembly of God. The Church was very much alive, filled with men, women and children. The service was a little noisier than I prefer, but in many ways resembled a Korean service. But they all bore witness to the Christ I had known in a Japanese prison and throughout life in a foreign land.

In the third place, my thoughts go back to a small Church in Virginia where one of the pastors was an artist and he drew over the pulpit a picture of the village with a man supposed to be Christ looking down over it from a hill. Several times I have preached in that Church but I always feel tremendously handicapped in asking men to trust the Christ, who has all power in heaven and on earth and who promised to be with those who went forth to all the world preaching the Gospel, to trust a Christ who is now so different

from what was portrayed behind me.

In a Georgia city I was taken to visit an old, very old Presbyterian Church where services had been discontinued, while almost within a stone's throw there were two large churches of other denominations with large new buildings filled with life. The first thing I noticed as I entered the unswept building was what appeared to me as a blasphemous picture of Christ in a window put up as a memorial to someone. It was right behind the dusty pulpit. Many will protest that the picture had nothing to do with the death of the Church. An experience of many years however has convinced me that churches do not die when there are even a few members living in fellowship with the risen Christ. All the power of the Japanese regime could not destroy such.

I notice that you quote only the first part of the second commandment, but in Korea I have always emphasized the second part as well. The contrast is not, as some

think, between worshipping idols and worshipping God, but between idolatry where everything centers in worship, and the fellowship with the true God where all centers on obedience and love, between a one-faced idol and a God who has two sides in his dealings with people. Many a time I have proclaimed to heathen gatherings that they cannot win the favor of the true God with a little bowing or sacrifice. Throughout Old Testament times, this double nature of God was taught by the cherubim with two faces, one a lion and one a man, ever reminding the people that the unseen God who dwelt between might meet them as a lion or a man. Can men ever realize the full nature of Christ if Sunday after Sunday they see the same vague unchanging picture of a Christ which men would like to have? Dr. Robinson, when I am standing before a heathen audience, I don't want any picture for none can begin to portray the glories, the love, the justice, the invisible presence of the Christ I am inviting them to trust.

I trust you will continue to use your influence in persuading men to cast away those portraits of Jesus used in worship.

DR. J. V. N. TALMAGE

MONTREAT, N. C.

● *Ed.*—The veteran hero of Korean missions, Dr. J. V. N. Talmage, has sent us the foregoing letter in comment upon an editorial which appeared in *THE JOURNAL*. (*Are Picture Worship Centers Presbyterian?* *THE JOURNAL*, June 27, 1951) We know of no one in our Church more competent to speak on this matter. Dr. Talmage met the picture issue in Korea and suffered for his Lord many months in a Japanese prison. He is a man of thorough scholarship and deep piety. His words bear the weight of years of service and of deep Christian thinking.

## EDITORIAL

### Laughter In The Kremlin

Only a few days ago Mr. K. C. Wu, Governor of Formosa and an earnest Christian, remarked to the writer: "America must recognize that the present conflict is not between Democracy and Communism, rather it is a conflict between Christianity and the spirit of Antichrist."

The hurried, eager and guileless way in which America snatched at Mr. Malik's offer of a truce in Korea has been disquieting in the extreme. General Ridgeway's minor victory in clearing up the condition and surroundings of the armistice talks in Kaesong does not mislead us into the feeling that the Communists are people either of reasonable or honourable design.

This offer of an armistice stems from expected advantage for the Communists only. The Communists are desperately anxious to terminate the Korean fighting along the 38th parallel. They know that the bombing of their arsenal at Mukden and Harbin and their military establishments in

Manchuria would wreck China's war potential for years to come\* and make it possible for the United Nations' forces to drive their troops back to the Yalu with a unified Korea resulting. More than that, they know what this military disaster could well mean the loss of their own hold on China.

The cessation of the Korean conflict at the present time, and on the contemplated terms—as immediately desirable as it seems—means a victory for the Communists, a further strangle-hold on China, infinitely greater future losses for the allies and a dark outlook for those who love peace and security.

At the time when we could with relative ease have secured military victory in Korea by sound and available military means and have dealt Communism in the Far East a body blow thereby greatly strengthening the position of the democratic nations in the world, we stop and grasp at a Russian-dictated truce.

Surely there is laughter in the Kremlin.

—L.N.B.

\*This is not the lay opinion of the writer but of two high-ranking American generals expressed to the writer within the past two weeks.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statements, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 13, July 25, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## Outward Bound To Formosa

Immediately after completing a trip of twenty days during which one encircled the world and at the same time met so many new people and saw so many new things it is not easy to collect one's thoughts and put them down coherently on landing back at the starting place.

The eleven days spent in Formosa and the two in Japan, of course made the deepest impression, but the fact that one can catch a glimpse of the entire Northern Hemisphere, sitting in the comfort of a modern sky cruiser, in less than a week's flying time, gives one the subconscious impression of sitting off in space and seeing a globe of the world slowly revolve before one's eyes.

We left New York at four on Monday afternoon in a Pan-American Stratocruiser, which is the last word in current air travel. It was a cloudless afternoon and Boston and New England unfolded underneath like a beautiful living map, then across the Canadian border at the top of Maine and on over the forests and lakes and rivers of Quebec. Dinner had been served long before we landed at Goose Bay, in Labrador, for fuel. The flight could have been made non-stop to London but the prevailing tail-winds were not particularly strong that night and refueling gave additional protection for the trip.

After leaving Goose Bay we went to bed in a berth considerably wider than one in a Pullman, and almost as quiet as at home, and slept like a baby. Seven hours later, we were dressed and breakfasted and the plane was gliding into the London Airport. It was 1:45 p.m., London time, and our plane for Hongkong was due to leave at 6:30 so we took a taxi and drove around for several hours, seeing some of the sights we had visited at length eighteen months before.

From London to Hongkong the Pan-American plane was a Constellation, affectionately known in flying circles as a "Connie." We left London in a heavy cold rain with low clouds and the weather was like that all the way to Brussels where we landed an hour and a half later for dinner. One hour later we took off for Munich which was reached about midnight. The airport and terminal building there are large and impressive and the American Military Police Sergeant standing at the entrance was equally impressive.

After an hour we took off for a non-stop flight to Istanbul, flying down a corridor in Jugoslavia which has been agreed on by Tito and his government, with the understanding that deviation very much to right or left means warning anti-aircraft fire. From Munich on there was a star-studded sky and as travel was generally in an easterly direction the sun always met us early. About four in the

morning the snow-capped top of Mount Olympus in Greece was on our right, shining in the early morning sun. We carefully skirted Bulgaria and the Iron Curtain and at 4:30 landed in Istanbul where steaming black Turkish coffee was served. Quite a number of Turkish planes (DC3s) were lined up for their regular daily flights to all parts of that country.

At 5:30 we took off and for the next five hours flew southwest over the bleak hills and valleys of Turkey, then over Cyprus. As we looked down we thought of Paul and his missionary journeys so many centuries before. About 10:00 a.m. the top of Mount Hermon was far to our right and a few minutes later the plane landed in Beirut with the prospect of a fourteen-hour stop. Old friends, Dr. and Mrs. Charles Miller, of the American University in Beirut, met us and until the plane left at about midnight we enjoyed both the hospitality and expert guidance of these friends. In the afternoon we drove down to Sidon and truly felt back in Bible times. The ruins of the Crusader castle and evidences of Roman and Phoenician occupation are all about. Constantly there came to mind the words of our Lord, pronouncing judgment on Chorazin and Bethsaida and saying: "If the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

In Beirut and Lebanon generally, one comes face to face with the Arab resentment of Israel and of America's part in the establishment of Israel as a separate nation. The displaced Arabs present a pitiful picture and while one has every sympathy with the restoration of Palestine to the Jews and the refuge thus afforded these persecuted peoples, nevertheless, it is largely a godless and ruthless people who have returned to their land. One can but pray for the day yet to come: "*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and they shall be in bitterness for him, as one that is in bitterness for his firstborn . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*"

Leaving Beirut the next stop was Basra on the Persian Gulf. The temperature was 105 at 3:00 a.m. (yes, 105), and one of the airport attendants said it might be 145 on the airstrip at noon. Just across in Iran the lights of Abadan shone in the darkness and the tensions engendered by the oil dispute were the topics of many discussions.

The next stop was at Karachi, capital of Pakistan. We left there about noon flying to New Delhi, in India, near which is the justly famous Taj Mahal, then on to Calcutta which was reached about 9:00 p.m. From there the flight was to



Bangkok, capital of Thailand (Siam) and a number of the passengers remarked on the quiet and efficient handling of passports and health cards by the Thai authorities. *Five hours later* revolution broke out and the Premier was taken captive by their marines.

From Bangkok we flew on to Hongkong, one of the world's most uneasy cities. Here the British hold their crown colony only because the Communists have not seen fit to move in. From here a stream of supplies has, until recently, flowed into Communist China. Here 30 percent of the Chinese are said to be Communist sympathizers while at the same time there is also bitter hatred, resentment and fear of Communism on the part of millions of refugees. We know of no more damning evidence of what Communism really is than to watch *which way the refugees go*. They *always flee from*, not to, Communist-occupied areas.

In Hongkong we had the joy of seeing Dr. Joe Wilkerson and Misses Charlotte Dunlap and Ruth Worth and of hearing that up to that time Dr. and Mrs. Frank W. Price were safe. They are hoping for early "deportation."

The flight from Hongkong to Formosa requires only three hours and it was like flying from the very edge of a glowering storm into the peaceful quiet of a sunlit meadow. James A. Michener, the writer and playwright, recently spent four months in the Far East and writing in the June 4th issue of *Life* he said: "*To appreciate the greatness of our loss (in permitting China to be taken over by the Communists) one must visit Formosa. This island today is the bright spot in Asia. The Nationalist Government, shaken to its withers by the debacle on the mainland, has matured astonishingly in the chastisement of defeat. It has established an enlightened commonwealth. Nowhere in Asia is the food problem more fairly handled. Nowhere are justice, human safety and property—those universal measures of good government—so respected and secured. The American cannot visit this island without one lament filling his mind: this might have been China today.*"

We believe Mr. Michener has put in this one paragraph a statement clear, concise and *absolutely true*.

We spent the next eleven days seeing, asking questions and listening. We had conferences with almost all of the leaders in Formosa, including General and Madame Chiang, Premier Tseng Ts'eng, General Sun Li-ren (a graduate of V.M.I.), General J. L. Huang, Governor K. C. Wu, Ex-Premier Chang Ch'uin, Mr. Chang Ching-yu (head of the Economic Bureau), General Claire Chennault, General William C. Chase, and *dozens* of others.

Some of our observations and conclusions will be told (D.V.) in next week's issue. —L.N.B.

## Christianity Today

This is the title of a periodical by our brother, Dr. Sam Craig of Princeton, New Jersey. We trust he will not object to our using his title as the theme for this editorial. It suggests the position which THE SOUTHERN PRESBYTERIAN JOURNAL takes. We hold a definite position, namely that in Christian Faith we believe that Jesus Christ is the same yesterday, today, and forever. Consequently, we are opposed to those movements that seek to change the content of the Gospel. Christianity is a holy deposit given by God and based on by his true salvation.

But standing on that Christian salvation THE JOURNAL has a timely message for the issues of today. In the providence of God the associate editor went to Formosa in order to get first hand information on this perhaps the liveliest issue facing the peoples of the world.

A few years ago one of the contributing editors attended the world council and gave first-hand reports of actions and back scene activities there. Just before the Senate Investigating Committee went into the narcotics problem, THE JOURNAL carried an editorial from the distinguished physician who writes in its pages on this grave issue. Dr. Talmage, veteran missionary hero from Korea, recently commended the timeliness of the editorial on picture worship centers.

Read THE SOUTHERN PRESBYTERIAN JOURNAL and see how frequently, standing upon the Christian foundation, it speaks to the living issues of the day.

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## Roman Catholicism— A Radical Change

In the day when such periodicals at *Time* are describing the Roman Catholic Church as the mother church, it is interesting to have the views of those who have seen that church both from within and from without. Francisco Santos Saraiva, a former Brazilian priest has written a volume entitled *Catolicismo Romano Avelha E Fatal Ilusao Dos Povos* (*Roman Catholicism The Ancient and Fatal Delusion of Nations*)

In this book he says "Roman Catholicism is nothing more nor less than the historical transition, or degeneration, of Christianity to paganism at the time when the latter made a truce with the former under the Emperor Constantine. The evils of Romanism have their origin in this hybrid union. Persecuted and villified by pagan emperors during the first three centuries, Christianity was up until the time of Constantine, the pure religion that Jesus Christ founded and that His Apostles preached. It triumphed over persecutions and spread throughout the Roman Empire, but when it ascended the throne of the cesars as the official religion of the Empire, its

eclipse began. Transformed by the Emperor into a political tool, it soon became corrupted by its mixture with pagan doctrines, liturgy and practices and soon deteriorated into the neo-paganism that we have in Roman Catholicism today."

Another former priest, the Jesuit scholar, Dr. Huberto Rohden, was one of the most learned of the Brazilian Church. Dr. Rohden has translated the New Testament from the Greek into the Portuguese and has written some 25 books, the majority of which carry the imprimatur of the Roman Catholic Church, but because these books are so evangelical he has had to leave Brazil and is now working in Washington, D. C. Dr. Rohden has this to say about Roman Catholicism: "It is an absolute necessity that all peoples be convinced of this great fact, namely: That Roman Catholicism, which had its origin in the fourth century under the patronage and protection of that great politician and false Christian, Constantine The Great, was a political-ecclesiastical movement which has nothing in common with the spiritual Christianity of the first three centuries, that is, the true Catholic Church of the Catacombs which was persecuted but never persecuted in return. Ever since its origin the Roman Catholic Church has exploited the religion of Christ to attain unto its goal of the "politics of power" to use the expression of Paul Blanshard in his classic work, *American Freedom and Catholic Power*. Crusades and inquisitions, sword and fire, lies and calumny, anything and everything is all right so long as it enhances the power of the Romish Hierarchy. These are not fictitious and fanatical accusations but are the verdict of both ancient and modern history."

Dr. Huberto Rohden's expression of opinion is taken from an article of his published in the February, 1951, number of "Arauto Christao" (*Christian Herald*) that is edited in Varginha, Minas, Brazil.

—Wm. C. R.

## Giving - Per Capita

Recent statistics show large increase in the giving of all the churches, but with the purchasing power of the dollar growing less and less we are not making progress as much as it seems we are.

"Biggest percentage of increase came from the Church of God, almost 50 per cent. In per capita contributions the record goes to the Free Methodist, \$169.11 per member. Others giving over \$100 per member were Seventh Day Adventists, \$138.28; Wesleyan Methodist, \$126.74; Missionary Church Association, \$111.95; Church of the Nazarenes, \$104.64; Evangelical Mennonites, \$102.10."

When we read the above statistics in Dr. Garth's column in *The Charlotte Observer*, we were amazed and at once the question came into our mind; why is it that these people are giving more to the cause of Christ than the old established churches are giving—from three to five times as much per capita?

That these people are richer than people of the old churches is not the answer, for the opposite is true. These churches are largely made up of wage earners, comparatively poor people, of limited means. It is certainly not because they are more able to give.

Most if not all of these churches insist on their people paying the tithe of their income into the church treasury. And there is a reason why they are able to tithe.

Gambling is a very prevalent sin in our country and is one of the worst ways of losing money. But when a man is converted in one of these churches, he must cut out gambling once for all. We don't profess to know how many church members in our old established churches engage in gambling, but a great deal of gambling goes on in our country. Surely no truly regenerated Christian engages in it for when a man is born again "old things have passed away and all things become new."

Liquor drinking is an alarming evil in our country and continues to grow from year to year. A Federal Judge in one of our Southern cities once said, "If the church members in this city would quit drinking liquor, one half of the bootleggers and moonshiners would have to go out of business."

That is a fearful indictment against the church but we are confident the Judge knew what he was talking about. An enormous amount of money is wasted—worse than wasted—every year, and that money will not find its way into the Lord's treasury. But the above denominations will not tolerate their members drinking—they discipline them if they do.

Morally speaking, tobacco is not in the same class with gambling and drinking, but as a wasteful habit—wasting the Lord's money—it is in the same class. This is another expensive wasteful habit that is not indulged in by the above denominations. If our people would leave off tobacco and give that money to the Lord, what a difference that would make. As long as "one-third of our people are ill-fed, ill-clothed and ill-housed," as the late President Roosevelt once said, we cannot argue that tobacco is an economic necessity. It is rather an economic waste.

The picture shows, where the Hollywood stars who specialize in divorces and become the idols of young people, are not only detrimental to morals and religion, but provide the occasion for a sinful waste of God's money.

When the poor man cuts out all four of these wasteful habits he, with the blessing of God, will have the money to support his family and give freely to the cause of Christ and find delight in the service of the Lord.

We people in the old established churches can learn something from these new churches as they rebuke us for our selfish indulgence and sinful extravagance while the church so sorely needs a fair share of the Lord's money. J.E.F.

# Ten Commandments

## according to

# The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology  
Columbia Theological Seminary

*Q. 60. How is the Sabbath to be sanctified?*

*A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employment and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

The Bible not only gives us general rules, but particular cases that illustrate the rule and keep the reader from drawing the wrong inferences. In general it may be said that the Sabbath is commended in the Pentateuch as a day of rest, in the prophets, especially Isaiah, as a holy day not a day of worldly pleasures, and in the teachings of our Lord Jesus Christ as a day of mercy and gospel ministry.

*The Sabbath is to be sanctified by a holy resting from worldly employments and recreations as are lawful on other days.*

This means that it shall be rest from servile toil, from ordinary business, and from every kind of work (Exod. 31:15). The Lord's Day is to be different from other days, but it is not to be a doleful day. The Bible recognizes our need for recreation, indeed the provision for the Sabbath has done more than anything else to lighten the laborer's week. But Isaiah needed to warn the people of his day against turning the holy day into a holiday (58:13). When the Continent of Europe forgot this, the warning pronounced by Jeremiah (17:19-27) came in destructive judgment upon them and reduced their cities to rubble. God calls His day "a Sabbath of rest to the Lord (Lev. 25:2) a day for "holy convocation" or religious services (Lev. 23:2) "to show forth the praises of the Lord and His

*Except for works of necessity and mercy. Even in the Old Testament the priests were to do the needed things for the sanctuary of worship and our Lord used this to vindicate the use of the Sabbath to heal the sick and to secure needed food as His disciples went from place to place preaching the Gospel. He approved the word of God through Hosea, "I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." The great services of evangelical Christians in taking the Gospel to the hospitals, the jails, the homes, the chapels are all the outflow of Jesus' own ministry of mercy and grace to the sick bodies and sinful souls of men.*

---

*Christ - The Bread Of Life*, by William Childs Robinson. After having delivered the John E. Payton Lectures at the Fuller Theological Seminary, Pasadena, Calif., Dr. Robinson meets a broad desire to have these studies in book form. They discuss the work of grace which is in Christ upon all who have put their faith in Him. Christ is the revelation of the invisible God, the Saviour of sinners, the Lord of all, the God incarnate for suffering men, the eternal Word expressed in flesh, and the Shepherd of His flock. These are pages of devout thinking which stimulate faith and inspire earnest Christian service. It is an enriching and helpful book.  
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## LESSON FOR AUGUST 5

*Christian Principles in Earning a Living*

*Scripture: Luke 12:13-48a; 18:18-24; Acts 16:11-15; I Thessalonians 4:10b-12; II Thessalonians 3:7-10. Devotional Reading: Luke 12:22-34.*

There are several ways of earning a living. (1) *The way of robbery.* This would include all those who prey upon their fellow-men, whether they use the methods of the crude and blundering common thief or the organized and professional methods of the shrewd wholesale robber. For instance, we have all the petty pilfering of the smaller thieves who break into a store or bank and get a few hundred dollars to the enormous gambling syndicates which rob us of billions of dollars each year. (2) *The way of selfishness.* There is no

(3) *The way of kindness, of philanthropy.* Many men who are not Christians have a sense of duty to others and may be generous in giving to aid those who need help. They love their fellow-men in a broad way, and will give to the Red Cross, the Community Chest, to the Associated Charities, and even to the Church.

(4) *The way of the real Christian.* We assume that the Christian will be honest, unselfish, kind-hearted. But for the Christian, the question asked by Jesus in the Sermon on the Mount, *What do ye more than others?* means something. The Christian way of earning a living, *and of living,* must be the highest and noblest of all. What are we doing as Christians which nobody but a Christian would

do? There are certain principles which should guide us.

*I. Some Principles Enunciated.*

*By Jesus Christ:*

*Luke 12:13-48b;*

*Luke 18:18-24.*

(1) *Freedom from Covetousness: Luke 12:13-21.* The man who came to Jesus with the request, *Speak to my brother that he divide the inheritance with me,* was evidently a covetous man. Jesus refuses to act as a judge, or divider of property, and gives a very solemn warning about covetousness, relating the well known parable of the rich farmer and his foolish decision. Material possessions are of secondary importance. We cannot take these with us when we leave this world, neither can our *souls* live on them. A man's life does not consist in the abundance of *things*. It is not "*things*" which make him rich, but his character and relation to God. There are lots of rich poor people, and lots of poor rich people in this world.

(2) *Freedom from Anxiety: Luke 12:22-30.* Anxiety, or worry about our material possessions, is very foolish and hurtful. In the first place, life is more than meat, and the body than raiment. A good man may have poor food and ragged clothes, while an evil man may feast on the finest delicacies, and be dressed in silk and broadcloth. Many of God's saints have wandered around clad in sheep skins or goat skins while wicked rulers sat in sumptuous palaces clothed in royal robes. Clothes and food do not make the man.

Then, no matter how anxious or worried we may be, we cannot remedy our condition by our anxiety. We cannot add a cubit to our statue by worrying about it. Our Father in heaven knows that we have need of food and clothing; let us trust Him to

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Weaverville, North Carolina.

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day, August 15, at 10 a.m.



provide for our needs, doing our part, of course, but without undue thought or care.

(3) Putting God's Kingdom first: "Seek first the kingdom of God, and all these things will be added unto you." Them that honor me, I will honor. Have faith in God.

(4) Be generous. Give alms. In doing this you will be laying up treasure in heaven.

(5) As good servants, (stewards). We are servants. We are to be busy, and watch for our Lord's return. How often these admonitions fall from our Saviour's lips! As good servants we are to be kind to our fellow-servants. If we are in places of authority, we are to exercise that authority in the fear of the Lord.

(6) Do not allow our gold to become our god. Luke 18:18-24. This case of the rich young ruler has been studied recently. He was a good moral man, a man who at least thought he had kept all the commandments of God, and yet he was guilty of breaking both tables of the law. Gold was his god, and so he had broken the first commandment of all, Thou shalt have no other gods before me. Then he had evidently been selfish in regard to his fellow-men: he had not loved his neighbor as himself. He had certainly not loved God with all his heart, soul, mind, and strength.

## II. *An Example From the Book of Acts:* *Acts 16:11-15.*

The first convert to Christ in Europe, under the preaching of Paul was a business woman—Lydia, a seller of purple, at Philippi.

She was like Cornelius, a godly and pious person, a woman of prayer, no doubt an honest, capable, and generous business woman. She was regularly at the place of prayer, by the riverside, and this, in itself, speaks volumes.

The Lord opened her heart and she and her household became Christians and were baptized.

The main thing in her case in relation to this lesson, is her hospitality and support of the gospel. Paul and Silas made her house their headquarters. Similar incidents could be multiplied over and over again. When men and women are converted they recognize their responsibility to use their money for the support and spread of the gospel. Business men and women become partners and fellow-workers with God.

## III. *Some Admonitions of Paul:* *I Thes. 4:10-12;* *II Thes. 3:7-10.*

We would expect Paul to be a good business man and to apply business methods to the work of the ministry. He was a tent-maker by trade, and boasted

that he often supported himself while preaching. He gladly and gratefully accepted gifts, however, when they were given from the right motive.

In the verses from I Thes. he gives some simple and practical advice. He urges them to increase more and more in brotherly love. Here is the guiding and motivating principle of the Christian in relation to others, and in his earning a living. Brotherly love will keep us in the right path.

"Study to be quiet." We have much turmoil, strife, and even bloodshed in our business world today. The Christian is not to engage in this strife.

"Do your own business." Meddling in the affairs of others is one of the disturbing elements in our economic life. We wish to control the work of others and make them conform to certain rules and regulations. The state often tries to control men and make them slaves. This is practically the result of the much lauded systems of socialism and communism.

"Work with your own hands." Much of our unrest is caused by those who refuse to work and are supported in their idleness by the government. In some states this is an open and shameless scandal. In our well-meaning efforts to help those in need, we have to carefully guard against this abuse.

"Walk honestly." We are to do an honest day's work for a day's pay. Recently one of the outstanding men in the South, resigned from a well-paying government job in Washington. He said publicly that he had been getting paid over \$50 a day out of the tax-payers' money, and had not done one thing, or even been assigned to any work. Would that we had more like him! There are thousands of parasites living off the hard-earned money of the tax-payers. "Walking honestly" is sadly needed in our public life.

"May have lack of nothing." If we will follow the path laid down by Paul, we may not become millionaires, but we will earn an honest living.

He gives some more sound advice in II Thes. 3:7-10.

"For we behaved not ourselves disorderly among you." Our land is a land of disorders, and sometimes we have those in high places leading in this sort of thing. Lawlessness is sin, and the spirit of lawlessness is abroad in America.

"Neither did we eat any man's bread for nought." Our present theory seems often to be this; pay people for doing nothing! Have as many unnecessary government employees as possible so as to get more votes! We are fast becoming a nation of people who are content to live on "doles." This is an evidence of moral decay. We have had a sickening revelation of the breakdown of the fundamentals of manhood. "If any man will not work, neither should he eat." Sound counsel.

## VESPER TOPICS FOR AUGUST 5

*What Must I Do?**Introduction*

Hardly a day goes by but what some adult or some young person asks me the question: "Is it right to do this, or is it right to do that?" Or they present some problem and ask: "What must I do?" It would be a simple matter to answer those questions if two things were true. First, if the Bible were clear and plain about each detail of human responsibility. But it is not and many of the decisions we have to make are in the realm of what is "tattle-tale grey" rather than white or black. Second, if the Roman Catholics were right and the preachers or church could tell you exactly what to do in every circumstance. But this is not so and no man or church can tell you what you must do.

You must make up your mind and decide for yourself. As a Protestant whose faith is rooted and grounded in the Bible you have the right and responsibility of private judgment in making your personal and religious decisions.

But this does not mean that you are left hanging in the air with nothing to guide you. When you believe on the Lord Jesus Christ and are born again, the Spirit of the living God comes into your heart and day by day He will guide you and tell you what you must do if you are willing to let Him. The right of private judgment does not mean that you are free to do as you please and bound to do just what you happen to think the best, but you are free to find the Mind of the Spirit in your own life. Let us look at a Scripture lesson that gives you something of the technique by which we can find the Mind of the Spirit.

*Scripture Lesson - Psalm 37:3-7*

All of us remember the words of Samuel at the time he was seeking to anoint David to be king when he said, "Man looketh on the outward appearance, but the Lord looketh on the heart." The whole Bible story of redemption and the cultivation of the good life moves forward on the relationship between the inward and the outward.

First, a man must have an inward attitude that God can see and bless, and when he does, the outward results that man can see will surely follow. It is disastrous to seek to do the outward until we first have the proper inward attitude. In this matter of divine guidance day by day often we may go through outward steps but we fail because our inward attitudes are not correct. In our Scripture lesson the Psalmist outlines the inward and outward principles that must rule our life and when they do, we can know the Mind of the Spirit.

*1. Practical Actions - V 3*

- a. Inward - Trust
- b. Outward - Do good

First of all, we are Christians simply by trusting the Lord Jesus Christ as our Saviour, and when we do we become children of God. Children on the earth just naturally day by day trust their father to provide food, clothing, shelter, and care. You and I must ever remember that we are members of the family of God and in simple trust we must depend upon Him to provide everything that we need as we go along life's pathway. But when we trust God to supply our needs we naturally are going to do good. That is, we are going to do the things that the Lord wants us to do.

So first of all, we can say that you and I have a right to expect God to guide us if we are trusting Him day by day and seeking first to do what He wants us to do and be assured that food, clothing, and shelter for our needs will be provided. If we set our heart on the things that we want and if we insist on living to suit ourselves, then we cannot expect the Lord to guide us. Guidance from God comes to the mind that is day by day trusting the Lord and occupied for Him.

*2. Proper Appreciation V 4*

- a. Inward - Delight
- b. Outward - Satisfaction

Many of us take our religion as a duty that must be performed, and we find our pleasure elsewhere. If we are to walk with God day by day and be led by Him, we must find our highest delight and joy in the Lord. If we do, we will find that God will bless us with those things that will satisfy us and keep us happy.

Many people are dissatisfied and unhappy and want God to guide them and give them things for their own selfish pleasure, but the guidance of God comes to that life that has such an appreciation for God Himself that his delight is in the Lord and his life is satisfied with that which God gives.

*3. Personal Allegiance - V 5-6*

- a. Inward - Commit
- b. Outward - Experience

When we trust in the Lord and find our delight in Him, we realize that our life is not our own—God has created it, God has saved it in Christ, and God provides for its sustenance day by day. Since this is true, we are not our own, therefore, we commit our lives fully to Him to whom we belong. If we do, we day by day find the promises of God fulfilled in our life in such a way that we have a full and rich experience. It is to the committed life that God can unveil His guidance.

#### 4. *Patient Attitude*

- a. Inward - Peaceful
- b. Outward - Peaceful

When we trust in the Lord, find our delight in Him, and commit our way wholly to Him, we then can follow those steps by which we have the guiding Mind of God, but God does not always work as fast as we want Him to nor just in the way that we think He ought. If we are to know the guidance of God we have to inwardly rest in the confidence

that He is faithful and will answer in His own way and time, and outwardly we must be peaceful and unperturbed in the assurance that God is cooperating in all things for our good even though things may look terrible. God moves slowly but surely and only as we rest patiently in Him in peace with ourselves and the world can we realize the providential guidance of God.

### SUGGESTIONS

In *Presbyterian Youth* the program sets down seven things that we must do in order to find the Mind of God in the decisions that we must make day by day. These seven steps will work really and truly provided we are spiritually ready to take such steps. Study the Scripture lesson to point out that before we take these steps we must be trusting in the Lord, delighting ourselves in Him, committing ourselves to His will and way, and resting patiently and confidently in the assurance that God will work in His own time and way.

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## CHURCH NEWS

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### *Savannah Presbytery Holds Summer Session*

The summer adjourned meeting of Savannah Presbytery was held in the First Presbyterian Church, Waycross, Ga., July 10. L. J. McEwen Jr. and Elmer Towns Jr., of Eastern Heights Church, Savannah, and Jimmie Donaldson, of Blackshear Church, were received as candidates for the ministry.

Armando Rodriguez, pastor-elect of the Blackshear Church, was licensed. Licentiate O. A. Radford, pastor-elect of the Fitzgerald Church, was examined for ordination. Commissions to ordain and install were appointed, as follows: at Blackshear on Sunday evening, July 15, and at Fitzgerald on Sunday evening, July 29. Dr. Harry G. Kenney, for about three years pastor of the Swainsboro Church, was dismissed to Augusta-Macon Presbytery that he may become pastor of the Lakemont Church in that Presbytery. The resignation of Rev. Wade H. Harrell as executive secretary was accepted and a committee appointed with the moderator as chairman to investigate the possibility of securing his successor.

Rev. R. W. Thompson, who has been supplying the St. Mary's Church, announced his complete retirement as a United Presbyterian Church minister and presented a communication from that church seeking assistance in securing a pastor immediately.

The Stewardship Committee announced two Fall Conferences on Stewardship, in Savannah on Oct. 1, and in Waycross on Oct. 2, when Dr. J. G.

Patton and Dr. Bob S. Hodges Jr., secretary and assistant secretary of the General Council, will be present and take part.

Greetings to Dr. A. L. Patterson, honorably retired and now infirm at his home in Birmingham, were directed from the Presbytery.

Rev. J. L. Russell resigned as permanent clerk and Rev. John T. Reed was elected to succeed him.

A plan for reorganizing the financial plans of the Presbytery was enacted. Ruler Elder E. J. Gayner III, of Brunswick Church, was elected Moderator-in-nomination for the Fall Meeting. Rev. Chester F. Monk served as Moderator. The next meeting will be held on Tuesday, Oct. 16, 10 a.m., at a place to be designated.

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### *Youth Meet Sees 16 Dedicate Selves To Christ*

The South Carolina Presbyterian Pioneer Camp of the Synod of South Carolina was held at Camp Fellowship located on Lake Greenwood June 18-23. Rev. C. L. Letson, pastor of the Grace Covenant Presbyterian Church in Laurens, was the director of the camp. One hundred and seven Pioneers and nineteen leaders attended.

The quest material, "Adventuring the Christian Way," provided the basis for Bible study and related activities for two hours each morning. Committee meetings and an assembly were held during the

morning. The afternoon was devoted entirely to recreation which included volley ball, soft ball, horse shoes and swimming. The evening recreation included folk games, singing and other group activities.

Rev. Cecil Brearley, pastor of the Ninety Six Presbyterian Church, was the vesper speaker. The activities of the camp were climaxed by a candle light service on Friday evening. During this service the opportunity was given for those who had not already done so to make a profession of faith. Sixteen responded to the invitation to devote their lives to full-time Christian service. Then the entire group stepped forward indicating their desire to reconsecrate their lives to Christ.

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### *Winston-Salem Presbytery Holds Summer Session*

The Presbytery of Winston-Salem convened for its summer adjourned meeting at the Meadowview Presbyterian Church, Lexington, N. C. July 8, 1951. Meadowview is one of the newly organized churches of the Presbytery having been sponsored by the First Church of which the Rev. J. R. McAlpine, III is the Pastor. Presbytery was called to

order by the Moderator, Dr. Julian Lake, the roll call showing an attendance of 20 ministers and 13 ruling elders. The devotional service was led by Mr. Paul Richards, the newly called pastor of the Mocksville Church. Rev. George Staples was elected Permanent Clerk pro tem in the absence of Rev. Ralph Hitchie, the regular clerk.

Rev. C. D. Denham was received by letter from the Presbytery of Greenbrier and a commission appointed to install him pastor of the Waughtown Church, Winston-Salem. Candidate Paul Richards was received from Winchester Presbytery, examined and licensed; a commission was appointed to ordain and install him pastor of the Mocksville Church and Bixby churches. Candidate Robert A. White Jr. was examined and licensed; he will be ordained by a commission at the First Presbyterian Church, Winston-Salem, Sunday, July 15th. where he will become the assistant pastor. Mr. Kenneth E. Pollock, a member of the First Presbyterian Church, Winston-Salem but formerly a Baptist minister, was examined and licensed under the "Extraordinary Clause," to preach for one year. He will serve as Pastor of the Cooleemee Church.

The next Stated Meeting of the Presbytery will be held October 9, 1951, the place to be selected.

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## WOMEN'S WORK

### *What I Saw - Heard And Felt At My Synodical Training School*

**By Mrs. D. B. Eames\***

Arkansas Synodical Training School was held in Batesville, Ark., which nestles in the foothills of the Ozarks and is called "The Gateway to the White River Country." Independence Hall, the girls' dormitory of Arkansas College, is a spacious building admirably suitable to house the one hundred women who attended the school.

Cheery words of greetings were heard the first afternoon as old friends of former schools arrived and welcoming words for the new ones who had not attended before.

The absorbing schedule, delightful evening assemblies, the very best of fellowship—all of these combined toward making Synodical Training School a never-to-be-forgotten experience.

Fifteen minutes before breakfast all gathered in the huge Assembly Room for worship. Mrs. Dayton Castleman (our former Lucy Fletcher) conducted the service each morning using the theme "Thy Will—My Will." Every day was started early with the determination to surrender our wills wholly to the guidance of His Holy Spirit.

Class periods began soon after breakfast, continuing with short intermissions, until lunch time.

The afternoons were spent in rest and study except when an interesting conference was scheduled which no one felt she could miss.

After the evening meal each night, Mrs. Castleman, conducting the vesper service gave us a most comprehensive study of "The Church in History."

Following the first vesper service, Mr. Raymond Orr, a layman of the Fort Smith church, gave a splendid address, "Our Protestant Heritage." This was followed by a lovely reception honoring the Batesville Women of the Church and the faculty of Arkansas College, under the supervision of the presbyterial presidents.

Two evenings, we enjoyed real masterpieces in book reviews. One, "Cry, the Beloved Country" given by Mrs. Robert Howe and the second one, "They Sought a Country" given by Mrs. B. E. Fahl. A picnic supper was served the last evening by the Batesville women—a yearly event to which all who have attended before look forward with eager anticipation.

Following the picnic, a literary parade passed before our eyes with women decked out in hats, belts, handbags and "what have you" made from leaflets and pamphlets which are available at the



Board of Women's Work, to help us in our work for the extension of His Kingdom.

The course presenting "Christian Citizenship" as practiced in the home, our United States, and throughout our world, was very instructive and made all of us realize that every kin, every government, every president, in fact, every Christian individual must render complete obedience to our King of kings.

The course in "How to Study the Bible," given by Miss Lucy Steele, was excellent. She used the Book of James, and taught us the meaning of "Hold fast the profession of our faith, without wavering" all of the time, working in His Kingdom, counting it all joy if He will but use us as His instruments in winning souls into His Kingdom as we press on toward that "perfect" woman, seeking to help, comfort, and encourage weaker souls along the way.

Through our school under the direction of our Spirit-filled synodical president, Mrs. T. C. Fleeman, God's Holy Presence was indeed felt each moment of each day, and friendships in Christ were formed which will last forever and ever.

\*Mrs. Eames, Jonesboro, Ark., is Chairman of White Cross, Arkansas Synodical.

### *South Of The Border*

(This is the first of three articles written by a recent visitor to our Mission field in Mexico).

Mexico is the only foreign mission field which can be reached from the United States by bus or train. Since it is adjacent to our country one would suppose that in appearance it would be but an extension of the United States but such is not the case. While the Rio Grande which serves as a boundary line between the countries is so narrow and shallow in most places that one can wade it, nevertheless it separates two distinct worlds—when the train halts in the center of the bridge across the river the barrier seems as real as a stone wall. In topography, peoples, language, standard of living the countries are distinct and separate.

But as great as is the contrast between the United States and Mexico contrasts within Mexico itself are almost as marked. Securing a picture of these contrasts is helpful in understanding the mission work that is being done there—

The flat semi-arid plains of the north dotted with the ever present cacti are quite different from the towering wooded mountains and fertile valleys of the south; the cool climate of Mexico City and its environs makes the "Hot country" on the coast seem the more torrid—serving the people in this hot region is a difficult task for the missionary.

There is even a contrast in peoples and languages—the original inhabitant of Mexico was an Indian

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and he remains in many areas pure, his language untouched — Aztecs, Mayas, Toltecs, Zapotecs — numerous tribes living as their ancestors did centuries ago. A special group of North Americans known as the Wyclif Linguists is seeking to reduce to writing many of these languages. In addition to the Indian there are descendants of the Spanish conquerors some of whom have intermarried with the Indians giving Mexico her third group of peoples.

The standard of living varies in this land of contrasts—the life of the villager who exists in poverty in a grass hut with dirt floor is quite different from that of the rich man in stucco house trimmed with beautifully patterned iron. The missionary must minister to both groups.

Perhaps the greatest contrast is seen in the faiths of the people. Mexico is, of course, dominantly Roman Catholic. Catholicism there, however, has been so intermingled with the paganism of the Indian it is hard to recognize it as the same faith practiced by a large number of North Americans. The Roman Cathedral at Mitla has one wall which is part of an ancient Indian pyramid—that is symbolic of the faith of most of Mexico's people—it is

almost unbelievable but true that a dance to the Aztec sun god is performed at stated intervals before the altar of Mexico City's most famous cathedral. The magnificent cathedrals always feature a Christ who is dead, impotent, unfeeling. No visitor can soon forget the ghastly blood covered figure hanging from a cross or enclosed in a glass coffin. Nor can one forget the hopelessness in the faces of the people as they drag themselves on bruised knees along a stone pathway doing penance before the virgin who occupies the place of preeminence in their lives. Over against this is seen the simple churches of Evangelicals—plain in appearance it is true but one senses instantly there the presence of the living Christ. It is to bring this living Christ to the people who walk in darkness that the missionary is in Mexico—what he is doing, how successful he has been, what plans he has for the future will be told in the next article of this series.

—Mrs. H. D. Haberyan,  
Member of Board of  
World Missions.

### *The Women Of Church Meet*

When Women of the Church come together

They follow their program to its tether:

For right on hour's stroke of ten, 12 or 2,

Madam Prexy bids, "Come in," and all do!

When a hymn is sung and prayer is said,

This fellowship, they declare, makes them glad.

Reports recited, no one indicted,

They all perk up to a visitor invited.

Meal time comes, there's a bit to eat and drink,

Of subjects not discussed one cannot think:

The Board's recommendations, mutual commendations,

Domestic exasperations, and the United Nations.

Recess ended, more programs attended

Times not gone—they urge "remarks extended."

All notions "yea-ed," no committee dismayed,

They leave on time, in saity smiles arrayed.

—Alex McCutchen,  
While "doing" Alabama Presbyterials,  
April, 1951.

(Mr. McCutchen is one of our younger missionaries to Belgian Congo, at home on furlough with his wife and two small children. He attended ten presbyterial meetings in two synods this spring, presenting the 1951 Birthday Objective for Congo.)

## **American Relief For Korea**

**By Paul B. Freeland**

In view of the great need for relief supplies for refugees in Korea, a concerted drive is to be made in September for this worthy cause. Nine volunteer agencies have joined together for this appeal, and American Relief for Korea (ARK) has been organized to co-ordinate and expand their relief effort for this war-torn land. The Department of Church World Service of the National Council of Churches is co-operating in this, and urges the churches related to it, including the Presbyterian Church, U. S., to send through this channel clothing and other similar supplies. All contributions of clothing, etc., should be sent *prepaid* directly to the ARK Warehouse: THE ARK, 52-15 Flushing Avenue, Maspeth, N. Y.

To avoid confusion and prevent any misunderstanding, it should be carefully noted that this does not mean that Church World Service is ceasing its operations. ARK is a national, interdenominational organization set up on a temporary basis. Our people are asked to respond as liberally as possible when the drive is made, but any who care to do so may continue to send material relief goods to the Church World Service warehouses.

In Korea 3,000,000 men, women and children are registered with the United Nations as refugees and an estimated 7,000,000 more are homeless and destitute. These are the "Orphans of the Storm," whose need is so tragic, for whom ARK is appealing. Any clothing, clean and in good condition, is urgently needed. The expense of ocean transportation for such shipments will be borne by the Unified Command of the United Nations, which will also supervise the distribution in Korea without distinction as to religious beliefs.

"The voluntary agencies co-operating in ARK believe that the American people are eager to help the people of Korea, and that a large-scale expensive campaign for collecting clothing and funds for Korea by a highly organized direct appeal to individual citizens of the United States is not necessary.

"ARK is counting heavily on co-operation from all of the great service, civic and welfare agencies as well as from the churches all across the country. YOU are a member of at least one of these groups. National headquarters of many of these organizations are already informed and sympathetic, and are co-operating splendidly in urging upon their local units and affiliates the importance of taking part voluntarily in ARK's Clothing Collection Campaign at the local level.

"You can take the initiative by interesting some of the representative citizens in your community who are related to one or more of these national organizations and churches. Then write to National Headquarters of ARK, 133 East Thirty-ninth Street, New York 16, N. Y., for the manual explaining how to organize and proceed with your

local campaign. ARK will do everything in its power to help YOU to bring to the Korean people the greatest amount of clothing possible."

### *An Honored Guest*

May 24 was a busy day at the Presbyterian School for Mexican Girls at Taft, Tex. In the morning, their Board of Trustees met. In the afternoon, they dedicated their beautiful new building as *Homer McMillan Hall*. That evening, they had their commencement exercises. This occasion would not have been complete without the presence of Dr. McMillan, and his coming from Atlanta, Ga., for this dedication gave us a good opportunity to claim the visit he had been promising Tex-Mex.

Dr. McLane met Dr. McMillan in Corpus Christi, Tex., the morning of May 23. Although Dr. McMillan has now retired, one who served so zealously and so long as Executive Secretary of Home Missions for our General Assembly naturally has an abiding interest in all our home mission work. It was nearly thirty years ago that Dr. Skinner, the founder of Tex-Mex, had met Dr. McMillan in Corpus Christi and pointed out to him that Presbyterians should plant churches in two sections of that city which was bound to grow rapidly. Dr. McLane was glad to show Dr. McMillan these attractive churches, Woodlawn and Westminster, two of the five Presbyterian Churches in Corpus Christi.

After a bit of siesta time in the afternoon, a visit was made to the King Ranch to see the many developments there since Dr. McMillan's earlier visit.

The regular staff prayer meeting was changed from Tuesday evening to Wednesday evening, so our Tex-Mex workers might have fellowship with Dr. McMillan following the final meeting of the year. Mrs. McLane served refreshments to the group at the close of a happy evening.

Then Dr. and Mrs. McLane accompanied Dr. McMillan to Taft, where they were guests of Miss Murray for lunch with the trustees. Mrs. W. G. Dunkum, president of the Pres-Mex Board, presided at the dedication service that afternoon. The dedicatory address was given by Dr. James F. Hardie, of San Saba, Chairman of Synod's Latin-American Division. Then Mrs. H. H. Watson, representing the Building Committee of the Board, presented the hall, and Mrs. Dunkum formally accepted it. After all had joined in a litany of praise and dedication, a beautiful prayer was offered by Dr. Claude H. Pritchard, of Atlanta, Ga.

Through all the service, our hearts were filled with gratitude to God that our sister school had this beautiful new building and that our good friend, "Dr. Mc," could be there to see this realization of a dream which fittingly bears his name. Our thoughts went back to those now in His presence who had dreamed and prayed this school into existence, who had dared to challenge the good women

of the entire Church to establish it, who had worked so hard for its development, who had hoped to see this building which was provided through an earlier birthday gift of the Women of the Church. We knew how Dr. McMillan had backed those pioneers in all their dreams and labors for Pres-Mex and aided them in every way he could. We looked across the room at him, closed our eyes, and whispered: "Thank you, Father, for a faithful friend, and thank you for today." —From *The Tex-Mex Reflector* for June, 1951.

### **What I Saw - Felt And Heard At Synodical Training School**

**By Mrs. W. M. Hayes\***

It was my first attendance at Synodical Training School and I was filled with excitement and anticipation as I arrived at Coker College, Hartsville, S. C.

After being properly registered, I was shown to a very comfortable room in the dormitory. On the porch of the dormitory I found a large group of friendly women, exchanging greetings, renewing acquaintances and meeting the newcomers, who were quickly adopted into the one big happy family. It was almost like being a college girl again; for truly we had come to learn. And yet there was quite a difference. There were no lagging footsteps, no loitering on the way to classes; instead, it seemed that each woman was filled with an unquenchable thirst for knowledge.

Beginning each day, appropriately with our morning devotional, we were drawn closer to God through prayer and study of those saintly women of the Bible. And then to Dr. Gutze's classes where we marveled at his ability to teach the scriptures. So simply does he explain them that a child can easily understand. And our notebooks are masterpieces of his diagrams.

Much information and inspiration was gained from courses in "Program Building" and "Christian Witnessing," taught by Mrs. A. R. Craig and Mrs. Donald Richardson. Special evening speakers included Rev. James L. Doom, Dr. James E. Bear, and Rev. Leslie Patterson.

### **MINISTERIAL MISCELLANY**

*Ordained*, by Atlanta Presbytery, Edward Watson, pastor-elect of Lakewood Presbyterian Church, July 1.

*Moved*, from Reformed Church Seminary, Kotubuki, Takaha, Nada Ku, Kope, *Irvine G. Mitchell*, to Tate Shimzu Cho, Nakatsu Machi, Gifu Ken, care of K. Mizugaki, Japan.

As our school came to a close we felt a reluctance to leave. There was a closeness that we felt toward one another, as we had spent these five days together. We knew we would miss the rare privilege of our informal discussions with Dr. Gutzke. It was as if we were coming back "down to earth" from the mountain-top. These and many other advantages are ours when we attend Synodical Training School.

\*Mrs. Hayes is President of Bethel Presbyterial, Synod of South Carolina.

## *Every Christian A Missionary*

A Good Workman does his best work when he has the Right Tools, and even an Apprentice makes better progress when Properly Equipped.

"It is my intention to learn how many families are without Bibles in my locality and try to place an order with check to cover for as many as are necessary. I cannot tell you how grateful I feel for what you are doing in this field." So wrote an earnest churchwoman in North Carolina who had originally asked that a free grant of a Bible be made to a Negro family in her city. The placing of this single Bible gave her a vision of opportunity and responsibility that might easily come to any Christian who is loyal to his Lord's great commission: "Go ye . . ." Copies of the Scriptures in the hands of church workers are the best of missionary tools.

The American Bible Society undertakes to provide the Scriptures in various forms, just as tools are supplied the artisan, suited to different needs. Below are given just a few suggestions which it is hoped will move more than one reader to seize his opportunity and accept his responsibility to become a Bible missionary himself.

Is there a displaced person in your community? The chances are that he would greatly appreciate a Bible in his native tongue. He may be mentally starved for reading matter in his own tongue. Under such circumstances he would read the Bible you gave him, even though he had never been interested in the Bible before. In the case of many displaced persons it is suggested the visitor ascertain what two languages the newcomer to our shores reads and his order of preference. A whole Bible may not be available in the language of his first choice, but a New Testament might be. Your new friend might also appreciate having an English Bible. Lay the situation before the nearest office of the American Bible Society, who will advise you what books are available and at what prices they may be had.

Is there a little struggling mission in your community? Maybe the workers there would like a Bible for their pulpit. The Bible Society has one which during the late war was chosen for 2,600 of the army chapels. It has large type and is a far more

handsome book than is indicated by the modest cost-price the Society asks.

Do you know a blind person who can read with his fingers? Maybe he has no Bible. It requires twenty volumes to publish the whole Bible in the popular grade of Braille used by most blind people—but you could secure for your blind friend a few of these volumes at a time. Or if your blind neighbor does not read with his fingers, you could secure for him some of the 169 double-faced discs on which the whole Bible has been recorded and which he can use on a Talking Book Machine. A letter to the Bible Society will bring full details about its service to the blind.

Have you ever thought of supplying your pastor with Scripture volumes to give to every new member who comes into the Church? Or maybe your pastor would be glad to have a modest supply of Bibles or Testaments to give to prospects for the Christian life or others he meets in his parish visiting. Write for one of the Bible Society's catalogues and sit down with your pastor and discuss with him books he could use.

These are just a few of the many ways in which any church worker may become a Bible missionary. There are many other opportunities—in hospitals, prisons, orphanages, bus stations, tourist homes, schools, libraries and elsewhere. Try it. The chances are that you will join the women from North Carolina who, out of an interest in a single Negro family who needed a Bible, developed a new zeal for Bible distribution on a larger scale and out of her consequent experiences could write to the Bible Society: "I cannot tell you how grateful I feel for what you are doing in this field."

—I. STUART McELROY,  
From *Bible Society Record*.

*HANDBOOK OF DENOMINATIONS*, by Frank S. Mead. Abingdon-Cokesbury. \$2.75. Dr. Mead has assembled into one thoroughly indexed volume detailed information on two hundred fifty-five religious groups. He gives a brief history of each denomination—its origin, its American beginning and its great leader. This is followed by a concise statement of the doctrines with particular emphasis on distinguishing characteristics. The denominations are grouped by doctrinal similarity and arranged alphabetically to facilitate quick reference. A glossary gives a particular meaning of unusual terms and of terms peculiar to certain denominations. This is indeed a time-saving reference book.

*LECTURES ON THE LAST THINGS*, by William Hendriksen, Baker. \$1.50. Dr. Hendriksen has written this scholarly book on last things with the full realization that Christians today are becoming more conscious of the fact that the world and the present state of things will come to an end. He always keeps clearly in mind what the Bible teaches concerning the last things. The three lectures in this book are colorful, clear and direct.



Carolina Room

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

AUGUST 1, 1951

IF YOU ...

AUG - 2 1951

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|---|--|
| 1. Believe in and stand for the integrity of<br>God's Word. | 3. Believe in the things for which THE<br>JOURNAL has taken its stand. |
| 2. Believe in and stand for the West-<br>minster Standards. | 4. Oppose union with the Northern Pres-<br>byterian Church (U.S.A.)    |

*then consider this*

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*to attend a meeting of*

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in the Weaverville Presbyterian Church, August 15 at 10 a.m. See Page 5 for list of  
speakers.

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## EDITORIAL

### The Ancients Were Not So Dumb

It has been said that modern masonry cannot match the work of Egypt's pyramid-builders. One reads that Tyrian purple is not now duplicable. And Damascus steel still holds its secret of supremacy. Archaeologists, digging into the far past, have learned that bath-tubs and sewer-drains and modern conveniences are as old B.C. as we are new A.D.

The once neglected vegetables with their rich constitutive elements, vital to human well-being, are understood by our day to have been used in most practical ways by the men of old time. Penicillin and the various myocins, along with the host of new discoveries of the latest medical science, are now found to have been used in their essentials by the supposedly ignorant bunglers of ancient times. Modern soil conservation, terracing, crop-rotation, these are by no means novel. And now there are zealous advocates who claim by demonstration that when natural methods of soil-rebuilding are employed, and when its depleted elements are replenished for the earth, to bring about a healthy condition of the ground, the source of man's physical life, there is not only less need for artificial and chemical fertilizers and the increasing array of artificial and chemical poisons and sprays, but there are healthier grains and vegetables, and persons and animals healthier for eating the same. That sounds like Israel's fallow land lying idle for a year according to the Book's instructions: and who knows what other wise measures were adopted, whether by revelation or in the process of experimentation. Wisdom seems not to have originated in the twentieth century.

Also the ancients had no more scientific sense than to allow mothers to keep their babies right by their sides; and now, lo and behold you, the so-called scientific medical practice indicates that more valuable and health-giving for the infant, is the

love of the mother poured into its life by their constant association. The twentieth century vogue of specialized specialists specializing in limited spheres—if we are to credit articles in print, cannot make up for the loss of the old family physician. Most interestingly do we read that it is now conceded to be better to know what kind of man has a disease than to know what kind of disease has the man!

## EDITORIAL

THE ANCIENTS WERE NOT SO DUMB	2
WHY THE DECREASE IN GIFTS TO FOREIGN MISSIONS?	3
HOMRIGHAUSEN HIGH SPOT AT MONTREAT	4
WHICH - ACCORDING TO JAMES DENNEY'S DICTUM?	4
A WELCOME CALL	5

## ARTICLES

FORMOSA BY DR. L. NELSON BELL	6
THE TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM BY DR. WM. C. ROBINSON	10

## DEPARTMENTS

SABBATH SCH. LESSONS — AUG. 12	
REV. J. KENTON PARKER	11
YOUNG PEOPLE'S DEPT. — AUG. 12	
REV. W. G. FOSTER, D.D.	13
CHURCH NEWS	16
MINISTERIAL MISCELLANY	18

Well! If in all these circles, and doubtless in many others, the scientists showed what to us is amazing ability and scientific common-sense and good judgment, it is just possible (God save the mark!) that some modern pedagogues and professors and protagonists, propagandists, pfaddists and philosophers, who want only the "newest scientific" educational methods and who advocate a streamlined Bible (!), and who admire a revised revelation, and who croon about a reinterpreted religion, and who think that "another Gospel" is THE GOSPEL, may be at present as much in error as once were men of other professions, who have reverted at long last to the far past for the most "modern" of prescriptions and practices.

There is a story about a "modernist" who on occasion sought to discredit Spurgeon with the taunt: "Here is a man who has not moved forward one inch in all his ministry, and who in the enlightened nineteenth century is still preaching an outmoded Gospel of the first century." The reply of the great preacher was that the accusations were his greatest compliment. Who now is so dumb!

—R.F.G.

## Why The Decrease In Gifts To Foreign Missions?

From recent reports in our religious papers, there is a disturbing, if not an alarming decrease, in the annual contributions to Foreign Missions, now called World Missions, of our General Assembly. In studying the minutes of the Assembly we find a steady decline in gifts to this cause over several years. The question in our minds is why.

We do not claim to know all the answers, but we believe we can give some reasons.

1. For a number of years past the records show that many of our strongest churches have been spending more for current expenses, exclusive of pastor's salary, than they have been giving to all benevolent causes. We don't know all they include in current expenses, and we are not saying they are not justified in doing so, but are calling attention to the fact of their doing so. Some of them are spending thousands upon thousands of dollars for current expenses and the benevolences fall short, including Foreign Missions.

2. All over our church there is now going on, and has been for several years, the greatest building program our church has ever known. In some Presbyteries there is hardly a church to be found, that

has not built or is building a church, or an educational building, or a manse, or remodeling the old church. With such an outlay of money it is little wonder that the benevolences should suffer. However, this is only a temporary condition and the church as a whole is getting the equipment that it needs to carry on better the Lord's work.

3. Owing to war conditions in the Orient, when so many of our missionaries have had to leave China and Korea, and find work in the homeland, the idea prevails to some extent that we do not need so much money for Foreign Missions since we do not have so many missionaries in the foreign field. Leave the answer to that to those who are more competent to do so than we, but we are just calling attention to it.

4. The Assembly in 1950 at Massanetta Springs, declined to sponsor the Japanese Christian University, but left the way open for any of our people as individuals or churches to support it if they saw fit. Some money that would have gone to Foreign Missions was no doubt channelled into the J.I.C.U.

5. In the same Assembly warning was given from the floor of the Assembly, by one of our most competent elders, that if the Assembly tied up the gifts to the Federal Council or the World Council, with the gifts to the benevolences of the church that the benevolences would be bound to suffer. This will apply to all the benevolent causes of the church. Presbyterians do not *relish coercion*. They do not like to be forced to give to something they do not believe in, and are conscientiously opposed to. Our Confession says, "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His Word or beside it in matters of faith and worship." In matters of conscience majority rule does not count.

—J.E.F.

## Open Letter

Letters of commendation of Dr. Bell's open letter\* to Dr. Harrison Ray Anderson continue to come in. We have no space for all of these but quote the following from a prominent Northern Presbyterian, pastor of one of their largest city churches:

"Just a word of heartfelt thanks for your "open letter" to Dr. Harrison Ray Anderson. You did a splendid piece of work and I hope every minister in the U.S.A. Church reads it and ponders it. God bless you!!"

\*THE JOURNAL, JUNE 27, 1951.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C. under the Act of March 3, 1879. Vol. X, No. 14, August 1, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Beltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

## Homrighausen High Spot At Montreat

The high spot of the Leadership Training School at Montreat—and some have said of the whole Montreat Program of this year—was the testimony of Professor E. G. Homrighausen of Princeton. Dr. Homrighausen stood for a content curriculum in religious education and for a definite break with the Dewey method. He lectured on what we teach concerning God, concerning Christ, concerning salvation, concerning the Church, concerning the Nation. In all of these lectures the professor sought to bring the whole teaching of the Bible to bear on the matter and showed himself definitely Reformed in his presentation thereof.

God is. God is the self-existent One, Creator of everything except God, unlimited, unconditioned, almighty. Yet His sovereign power is controlled by His Father heart, His gracious holy character. One thought of the second chapter of the Westminster Confession as one listened. This only, living and true God is not to be equated with the gods of paganism. Christianity cannot be classified with the religions of the world. Hinduism has its millions of gods and Buddhism no god, only in Christianity is God real. And this living God has spoken his best and final word in Christ. Through the living Lord He is now speaking to us.

With the European Christians we need a return to the centrality of Christ and a new realization of the actual human life of our Lord lived in history. We find God where He has come to us in Jesus Christ, in His incarnation born of the Virgin, in His humble life of gracious obedience, in His death, His resurrection and His ascension. The Gospel is the Cross which shows man at his worst and God at His best. In the Cross, Christ took on Himself the guilt of the sinners' rebellion against God and revealed the Divine love that would not let us go. Christ is my Teacher, my Prophet, the Truth of God and man. His Presence and His Word convict me of sin and of my need of Him as my Saviour. In His triumph over sin and death there is victory so that the New Testament is the great book of joy.

If it be bad for a surgeon to operate on our bodies under a mistaken diagnosis, how much worse is it for a minister of the Gospel to treat our souls with a mistaken understanding of salvation. All men need salvation. We do believe in salvation, in forgiveness, in regeneration, in the Divine initiative in salvation. Modern man tries to dodge the word salvation, but he is conscious of his insecurity, his lack of support, his loneliness, his rebellion against God. This deep derangement of human life comes from the entrance of sin into human life, that is from the Fall. Salvation is the great theme of the Bible. God has intervened and in Jesus Christ brought a counteracting agent into human life. If a discovery of a cure for cancer were announced a shout of joy would be lifted over all men. How much more ought we to rejoice at the God-given remedy for sin: Jesus

Christ. Objectively salvation is the whole work of God in history, particularly in Jesus Christ. And this is made ours by the testimony of the Holy Spirit. Subjectively it is our responsibility to accept this in repentance and faith—which we do by the help of the Spirit. Modern man must be exposed to the Word of God. It must become alive and be an issue for us—the issue between the old sinful self and the new man in Jesus Christ. This calls for the laying aside of our efforts at self-justification and our recognition that it is God who justifies—for Christ's sake. —Reported by Wm. C. R.

## Which - According To James Denney's Dictum?

The leading Scottish scholar at the opening of this century was James Denney. Among his many thought provoking dicta is the following: "No man yet has ever been clever enough to testify at one and the same to his own cleverness and the saving power of Jesus Christ."

When the adulations of the congregation are over and one returns to his own study, he may well ponder these weighty words. To whom have I borne witness today? Have I been able to reflect the gracious Saviour as His witness and His servant? Or have I prostituted the gifts and opportunities He has given in His Church to my own admiration? And ere I use His pulpit to take a fling at one of the classic Christian creeds, confessions, catechisms, or hymns might I not ask myself: now which stands up better under Denney's criterion, that revered and time-tested affirmation, or this sermon in which I intend to blast it? —Wm.C.R.

## Wings For The Soul

### *I Shall Not Pass Again This Way*

The bread that giveth strength, I want to give;  
The water pure that bids the thirsty live;  
I want to help the fainting, day by day;  
*I'm sure I shall not pass again this way.*

I want to give the oil of joy for tears,  
The faith to conquer cruel doubts and fears;  
Beauty for ashes may I give always;  
*I'm sure I shall not pass again this way.*

I want to give good measure, running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away;  
*I'm sure I shall not pass again this way.*

I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to live right, from day to day;  
*I'm sure I shall not pass again this way.*

*Author Unknown.*



## A Welcome Call

The Assembly's Children's Workers Conference meeting at Montreat, July 2nd, through its Chairman Dr. John Richards of Columbus, Ga., has requested the Board of Christian Education to prepare a plan for the teaching of the Shorter Catechism for a year in the Sunday School curriculum. Without meaning to decide on the details of such a proposal, we welcome the call for a planned presentation of the Catechism in our regular educational program. This is in line with the request made several years ago by the religious education committee of Atlanta Presbytery for an exposition of the doctrinal part of the catechism for our young people and children. It is in line, indeed, with the fact that the Presbyterian Church in the United States has a catechism to which it asks its officers to subscribe. It is in line with the directive in our Book of Church Order that the Bible including the catechisms shall be the center of every course of instruction.

It accords with the best practice in other denominations. For example, when one goes to the educational building of the United Lutheran Church in Philadelphia, secretary White Rhyme has three or four fully prepared and attractively presented plans with books for both students and teachers available. These are prepared for use by pastors, by parents, and by teachers with helps and guides for each. We would welcome some half a dozen different plans and expositions ready at hand at our Board's offices. These might include the Scottish works by Alexander Whyte and Principal Salmond for the teachers and simpler expositions for the students.

The success of THE SOUTHERN PRESBYTERIAN JOURNAL in its rapid circulation of two editions of *Summary of The Christian Faith According to the Shorter Catechism* shows the demand for such work in our Church, and indicates the far wider circulation there will be for a better prepared and presented pamphlet pushed by the official Board.

When one turns to his Greek New Testament he finds that Paul and others encouraged catechising and even placed upon the infant congregations the duty of supporting the Christian office of catechist, Gal. 6:6. Davies in *Paul and Rabbinic Judaism*, pp. 121-129 thinks that Paul used a store of catechetical material in the instruction of his converts after the pattern of the Jewish rabbis with proselytes. (Cf. also the article in Kittel, and earlier treatments by A. and R. Seeberg, and A. D. Heffern)

Principal John Macleod, the great authority on Scottish Church History, told me how the revival led by Robert Bruce made a change in the North country around Inverness and how that revival was stabilized by family worship and faithful catechising. The result was such a change in the lives of the people around Inverness that instead of the situation depicted accurately in Macbeth when human life was cheap there was just a century from one homi-

## Journal Supporters And Continuing Church Group

Meeting August 15

Among the outstanding leaders to address this group will be:

Dr. William Childs Robinson, professor of Historical Theology, Columbia Theological Seminary; Dr. Anton J. Van Puffelin, pastor of Independent Presbyterian Church of Savannah, Ga.; the Rev. H. L. Love, Fort Lauderdale, Fla.; Dr. L. Nelson Bell, associate editor of THE JOURNAL, recently returned from a round-the-world flight to Formosa; Henry B. Dendy, D.D., editor of THE JOURNAL and secretary of the Continuing Church Committee; Dr. John R. Richardson, pastor of the Westminster Presbyterian Church, Atlanta, Ga.; Richardson Ayres, Alexandria, La., chairman of the Continuing Church Committee; C. C. Dickinson, Charleston, W. V., chairman of the board of directors of THE JOURNAL; and Randolph B. Lee, Patrick, S. C.

side to another in a population of 250,000 people.

No doubt, one can find scoundrels among those who have memorized the Shorter Catechism. But is there any system or education out of which scoundrels have not come? The grandest school of religious education that ever blessed our planet was the training of the twelve disciples—and one of them was the scoundrel Judas.

There is no magic in memorizing a catechism by which one can compel God to change a child's heart. Like every other means one knows, this also depends on the mercy of God to bless it as He sees fit. But those parents and teachers who take seriously the baptismal pledge to teach their children the principles of our holy religion and use the Shorter Catechism faithfully in carrying out their vow find God faithful and His mercy rich.

We welcome this call to our Board of Christian Education. We ask that their gifts and skill be used to give to us the best "know-how" in this serious task. Of course, there are bad methods in teaching the catechism as there are bad methods in every form of education. We look to the leadership the Church has appointed to lead us in devising, suggesting, stating, elaborating, expounding, and inculcating good methods,

—Wm.C.R.



*Nowhere does the  
light of Christian  
faith more strongly  
challenge Communism  
than it does on the  
island of*

# FORMOSA

By  
Dr. L. Nelson Bell

Formosa is an island 240 miles long and 60 miles wide running roughly parallel to the China mainland at a distance of about 100 miles. Flying up from Hongkong, along the western coast of Formosa to Taipeh, the capital, which is situated at the northern end of the island, the ranges of mountains in the east are very impressive. There are fifty peaks over 10,000 feet high with two over 14,000 feet. That these ranges rise from practically sea-level makes them all the more outstanding.

The people of Formosa have two distinct backgrounds: the aborigines who live in the mountains and gorges on the east are apparently Malayan in background while the people of the plains came from the Amoy District of China and speak that dialect today. The total population is approximately 8,000,000.

Formosa has been governed by outsiders for centuries. The Dutch landed there in 1620 and ruled the island for about sixty years. Reminders of the Dutch era are in evidence today, the old fort at Tamshui being one of the relics we saw. China took Formosa about 1680 and continued control until 1895 when the Japanese took the island and began to develop it. Japanese domination continued until V. J. Day, after which time the Chinese again took over, first under the governorship of General Ts'eng I, ruthless war lord of the carpetbagger type, whose atrocious administration

was corrupt, inefficient and slovenly, and culminated in the disgraceful massacre of many fine Formosans, an episode which still rankles in the hearts of the people. General Ts'eng was recalled to the mainland and later executed, partially for his misuse of power in Formosa and also for his evil administration as Governor of Chekiang Province in China.

That the Nationalist Government has survived and surmounted the weighted handicap of this first Chinese administration after Japan's defeat is a remarkable tribute to its present honesty, fairness and efficiency in Formosa. A Formosan remarked: "Under the Japanese we had a good administration but we were not free men. Under the Nationalists we have a good government and are free." For the first time in their history general elections were recently held in the island and the overwhelming majority of the eligible voters went to the polls. While the reins of higher governmental office are naturally held by the Nationalists, it is significant that in the general elections all of those elected to lesser offices were Formosans with the exception of *one* mainland.

The present Governor is Mr. K. C. Wu, an able, efficient and most intelligent man. He is also an earnest Christian. When he took office he placed notices in the newspapers stating that it was his determination to give the best administration possible and to that end his office would always be open to

any who wished to either register complaints or offer suggestions. This promise he has faithfully kept, with the result that the morale and confidence of the people has risen to a high level.

There are something over 2,000,000 Chinese refugees, or exiles, in Formosa today. Of this number 1,500,000 are civilians, the very cream of China, a great many of them earnest Christians who have brought their church life and Christian activities to bear in a remarkable way on the spiritual and social life of the island. There are also 500,000 lean, efficient, well disciplined and constantly training Nationalist soldiers, headed by General Sun Li-ren, a graduate of the Virginia Military Institute. We were greatly impressed with General Sun, both as to personality and earnestness of purpose. Although his English is excellent we soon reverted in our conversation into Chinese and one could feel that here is a man worthy of both confidence and support. As we left his office we were touched by his friendliness as he put his hand on our shoulder and said: "Ni puh tan si omen Chung Kuo'm ty peng yu, ni e cheng si wo men dy ti hsiong." ("You are more than a friend to China, you truly are our brother.")

The military training and efficiency of this half a million soldiers is attested to by General William C. Chase in a recent published statement. *This is the largest group of completely anti-communist troops concentrated any place in the world.*

We arrived in Taipei Friday night and Saturday morning had an opportunity for an unhurried and most satisfactory conference with General Claire Chennault, now living in Taipei and the head of a large and efficient civilian airline which covers Formosa like a network and connects the island with the Philippines, Hongkong and Japan. In information received, background of some of our misguided policies here at home with reference to China, the present situation and the potentials for the future, this conference was worth the entire trip. Here is a man whose military genius is established, who knows China as few American leaders do and who is still in the prime of life. His ability, advice and knowledge should not be ignored.

On both of the Sunday mornings we were in Taipei Mrs. K. T. Kuo, wife of the Minister of Construction, came by and took us to church. Mr. Kuo was in Geneva attending the International Labor Conference. His efficient and rigidly honest administration is a by-word on the island.

General and Madame Chiang attend a church about five miles outside of Taipei, situated in a botanical garden which specializes in orchids. The church building is small, simply decorated with the atmosphere of a country church in the Valley of Virginia. This feeling was accentuated by the way the congregation gathered in little groups after the service to talk in an atmosphere of Christian neighborliness and freedom such as we have never seen before outside of America.



Here one would see many of the highest officials of the Nationalist Government with their wives and children. General and Madame Chiang occupy seats at the front and participated in every phase of the service. Bibles, hymn books and fans were in every individual seat. But the thing which impressed us most the two Sundays we worshipped there and for which we thank God from the bottom of our heart, is the preaching of the pastor, Dr. Ts'eng Wei-ping, a Methodist of the old school, who preaches the gospel with both simplicity and power. His prayers come from a heart deeply burdened for his people and the tears running down his cheeks as he prayed gave mute testimony to his earnestness.

We saw much of Dr. Ts'eng during our stay and were impressed with his sweetness of spirit, humility and constant urge to witness for the Lord in hospitals, camps and the homes of the people. Despite his seventy-two years he preaches again in Mandarin each Sunday afternoon at a downtown church and is in some church again at night.

In no mission field, except Korea, have we ever seen such widespread and intense interest in the gospel as in Formosa. Formosa has been a Presbyterian stronghold as the work there has been under the supervision of the Canadian Presbyterian Church since its beginning with some later additions from the English Presbyterian Church. One of the most remarkable works of God's Holy Spirit

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that we have ever heard of has taken place in recent years among the mountain people, the aborigines, resulting in the conversion of whole villages with the establishment of churches and building of church buildings and a Bible School. During the recent war these Christians suffered cruel repressive measures by the Japanese and many gave their lives for their faith, but a marvellous work of grace continued.

The Formosan Church has a strong foundation in the island and the theological seminary at Taipei contributes an educated ministry. Now the Chinese Christians have come in in great numbers and there is widespread witnessing for the Lord and a number of strong Chinese congregations have been formed where the services are held in Mandarin.

Among the leaders in this earnest Christian work is Madame Chiang herself. Time and adversity have combined to greatly deepen the spiritual life of this remarkable woman and many others who have gathered around her. Each week they have a Prayer Group where they meet to study the Bible and then to fall on their knees in importunate prayer. Their earnestness and zeal is an inspiration and an example we would to God were duplicated in Washington. One outgrowth of this Prayer Group is the calling out and supporting of fifteen Chinese chaplains in the Nationalist Army, another specific group in which God is now doing a wonderful work.

Our own Church is making a contribution to the work in Formosa which is outstanding. Rev. and Mrs. James N. Montgomery have transferred the work of the China Sunday School Union, of which they are the heads, to the island and in addition have opened a Christian Book Store which is thronged from morning to night by eager purchasers of Bibles and Christian literature. This work is assuming large and significant proportions in the evangelization of Formosa. Miss Lillian

Wells, formerly of Hwaian, is teaching in the Girls' School at Tamshui. These workers are associate members of the Canadian Presbyterian Mission and are to be joined in the fall by four more of our number, Rev. and Mrs. George Hudson and Misses Margurite Mizelle and Gussie Fraser. We know of no spot on the mission fields of the world where greater dividends can be expected. One of the Canadian missionaries remarked to the writer: "Please thank your Church, not only for sending us help, but also *because of the kind of people they are.*"

There are also problems to be faced. Some of the vigorous sects have also moved in from the mainland to sow discord and uncertainty among believers, insisting on immersion as a prerequisite to salvation and on other beliefs peculiar to their small groups. Also, some of the larger denominations who lay great stress on the mode of baptism have come in and undertaken vigorous campaigns. These new problems are confusing some of the mature Christians.

Youth For Christ has a permanent missionary work in Formosa, stressing mass evangelism among students, soldiers and civilians. These earnest young men are integrating their work with that of the churches and channelling their converts into the established congregations. The enthusiasm and even daring of this movement is proving a tonic to the local churches, while for the established work to follow through on evangelistic response is an excellent balance wheel for this youthful organization. While we were in Formosa the first missionary conference to be held was sponsored by Youth For Christ with a blessing received by all the missionary group. Dr. and Mrs. James R. Graham have recently gone to Formosa and are doing a magnificent work, particularly among the educated and official Chinese classes. Their work is also integrated into the work of the mission in a way most acceptable to all concerned.

During our eleven days in Formosa we met most of the outstanding Nationalist leaders and were deeply impressed by the fact that here we have a group of humbled, earnest, able and desperately determined men who, through the crucible of defeat, frustration and recognition of their own mistakes and failures on the mainland of China, are now laying the foundations of a truly democratic and enlightened government by which they are determined to demonstrate to themselves and to the world the China which was emerging under the Nationalist regime until ruthlessly forced into a defensive war by Japanese aggression.

Governor Wu told us this interesting incident. The police recently picked up a beggar on the streets of Taipei and on questioning found him to be a Communist spy. In sending this agent the Communists had failed to take one factor into account—*there are no beggars on Formosa.* The government has kept down the price of rice so that the

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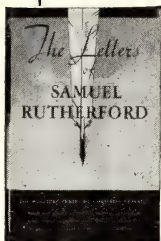
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poorest are able to eat to the full. This along with intelligent land reforms supplemented by modern agricultural programs in which E.C.A. is sharing, and good government, have combined to bring quiet and tranquility not found in other parts of the Far East. One of the missionaries told the writer he has yet to hear of a soldier under the present regime imposing on any civilian in any way. The average soldier's pay is 4 cents per month while a major received but \$6.00. However, they all receive their food and uniforms free.

To an old China hand experiences with the pedicab men were a revelation. In the old days a young war was precipitated when one started to select a rickshaw and the end of the ride brought on a riot of demands for extra pay. In Taipeh the pedicab men, although a dozen may be standing in line, wait until you select your pedicab, the price for the trip is readily and easily agreed on and when you arrive at your destination they accept payment and thank you without one word. Utopia? To the former residents of China this truly sounds like it.

#### SOME IMPRESSIONS

Some months ago we wrote an editorial, based on hear-say, entitled: "Formosa - The Most Anti-Communist Spot In Asia." After having been there we would amplify that statement by saying that in our judgment it is probably the most intelligently anti-Communist spot in the world. These people know Communism for what it really is and they have no illusions as to the possibility of dealing with Communism in terms of honesty and fair-play. They also are not hampered by any misguided interpretation of a Constitution or Bill of Rights, such as we have in America, whereby Communists and Communism hide behind the guarantees which should only be accorded loyal citizens, thereby making a mockery of justice to those who are the sworn enemies of the nation.

The present Nationalist Government is far from perfect. But, it does frankly face and admit its mistakes of the past and it is earnestly trying to do a good job. Those who have seen what they have accomplished in Formosa feel they are making wonderful strides, and in the right direction.

This is not the proper place to discuss the military potentials and plans of present-day leaders. On one thing all are agreed; they do not ask for American men and blood, but, if they are to succeed in their ultimate goal they must have arms and supplies and technical training in the use of the materiel supplied. The half million hard and ready soldiers in Formosa are only a part of their military resources. They have an additional million and a half guerillas under their control on the mainland, many of whose leaders are being brought to Formosa for intensive training and then sent back. How? The Communists are asking the same question.

Another asset, and the greatest of all, is the disillusionment and revulsion of at least 90 percent of the people on the mainland from Communism. There is repeated word by underground channels of the longing of the people for the return of General Chiang and the Nationalists. These men realize the magnitude of the task and the obligations imposed if it should succeed. Thousands of young men are being trained in the basic sciences of good government to be ready when and if the day comes.

Formosa is now "neutralized" by the executive order of President Truman and the Seventh Fleet patrols the waters between Formosa and the mainland day and night, to keep the Communists from attacking the island, and also to keep the Nationalists from invading the mainland.

A high ranking American officer said to the writer: "The Nationalists must remember that for them this is the last of the ninth inning." To which we replied: "Yes, and they do not want the umpire standing on the line between third base and home."

He looked us squarely in the eye and said: "I believe you have something there."

More next week.

—L.N.B.

#### SUMMARY OF THE CHRISTIAN FAITH

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By William Childs Robinson, Professor of Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

# The Ten Commandments

according to

## *The Shorter Catechism*

By Dr. Wm. Childs Robinson  
Professor of Historical Theology  
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*Q. 61. What is forbidden in the fourth commandment?*

*A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.*

"God has made us for Himself and our hearts are restless until they rest in Him." And He has given the Sabbath as a day in which we are to use the means of grace to come into fellowship with Himself. You see the Sabbath serves a very personal purpose—it brings man to God in the way God has opened, God who commanded the observance of the Sabbath is the living God who acted in the mighty acts of creation, He is **the** LORD who delivered Israel from Egypt with an outstretched arm and a mighty hand, He is the Holy One in Whom His people are to find their pleasure, yes the personal Son of Man is the Lord of the Sabbath. And when John, the exile, is in the Spirit on the Lord's Day, the risen, living Lord Jesus reveals Himself to His disciple, that John may sup with Christ and Christ with John. It is for our own good as well as for His glory that God forbids our turning away on the Sabbath from this personal intercourse with Himself and filling the day with the things of this world. As it commemorates the resurrection of Christ and the finishing of the work of God's redeeming love, it is intended to be a day of joy, and not of gloom. "We Christians are beyond all others bound to keep in view that a vexatious, petty scrupulousness forms no part of our Sabbath duty, while works of mercy are never more

holy than on that day . . . Our hallowed rest is promoted and not violated by services of love done in the love of God to our brethren." Let us avoid on the Sabbath those things that take us away from fellowship with our gracious Saviour and cultivate the things that God has ordained to bring us to Himself: public and private worship, prayer, Bible reading, helpful kindnesses.

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*Q. 62. What are the reasons annexed to the fourth commandment?*

*A. The reasons annexed to the fourth commandment are: God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath Day.*

In considering these reasons let us remember that in His infinite wisdom God has so arranged things that when one seeks God's glory that one is most richly blessed in his own heart and life. This answer takes the same point of view that the Bible takes, namely, that God's glory is the chief concern of His people. But in seeking God's glory man realizes His highest life. And the glory of God is not a selfish end from God's view, for He is chiefly concerned that we witness to the glory of His grace, that is of His unselfishness. As we do we begin to become like the God we glorify, we begin to be gracious and unselfish. The right use of the Sabbath Day is God's way of blessing those who love and serve Him. Observe the Sabbath and God's name is hallowed and His people blessed. Or, try the sev-

eral petitions of the Lord's Prayer and see if each one of them might not be used as a reason for remembering the Sabbath Day to keep it holy. If we

seek to keep the Sabbath as our Lord Jesus Christ did while He was here among men would not every petition of the Lord's Prayer be promoted?

... If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways; nor finding thine own pleasure, nor speaking thine own words ... Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it ...

—Isa. 58:13-14.

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR AUGUST 12

# The Christian's Use of Money and Goods

Scripture: Matthew 25:14-30; Acts 2:43-47; 19:23-41. Devotional Reading: II Corinthians 8:1-9.

Paul uses a beautiful phrase in speaking of the churches of Macedonia: "The riches of their liberality." These were not wealthy churches; on the contrary, it was in the midst of "their deep poverty" that they gave so liberally to the support of the gospel. The secret of this spirit of giving was that they "first gave themselves unto the Lord." If all Christians were fully consecrated to the Lord there would be no difficulty about the financial side of church work. When spiritual life abounds, then our gifts will also abound. This is illustrated in the history of Israel when the free-will offering was taken for the materials of which the Tabernacle was to be built. The people gave willingly and so abundantly that they had to be restrained. If we keep the spiritual life aglow, keep love working in the hearts of men and women, there will be no need to "talk about money all the time."

This Devotional Reading closes with a tribute to the Lord Jesus Christ—the "Magnificent Pauper," as He has been called. He gave all; shall we not give back to Him in the same spirit? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

I. Using what we have:  
Matthew 25:14-30.

This is commonly called the Parable of the Talents. There are several points which I would like to notice:

1. Our talents—whatever we have that we can use—are given us by our Creator. This is something which we often forget. Money—talent—stands for all of our possessions of mind, body, soul. A good summary of these is found in the familiar hymn: Take my life, and let it be, Consecrated, Lord, to Thee, and there follows a list of things. Paul speaks of the various "gifts" of the Spirit in I Corinthians, chapter twelve. In chapter four of the same epistle he asks some searching questions: "For who maketh thee to differ from another? and what hath thou that thou didst not received? now if thou didst re-

ceive it, why dost thou glory, as if thou hast not received it?" Moses told the Israelites the same thing when they were about to enter the land of Canaan. He reminded them of the fact that God gave them their possessions, and the ability to get wealth. There is no such thing as a "self-made" man. God gives business ability, or brain power, or oratorical or musical talents.

2. We are not all endowed with the same or equal talents; some have five, some two, some one. We speak about all men being born equal. In a very marked degree this is not true. Some men are more richly endowed than others. There was only *one* Moses among all the male children of the Hebrews in Egypt. Only now and then do we find a great musician or artist or orator, or statesman. There

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was but *one Daniel* among the captives carried to Babylon.

3. The measure of reward and commendation is based on our faithful use of what we have. The man who *used* his two talents was commended in the same words as the man who had ten, and used his ten.

4. The rebuke and condemnation of the man with the one talent was on account of his slothfulness and unfaithfulness. There is no doubt but what he would have been rewarded if he had used what he had.

5. There is a law stated in verses 28-29 which is well worth remembering: if we do not use what we have, we will lose it. If a man should tie his arm to his side and fail to exercise it he would soon lose the use of it. If the man with the five talents had hidden them instead of using them, he would have lost them. There have been richly endowed men and women who have thrown away their lives, and there have been poorly endowed men who have made a great success in life. There have been those with handicaps who have outstripped their more fortunate fellows.

6. The temptation to *not use* would be apt to appeal to the man with the one talent. It is easy to say, I can do so little, what is the use of trying to do anything, I am not talented like this other man.

The Christian should remember, then, that all he has comes from God; he should be neither envious or boastful; he must be faithful in the use of what he has. If we remember these lessons then we will receive the reward and commendation which is our due; Thou hast been faithful over a few things, I will make you ruler over many things. We are on trial in this life; God has greater work for those who prove faithful while in the flesh.

## II. *Sharing What We Have:*

*Acts 2:43-47.*

1. Sharing their fellowship. We usually think about the sharing of material possessions when we read these verses, and this follows, but the first sharing mentioned is a spiritual sharing. There is a beautiful picture of Christian Fellowship in verses 42-46, just before our selection for study. It was this continuing steadfastly in the apostles teaching and fellowship, and in breaking of bread, and in prayers, that led to the sharing of their goods. I, for one, believe that this sort of sharing is more vital to the life of the church than the other.

I further believe that if we are devoted to this sort of fellowship there will be no trouble about the sharing of our material possessions. There is a spirit of coldness and indifference in some churches which repels, while there is an atmosphere of love and friendship in others that attracts. When we meet

together, pray together, sing together, we will involuntarily reach down into our pockets and help a brother in need. Sometimes it does a man more good to call him "brother" and mean it, than to give him money. This Christian fellowship brought great joy into the church (see verse 46).

2. There was also a sharing of possessions. This was as different from the Communism of today as light is from darkness. The atheistic political theory of Marx is a terrible form of delusions and lies with which the world is afflicted at the present time.

Even the method of these early Christians was open to temptations and abuses and was soon given up by the Church and voluntary contributions became the practice of the Church as we see from Paul's letters. There must be a form of sharing which does not put a premium on laziness or give an opportunity for false pretenses as was the case of Ananias and Sapphira.

3. The Church which shares both in fellowship and in goods will be a happy and influential church. It will be filled with praise and thanksgiving and have favor with the people, for it will be adorning—making beautiful and attractive—the teaching of Christ.

## III. *Overcoming Bad Business:* *Acts 19:23-41.*

In our right use of money and possessions we will sooner or later come in conflict with the bad business of the world. This was true at Ephesus. Demetrius and his fellow craftsmen were in the image making business, for the temple of Diana was located in that city and the whole city worshipped this idol. When Paul preached there and people were turned from idol worship, this hurt the business of these men who were making shrines for Diana. So they got together and raised an uproar.

In preaching the Gospel today we have to condemn certain forms of business—the whiskey business, the gambling business, and all the other forms of health and character destroying business. We are living in a world which is full of bad books which ought to be burned, and bad business which ought to be destroyed.

As Christians, too, we can set the example to the world of how money and goods should be used for the benefit of others and not simply for selfish purposes.

As good stewards of the manifold grace of God we can use all we own for the glory of God and for the good of our fellow-men. We can so use our possessions that we will lay up treasure in heaven, and leave an influence in the world that will bring a blessing all down the ages to come. The wise use of money is a proof of Christian character. It is indeed an "acid test" of both character and faithfulness to a sacred trust.



VESPER TOPICS FOR AUGUST 12

# Denominations On Trial

## Introduction

"Denominations On Trial" is a topic that may have many implications for you and me in our Young People's Group, and before we can study this topic we must clearly define our approach. This topic may send us to our subject from one of three points of view. First, the program material in *Presbyterian Youth* is presented by means of a court scene in which the judge hears the briefs in behalf of denominations, and in behalf of our unity in Christ from the lawyers and witnesses. We may simply let our topic indicate the manner in which we are going to present our program. Second, since this program is supposed to acquaint us with the great new Christian fact of the world, the "ecumenical spirit," this topic might imply that our denominations are on trial before the ecumenical spirit and if they do not wholeheartedly cooperate in the ecumenical movement are thereby judged guilty of treason to the cause of Christ.

But there is a third implication that we ought to have in mind. The Apostle Paul said that there will always be sects and groups among us in order that the true and the genuine might be tested and made known. Not only are the historic denominations on trial today, but the ecumenical movement is on trial and has yet to prove itself to be the very moving of the Spirit of God in our age. Perhaps our denominations are on trial again to see whether they can rise to the occasion and sincerely and spiritually test the ecumenical spirit to find whether it be of God or not.

You may present this program from the standpoint of the first point of view in the matter of the mechanical manner of presenting it. Of course, you should include the second point of view in this program in order that we may intelligently know what is happening in the world today and what is being asked of us. But certainly we ought to come out of the clouds of romanticism and do some realistic Bible thinking on the third point of view before we can honestly say that we have considered the ecumenical spirit.

*The Scripture Lesson*  
*Ephesians 4:1-6*

The Scripture lesson assigned to us, Ephesians 4:1-6, is one of the great Biblical passages on Christian unity. Often it is read as if it said that everybody who is a Christian somewhere ought to get together with everybody else who is in a Christian church somewhere. Let us take the time to examine the passage carefully to see just exactly what it does say, for it sets forth the foundation of our Christian unity.

First of all, we notice that in Verses 1-3 we have a command. We are commanded to "keep the unity of the spirit in the bond of peace." We are not told to create something of ourselves, but we are to

maintain something that God Himself has done. If we think about each word in the next few verses we see what we are to maintain.

1. *There is One Body*  
*You must be in it—*  
*I Corinthians 12:13.*

All true Christians throughout the whole wide world are members of one body. The body is a living organism, not a mechanical organization. A living organism is created by the life giving spirit of God. An organization is created by men. We can become part of the living organism when we are baptized, planted unto, the living body of Christ by the work of the Holy Spirit of God in our hearts. Everybody who is a part of the living organism should be in some organization, but just because you

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are in the organization does not mean that you are in the living organism.

*2. There is One Spirit  
You must have Him—*

*John 16:7-11;  
1 Corinthians 6:19-20;  
Romans 8:9.*

You and I can become Christians and be born again into the body of Christ only when the Spirit of the living God has convicted us of sin, convinced us that Christ is true, converted us to Him, and come to dwell in our hearts. If we have the Holy Spirit in our hearts we are members of the body of Christ. If we do not have the Spirit of Christ we are none of his.

*3. There is One Hope of Our Calling  
You Must be moved by it.  
Ephesians 1:18; 1 Peter 1:3-5.*

When we have heard the call of Christ and have been born from above, we are called to live a life of holiness and righteousness while we are kept by the power of God, waiting for the coming of Christ when we shall be made like unto Him. When the Spirit of the living God is in our hearts this hope moves to holy living and assurance of hope in every hour of need.

*4. There is One Lord—  
You must be yielded to Him—  
Ephesians 1:21-22.*

There is one Lord, the Lord Jesus Christ, who is the only Saviour of sinners, the Lord of Life, and

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the Head of the Church. This Lord is introduced to us in the Scriptures through the Old Testament prophecies that prepare us for His coming, through the presentation of Him in the Scriptures as the Virgin-born, miracle-working, crucified, risen and living Saviour, and through the New Testament epistles as the One who died for our sins that we might be alive unto God. This is the one Lord whom we must recognize, and to whom we must be yielding if we are to be a part of the Body of Christ.

*5. There is One Faith—  
You must agree with it—  
Jude 3.*

You and I must exercise faith personally, but that is not what this is talking about. In the New Testament we are told that the faith has been once for all delivered unto the saints in the Scriptures. This faith is clearly presented in the Scriptures and has been recognized in the historical creeds of Christendom. If you and I are in the Body of Christ we agree with this one faith and we proclaim it to the world. When we deny "the faith" or hesitate to speak out clearly something has backfired in our relationship to our Lord.

*6. There is One Baptism—  
You must have experienced it.  
1 Corinthians 12:12-13.*

The one baptism about which Paul is speaking is baptism by the Holy Spirit. It does not refer to any kind of water baptism. When you join a church you may be immersed, or sprinkled, or poured, depending upon the church you join. No matter which form of baptism you have it does not make you a Christian, and regardless of which kind you have, to be a Christian you must have this one baptism, the baptism of the Holy Spirit by which you are born again and made a child of God.

*7. There is One God —  
You must know Him through Christ—  
Deuteronomy 6:45; John 14:6.*

Being a member of the Body of Christ we love the one eternal God and we come to Him through Jesus Christ because there is no other way to the Father.

### *Denominations on Trial*

These words contain the real foundation of Christian unity, it is a spiritual unity that is created by the work of the Spirit of God in the hearts of men who come to God through the Lord Jesus Christ as He is presented in the Scriptures. For people to be Christian they must have done more than simply name the name of Christ and unite with some organization. And any organization, be it a denomination or the ecumenical movement, must be judged in the light of this faith and work of the Spirit of God in Christ and must be accepted or rejected on the basis of whether or not it conforms to the historic message of Christ in the Scriptures.

Whenever we are asked to evaluate the testimony of any church or the ecumenical movement, we must ask several questions about it. Does it exalt the Lord Jesus Christ as He is exalted in the Scriptures? Does it seek to bring men to Christ by the ministry of the Holy Spirit convicting of sin and converting to Christ? Does it recognize the faith that has been handed down from the very first through the Scriptures of God? Does it maintain a zeal for the purity of this faith and evidence a willingness to put the finger of judgment upon those things that are not true to the historic faith?

Not only are denominations on trial today, but the ecumenical movement is on trial today, and both must be measured and evaluated in the light of the faith once for all delivered to the saints.

### **SUGGESTIONS**

When you come to the Scripture lesson in the outline in *Presbyterian Youth*, you should take the time to study carefully the passage in some such manner as outlined above. "Maintaining the unity" in the Scriptures is a call to lift the banner of the faith and have fellowship with all who will rally to the faith. In our church life today there is too great a tendency to water down the faith and to compromise convictions until we reach that lowest common denominator of faith which will enable us to have fellowship with any and everybody who belongs to some organization known as Christian, Protestant or Orthodox; Liberal or Conservative.

### ***The Word Of God***

The generations evidence the invincible and absolute power of God's living Word. Civilizations rise and fall, but the Word of God endures. This Word survives because it gives answer to the needs of people.

It is a word of comfort in a world of fear.  
It is a word of love in a world of hate.  
It is a word of mercy in a world of injustice.  
It is a word of judgment in a world of unrighteousness.

It is a word of authority in a world needing a divine mandate.

Above all, it presents God's Incarnate Word—Jesus Christ—the Lord and Saviour of mankind, whose self-giving made possible man's redemption from sin and the certainty of life eternal with Him.

To give this Word to men everywhere is the high task of the churches. That God's Word may "run swiftly to the ends of the earth," the churches have joined in united endeavors of Bible production, distribution and use through the Bible Societies.

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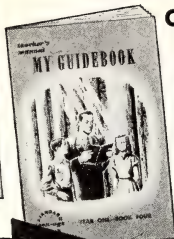
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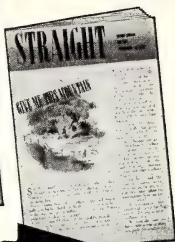
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## CHURCH NEWS

### *Church Extension Endorses Evangelism*

1. The Board of Church Extension, in a meeting July 18-19, elected the following officers for one year: William V. Gardner, chairman; J. McDowell Richards, vice chairman; G. B. Strickler, treasurer.

2. The board enthusiastically endorsed the proposal of the division of evangelism that the first three months of 1952 be used as a time of special emphasis to lead up to the Pre-Easter Season of special evangelistic effort, March 23 - April 13, 1952, the time set by the 1951 General Assembly.

The major emphasis during this season of preparation will be upon Scripture reading, prayer, church attendance, climaxing in witnessing.

3. The board appointed the division of Negro Work as the committee of the board to work with the Stillman College board with reference to the financial campaign for Negro work as authorized

by the last General Assembly. Definite plans for this financial campaign will be presented to the General Assembly of 1952 for final approval. The campaign is to be conducted during the church year, April 1, 1953 - March 31, 1954.

4. It was announced at the meeting of the board by the division of radio that the trustees of the Protestant Radio Center and the representatives of the co-operating agencies and institutions had been tremendously encouraged by an initial grant of \$50,000 from an anonymous donor toward an enlargement plan which seeks to secure by January 1, 1953, the sum of \$250,000 for the erection of a studio for the Protestant Radio Center. It is the confident belief of the trustees that with this challenge the entire sum can be secured.

One of the purposes of the studio will be to provide religious television programs on film for the co-operating denominations.

The Protestant Radio Center is a non-profit corporation chartered by the State of Georgia and its founding members are: Methodist Joint Radio



Committee, Presbyterian (U. S.) Radio Division, Episcopal Diocese of Atlanta, Southern Lutheran Radio Committee, Presbyterian (U.S.A.) Southern Committee, Southeastern Office of National Council, Agnes Scott College, Emory University, Candler School of Theology, Columbia Theological Seminary.

The studios of the Protestant Radio Center were installed in Agnes Scott College, October 1, 1949. It has outgrown the amount of time that can be allotted to it in the schedule of the college.

### *Granville Presbytery Recommends Tithing Program*

Granville Presbytery met in the Trinity Avenue Church, Durham, where Rev. Wm. C. Bennett is the pastor.

Rev. H. M. Jefferson is present Moderator.

Rev. Charles S. McChesney conducted the devotional.

Twenty-three ministers, three summer student pastors, and 24 ruling elders were present.

The Commission on the Minister and His Work reported definite efforts being made to secure pastors in vacant fields and two other commissions reported installations: Rev. H. P. Ruppenthal at Northgate and Rev. Denver S. Blevins, at Fairview.

Mr. Charles S. Sydnor Jr., a graduate of Union Seminary was examined for ordination. He will be ordained at the First Church in Durham, September 16, 1951, by a commission of Presbytery, of which his pastor, Dr. Kelsey Regen is chairman.

Presbytery, having endorsed the "Tithing Adventure," recommended it heartily to the churches. Commendation for the splendid work of the Men of the Church in promotion of the Tithing Adventure was expressed.

Reports on the Pioneer Camp and Young People's Conference showed an attendance of 118 pioneers with 20 elders; 54 Young People and 12 elders.

Rev. H. N. Jefferson and Rev. Charles K. Parrish were elected directors of Pioneer Camp and Young People's Conference, respectively.

A special committee was ordered appointed to plan and arrange a retreat for members of Presbytery to be held in the fall, either separately or in connection with the fall meeting of Presbytery.

Rev. George W. Heaton of Roxboro was nominated for moderator of the fall and winter sessions.

The next meeting of Granville Presbytery will be held October 16, 1951.

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By the use you make of dollar and dime.  
You tell what you are by the things you wear,  
By the spirit in which you burdens bear,  
By the kind of thing at which you laugh,  
By records you play on the phonograph.  
You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.  
By the books you choose from the well-filled shelf;

In these ways and more, you tell on yourself.  
So there's really no particle of sense  
In any effort of pretense.

*—Author Unknown.*

## Chaplain Asks For Korean Scriptures

The need for Korean Scriptures continues to be tremendous, according to word received by the American Bible Society from Chaplain Harold Voelkel, who is stationed in Korea. Chaplain Voelkel is now serving as an auxiliary chaplain at P.W. Camp No. 3 at Pusan.

Many Christians who had to flee their homes lost their Bibles in the confusion, reported Chaplain Voelkel. There is a great demand also from the civilian churches for Scriptures.

Books are needed also for ROKs, both those in training and the wounded ROKs in hospitals. These number hundreds of thousands to which should be added 134,000 POWs.

A recent worship service conducted by Chaplain Voelkel was attended by approximately 5,500 prisoners. Several of the prisoners, who had been left a copy of the Korean New Testament at a previous visit were called upon to tell something of what they had learned from the book. Their replies showed they had read the Testament carefully and had grasped the spiritual teaching of the Scriptures. When a copy of the Korean Scriptures was again offered nearly every hand was eagerly lifted.

"It seems to me that here in Korea we have the choice of giving over this land to communism or offering them something better," the report concludes.

The American Bible Society has been supplying Scriptures to Korea as a part of its World Emergency program. Two hundred and forty thousand Korean Scriptures have been forwarded by the Society since the start of hostilities, in addition to many thousands of volumes furnished since the end of World War II. The Society plans to produce 50,000 more Korean Scripture volumes this year.

—From American Bible Society.



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## MINISTERIAL MISCELLANY

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NASHVILLE, Tenn. (PN)—Latest information from our missionaries is as follows:

The Rev. D. E. Williams of our Brazil Mission plans to sail from Belem on July 20 and expects to arrive in New York August 6. Mrs. Williams is already in Spray, N. C. Mr. Williams is in charge of the Amazon Mission which is a co-operative

Ask the Man Who

TITHES

work of our Church, the Presbyterian Church (U.S.A.) and the Brazilian Presbyterian Church.

*Mrs. John Talmage and three sons, John, Robert and William, sailed from Kobe, Japan, on July 8, arriving in San Francisco July 21. Miss Mary Bruce Cumming, daughter of Dr. and Mrs. Bruce Cumming, is accompanying them. Dr. Cumming is a civilian chaplain and has been serving in the front lines in Korea. He is continuing in that capacity and Mrs. Cumming is remaining in Japan.*

*Miss Louise Miller, of our Korea Mission, is sailing from Japan on July 21 and should arrive in San Francisco about two weeks later. Rachel Henderlite is due to come on the same ship with Miss Miller.*

*Miss Margaret Archibald, of our Japan Mission, is due to sail from Japan on July 30, arriving in San Francisco August 12. She is coming for her regular furlough from her work at Kinjo College*

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in Nagoya. The *Rev. and Mrs. Lardner W. Moore* and son, *Robert*, are due to sail from Kobe, Japan, on July 11, arriving in San Francisco July 27.

*Mrs. Jack Vinson, of our Japan Mission, who has been in an army hospital ill with polio for several weeks, was scheduled to return to this country by army plane July 9. She will stay with her mother in Tulsa, Okla., during her period of convalescence. Mr. Vinson and two sons, John and Edward, are due to arrive in San Francisco by plane July 16.*

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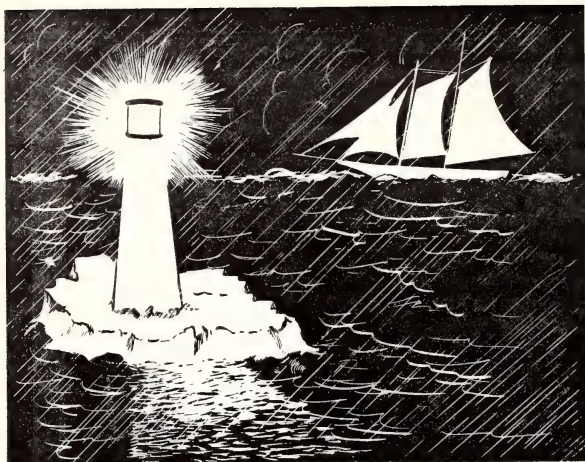
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AUGUST 8, 1951

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## *In This Issue . . .*

- A.R.P. Church To Change  
Affiliation ..... p. 14
- The Editor Writes The  
Moderators ..... p. 2
- Dr. Bell Completes His Formosa  
Travelogue With A Quick  
Look At



In Japan  
p. 8



THOMAS H. McDILL  
(Joins Columbia Faculty - P. 14)

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● The following letter, written to the moderator of the Presbyterian Church, U.S.A., by Dr. James Ross McCain, moderator of the Presbyterian Church, U. S., by the order of the 1951 General Assembly, has been sent to all the church papers by Dr. McCain. Following this letter are two letters written by the editor of THE JOURNAL to Dr. McCain and Dr. Anderson. These last two letters reflect the sentiment of a great majority of Southern Presbyterians on the matter of the proposed union of the two churches.

July 23, 1951.

Moderator H. R. Anderson,  
 Presbyterian Church, U.S.A.,  
 Chicago, Illinois.

Dear Dr. Anderson:

At the last meeting of the General Assembly of the Presbyterian Church in the United States, it was voted that I may have the privilege of sending to you a letter of congratulations on the work of your denomination in the field of Home Missions for 150 years!

That is a long period for consecutive work in any field of religious endeavor, and the encouraging fact is that the increasing age of Home Mission work has shown a decided increase in fruitfulness instead of any sign of weakening or decay.

We are gratified that in the earlier phases of your activity in this work our own denomination was united with yours and that it was **our** rather than **your** promotion of which we might think. Since our unfortunate separation so many years ago, you have made more rapid advance than when we were with you, and yet we are not at all envious. We rejoice in your leadership and in your results, and your activity has been one of

## LETTERS

the most stimulating influences in getting our people to work.

We are happy to hear of increasing cooperation between our denominations both in the study of Home Mission problems and in the actual administration of them. If it may please God that in due time our two communions may be one again, we will rejoice once more in having a common task in this realm of service. However, if the reunion is long delayed, I hope that we may still have the closest fellowship in efforts to win our country to humble reliance on the Lord Jesus for both individual and national salvation.

Our Committee on Nominations has been instructed to have in mind your Home Mission interest for this year in selecting our fraternal delegate for the next meeting of your General Assembly.

Thanking God for what you have already done and praying to Him for your continued success in this and in other phases of your work, I am,

Cordially,  
 JAMES ROSS MCCAIN,  
 Moderator, Presbyterian  
 Church, U. S.

Dr. J. Ross McCain,  
 Moderator Missionary  
 Church U. S.,  
 219 S. Candler Street,  
 Decatur, Georgia.

Dear Dr. McCain:

Thank you for the copy of your letter of July 20 to Moderator Harrison Ray Anderson.

I note that you said that since our separation that they had made more rapid advances than when we were with them. I think that in all fairness you should have called

his attention to the fact that since that time **our church** has grown far more rapidly than theirs.

Dr. McCain, you must know that all of this agitation for co-operation and eventual union between our churches is going to result in a major split in our own church. That seems to be heading up very rapidly now that the pro-union workers are increasing their efforts along that line. If the pro-union workers want to liquidate our Southern Presbyterian Church and to disrupt the grand work which God has so greatly been blessing through the past few years, they certainly will have a tremendous responsibility on their hands. There are many thousands within the fold of our church who don't want this union and who will not go into it. There will be a **Continuing Southern Presbyterian Church**. If those who are definitely working for union would like to do the fair, honest and Christian thing, why not draw up a plan for the proper division of all church property including board endowment funds, real estate, colleges, seminaries, annuity funds, etc., then we could in all fairness go our separate ways.

Dr. McCain, you and I both know that this continued agitation for church union is going to cause many heartaches and work great harm to our church.

With best wishes and praying God's richest blessings upon you, I am

Yours in His Service,  
 HENRY B. DENDY

July 23, 1951.

Dr. H. R. Anderson,  
 Fourth Presbyterian Church,  
 North Michigan Avenue,  
 Chicago, Illinois.

(Continued Inside Back  
 Cover P. 15)

## EDITORIAL

### The Equalization Fund Is Not Absolute— Presbyterian Freedom Is Still Intact

The writer opposed the equalization fund in the General Council and would have opposed it in the General Assembly had he been a member. The arguments against it were well put in the account of the 1951 General Assembly.

Some of us still think that the devotion of our people can be more effectively called out by the appeal of the fathers to exercise the energies of the Presbyterian system (because we believe that is the government ordained by the Lord in His Word), than by a reorganization that is based on the principles of centralization and human control suggested by current big business. And the fact that the two years of reorganization have meant increased personnel, increased salaries, increased costs for travel and entertainment, and decreased total giving for Assembly causes has not changed our opinion.

But we are still the Church of our Lord Jesus Christ under the reorganized plan and it is our duty to heed His great commission today as yesterday. And we do not want a misinterpretation of the equalization fund to hinder our giving. To avoid misapprehension let us keep several things in mind.

First, in the present form this equalization fund only shares in the General Fund. Up to April 1, 1952 that which is given to the Board of World Missions, to the Board of Church Extension, to the Board of Annuities and Relief stays where it is given and is not touched by the equalization fund.

Second, after April 1, 1952 any giver may request that the whole of his gift be kept where he gives it and such request will be fully honored. This amendment was written into the act by the 1951 Assembly. If you are interested in a theological seminary in Korea, in a native evangelist in Africa, in a mountain orphanage, in a Mexican mission and designate your gift exclusively for that cause your wish will be observed. And conversely, if the brother who voted against the amendment permitting such designation wishes his gift to go exclusively to the Equalization Fund he has that privilege.

Third, the equalization fund does not touch the controversial questions of the one-half of one per cent of benevolence assigned for the councils—

National, World and Presbyterian. Any individual or any church which does not wish to give to these causes simply takes that one-half of one percent out and allots it to some other cause. The Equalization Fund will neither diminish nor increase that percent.

And there will be Presbyterians who say: "Now that I do not have to contribute to the Equalization Fund, I am perfectly willing for five percent of my contribution to Assembly benevolences to go that way after April first."

Whichever way you want your contribution to go, whichever cause is closest to your hearts—let's all dig in, that working and giving together, our Presbyterian Church, U. S. may do her full part for our Saviour and Lord in our day. —Wm.C.R.

### "Behind The Times"

Dr. Samuel L. Zwemer is a veteran missionary and authority on the Near East and work among Moslems. When most men would have retired he took over the chair of Missions at Princeton Theological Seminary. He has now "retired" again and has celebrated by writing his fiftieth book, "Sons of Adam," a study of some Old Testament characters.

We are particularly interested in a paragraph in Dr. Zwemer's book because his judgment and scholarship command wide respect in the circles where he is so well known and loved. He says: "The trouble with these Higher Critics is that they swallow the whole theory of evolution (already in doubt) and discard inspiration and revelation. They not only make the account puerile and fail to see its sublimity, but they are behind the times in the field of anthropology and comparative religion."

Only this week we were talking with two physicians, men with wide basic and scientific training. They both admitted that the theory of evolution, which had been taught them as established fact, was falling before the sheer weight of the evidence against it. One of these men frankly admitted that he could find no explanation for the world, man and the universe, more scientific in content or clearer in statement than that to be found in the Genesis record.

It is high time that Christians face the fact that the evolutionary hypothesis—consistently (but unscientifically) taught as a fact—is unregenerate man's attempt to escape the revelation of God's creative work and man's resulting responsibility to God.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Post Office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 15, August 8, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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If evolution is true, man is an ever-improving being, without inherent sinfulness, and therefore without need of a Redeemer. But, if Christianity is true, man is a fallen creature, with a corrupt nature and desperately in need of God's intervention on his behalf.

The evolutionist vainly looks for some ape-like creature—the missing link.

The Christian thanks God for the Mediator, the Saviour who came and bridged the gap, reconciling man unto Himself. This is the philosophy of hope; the other is hopeless. —L.N.B.

## The Call To The Ministry

For six years I fought against a call to the ministry. Those were the longest and bitterest years of my life. They were spent in silence, for I could not talk about it to anyone. Did you ever array yourself against God and resist the Holy Spirit? If you have done so, you know pain and wretchedness at its worst. Your helplessness is awful. You realize that the struggle is against the Almighty and that you cannot win. But you fight on. You fear and faint and fall. Your days and nights are disturbed by the "still, small voice" which will not be drowned.

"In the silent midnight watches, list—  
thy bosom's door—  
How it knocketh, knocketh,  
knocketh evermore!"

And you know that the powerful hand that holds you is governed by a heart of love that "will not let you go." O, the pain of it! Resisting the will of Redeeming Love! How you argue and plead with Him—not that you do not want to serve Him at all, but that you feel utterly unfit and unable to prepare to serve Him as a herald and messenger. But there is no compromise with Him. He claims you as His right. He created you. He bought you with His own Life-blood. He did not redeem you in part. He claims all that you are and have—all your time; all your talent: not 99 percent but 100 percent. O, the dreadful nights, days, months, years in silent, relentless struggle.

After years you surrender—and when you do surrender you make no conditions. You are His forever. Every power you have is His. You keep nothing back. Every day, year and moment shall be his. Every talent and endowment are His. No limit is put on time. Nothing but death or His coming can end the obligation to serve.

And thus it has been. And thus it still is. He shall have my last breath. As long as I "love to tell the story of Jesus and His love," as long as I have power to tell it out; as long as there are those who never heard; as long as there are those who "love to hear it like the rest," I shall hear and obey

the voice of Him whom I dared to resist so long. Not that I can make up for lost time, but I will not add to it. I cannot cease to serve in this war where there are no discharges. Nor can I dare tamper with it in the life of others.

God did not set any time-limit on His call to me. Nor will I try to amend or change the call to fit any man-made scheme which is *proposed to make God's call more effective*. Scripture is all on the other side. Time-limit is not only un-scriptural—it is *anti-scriptural* to me. I do not find any sort of intimations that the speakers for God, either prophets or apostles or others were enlisted only for a short time. Some of them did not live very long. But they were "faithful unto death."

We are taught that there are three factors or elements in a call to the ministry: the Spirit's inner call; the call of a church and the sanction of Presbytery. As long as these exist, the call to service exists. I have no right to put an end to any part. If I now say "No" to God, I invite His judgment. If I alter God's call, I would forfeit a good conscience. I would feel like a man who had a remedy for a sick man but would not part with it or share it; like one who had bread, but would not give to the hungry. And if I had no right to limit God's call at the beginning, I have no right to limit it at the close.

It is my persuasion that this limit will invite the displeasure of the God Who gave the unconditional commission to "go," promising His power and presence. How can we pray with fervor for the "conversion of sinners and the comfort of saints" when we have the men and means of giving them to eat? I'd rather starve than to take from Christ one single day that belongs to Him. "The Lord is my Shepherd: I shall not want." "O Jesus, I have promised to serve Thee to the end." —C.T.C.

## A Mild Reply To James McBride Dabbs In *The Presbyterian Outlook* On "The Last Stronghold Of Segregation"

We respect the sincerity of Mr. Dabbs and his intense earnestness as evidenced in his recent article in *The Presbyterian Outlook* on the subject "The Last Stronghold of Segregation." Mr. Dabbs deplores the possibility of the Christian Church in the South being the last organization to give way to this pressure in our social order, namely, non-segregation. He even questions the survival of the church if this should be the case. Mr. Dabbs may be correct in all his assumptions. This article is not intended so much as a refutation of his positions but rather a possible shift to what may be more healthy emphases. We are inclined to think non-segregation has almost arrived in all phases of life, no matter what anybody thinks about it. To say that racial segregation is a real problem demanding solution is to be guilty of a truism. Also, to sit on the sidelines



and do nothing about it is unworthy of our Christian fellowship and great Protestant heritage.

What are the basic needs of our Negro neighbors? What are those great essentials that comprise the "good life?" What are the matters of central importance that reach down deep into the core of his nature? May I suggest several that seem central rather than peripheral. The Negro needs economic opportunity; he needs better educational facilities and equal political privileges. But most of all he needs supremely the gospel of the Lord Jesus Christ.

These matters are basic, and as he gets them even partially achieved then the nagging and ever present problem of segregation is automatically ironed out. Again, let us emphasize that we are not arguing either the pros or cons of this difficult question. We are afraid that Mr. Dabbs and many others of like mind have too quickly sought for an over-simplification of the entire Negro problem. We do not claim any ready-made solution. Probably non-segregation is a tiny segment of the whole pattern for Negro betterment and Negro relationships, but surely it is only a part.

The Negro's needs are essentially the same as the white man's. To keep the Negro ignorant, to not fully share with him all the blessings of a pure gospel and its rich implications for right living is to be laid as a crime at the door of we Southern whites. We have joined the "do-nothing party," and like the priest and the Levite we have passed by on the other side leaving the Negro in his ignorance and spiritual destitution. The problem is a large one and difficult. If we broke down every vestige of segregation we still would not have arrived at the heart of the matter.

We trust Mr. Dabbs will not take anything personal which we have written and especially what we are about to say. Frankly, we are much more impressed with what John Little did in Louisville, Mooney in New Orleans and what Sam Burney Hay is doing at Stillman than with all the theorists on non-segregation. In our judgment these great men which we have mentioned above are striking at the very heart of the matter. They are furnishing the Negro with the great imperponderables of life, the imperishable assets of lofty Christian character. They are lifting him up to new plateaus of vision and service, expanding his mind and soul for the larger place that he has already commenced to occupy in our society.

Another consideration we would like for Mr. Dabbs and his thoughtful contemporaries to ponder, is this: we wonder, if in their zeal to quickly usher the Negro into our white churches, they have carefully considered just what would happen to the Negro. Again, let us emphasize by way of parenthesis that we are trying to keep an open mind on the whole question. Those who are eager for non-

segregation seem to be moving in the opposite direction from those who are dealing with the indigenous churches of Africa. More and more the missionary is impressed by the fact that as the black man develops, he wants to run his own church. The white man must get on the sidelines, and as quickly as possible outside altogether.

What actual brief do we possess that the Negro would be bettered by being again pushed aside as he was during slavery days in our white churches? It would be a generation before he could actually "run the show" or even take over his proportionate share of leadership. Maybe he would be immeasurably strengthened. We would not belabor this point, but are we sure of our conclusion?

That the Negro would be better off in non-segregated churches seems to be accepted as axiomatic. There seems to be no questioning of the fact, no critical examination from an unbiased viewpoint. But, we seriously question the wisdom of it all. The Negro has a quaint way of doing things all his own, whether in church or elsewhere. Is there any reason to pour him into the same mould with our rather reserved type of worship?

The Negro needs advice, assistance, brotherhood, knowledge and everything else the Gospel of Christ provides, but are we not guilty of jumping to conclusions in hasty assumptions? Should we not rather major on the great essentials of fully sharing every known advantage which the Christian Church has to offer?  
—R.W.C.

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# Ten Commandments

## according to

# The Shorter Catechism

By Dr. John R. Richardson

*Question 63. Which is the fifth commandment?*

*Answer. The fifth commandment is: Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*

At first sight there appears to be no organic connection between the fourth and fifth commandments. Upon closer observation we find that they have one tremendously important factor in common, namely, reverence. The fourth enjoins reverence for God's day; the fifth requires reverence for parents. In Lev. 19:3 we note that the Mosaic legislation bracketed them together: "Ye must each revere his father and mother, and you must keep my Sabbath, since I am the Lord your God." (Smith).

Both of these commandments are designed to protect the highest interests of the home. As a consequence of this they serve in the preservation of the life of society, the life of the nation, and the life of the Church. Ancient Israel saw this integral rela-

tionship in a clearer perspective than our own generation.

Alexander Whyte tells us that all our best domestic, social and political life has its earliest, deepest and most fruitful roots in the fifth commandment. He also reminds us that "of all the commandments of the Decalogue, perhaps none were so well observed in the house of Israel as the commandment to honor father and mother. Of all the beautiful and winning pictures of patriarchal life that have been handed down to us, there are none so uniformly sweet and beautiful as those of parental love on the one hand, and those of filial love and honor on the other. The union between parent and child was both by divine law and universal custom much closer and more lasting than in our day would be either desirable or possible."

Ordinarily the execution of the fifth commandment was carried out with ease and gentleness. There were times, however, when chronic disobedience and rebellion toward parental authority received capital punishment. Such offenders were considered unworthy to enjoy life with its blessings and privileges. An appendix to this commandment provides: "Whosoever strikes his father or mother must be put to death." (Ex. 21:15). "Whoever reviles his father or mother must be put to death." (Ex. 21:17). Whereas, this practice impresses us as being unduly severe we must confess that we have tragically erred in the opposite direction. It is a well-known fact that in the average American home reverence for and obedience to parents are virtues which are conspicuously absent.

*Question 64. What is required in the fifth commandment?*

*Answer. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.*

At the heart of this commandment there is the requirement of respect for constituted authority. This is implied in the use of the word "honor." "Honor" has been described as "a noble, rich, and inexhaustible word." It is distinct from love. It is distinct from fear. It is a more inclusive word and it embraces both love and fear. One Bible expositor expresses it thus: "There may be a love where there is neither esteem nor reverence, and there may be a fear where there is no affection; but he who has true honor in his heart toward anyone, has toward him both love and fear."

St. Paul wrote to the minor members of the Christian Church at Ephesus: "Children, obey your parents in the Lord." Why did he thus write? The answer is "for this is right!" Christian children have a special obligation to obey and honor their parents as the child Jesus did in the days of His flesh.

The gospel according to St. Luke (2:51) states that Jesus "went down with them and was subject unto them." This statement summarized our Lord's career from His twelfth to his thirtieth years. The Holy Spirit felt that during all these years the

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quality that characterized His early life more than any other was His filial honor. He was a dutiful and respectful son. This quality may not be very glamorous to our modern way of thinking but it was evidently the pre-eminent thing that God wanted us to get out of this narrative concerning His early life.

In the light of St. Luke's statement it is safe to say as one interpreter has put it: "He always submitted to His mother's commands and her wishes, not because she was always wise and right, but because she was His mother . . . And when His mother's house became divided, as the best houses will sometimes become divided, He would only go away the oftener to secret prayer, till He came back saying to Himself: 'As much as lieth in you, live peaceably with all men, especially of your own mother's household.'"

Jonathan Edwards resolved to do as Jesus did in this matter. His Resolution No. 46 was: "Resolved: Never to allow the least measure of any fretting or uneasiness at my father or mother. Resolved: To suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be specially careful of it with respect to any of our family."

Too often we are more like Miss Rosetti, than Edwards, who wrote: "Simple distaste will sometimes vitiate our observance of the fifth commandment. Our parents speak, and we wish they would be silent. Their manners are so old-fashioned and their taste so barbarous. Their opinions are so obsolete. Their standards of things are so childish. They seem to know nothing that is suitable for a new day to know till we habitually take our stand on an attitude of sullen endurance, and of self-defence against them. We are critics and censors and not children. At best we gloomily tolerate what we cannot reform as to satisfy ourselves."

This commandment, therefore, carries with it a certain temper of mind that respects rightful authority, and a certain course of conduct that is appropriate in relation to superiors, inferiors or equals. The Larger Catechism gives us a concise expression of what this commandment requires: "All due reverence in heart, word, and behaviour; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels, due submission to their corrections; fidelity to, defence and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that they may be an honour to them and to their government."

*Question 65. What is forbidden in the fifth commandment?*

*Answer. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.*

The will of God concerning the proper attitude toward our parents is clearly revealed. We are not

left to grope in the darkness if perchance we shall stumble on our duty. Since it is set forth in the Bible we must not in any manner neglect the provisions embodied in this enactment.

God forbids us to neglect to show the reverence, honor, obedience and gratitude toward those whom God has exalted to any authority over us. This prohibition is necessary because we by nature are not easily amenable to such things. Calvin recognized this when he commented: "Subjection to superiors is exceedingly repugnant to the depravity of human nature, whose ardent desire of exaltation will scarcely admit of subjection."

The question is asked: "But suppose the parents are not worthy of such respect and honor, what shall I do in such a case?" Let Calvin give us his answer: "Nor does it make any difference, whether they are worthy of this honor or not. For whatever be their characters, yet it is not without the appointment of the Divine providence, that they have attained that station, on account of which the supreme Legislator has commanded them to be honored. He has particularly enjoined reverence to our parents, who have brought us into this life; which nature itself ought to teach us. For those who violate the parental authority by contempt or rebellion are not men, but monsters."

All who violate these forbidden provisions must pay for such a course of action. Such conduct destroys character, and wrecks the life. Just look around you and there will be ample evidence to sustain this contention.

*Question 66. What is the reason annexed to the fifth commandment?*

*Answer. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.*

Theologians hold that all temporal promises are to be understood as not absolutely, but with this reservation, "unless the Lord in His holy wisdom shall see it good for us to have it otherwise." Calvin has put it this way: "Wherefore if any one who is obedient to parents happens to be cut off before mature age, the Lord, nevertheless, adheres to His promise as steadily as when He bestows a hundred acres of land when He had promised only one."

Horatius Bonar interprets long life as life lived well. Listen to these lines from his pen:

"He liveth long who liveth well!

All other life is short and vain;

He liveth longest who can tell

Of living most for heavenly gain.

He liveth long who liveth well!

All else is being flung away;

He liveth longest who can tell

Of true things truly done each day."

The Shorter and Larger Catechisms hold rightly to the position that the promise made here is "of long life and prosperity as far as it shall serve for God's glory, and their own good, to all such as keep this commandment."

# F O R M O S

By Dr.

In the land area Formosa is but a tiny spot on the map of Asia. The population is small compared with the hundreds of millions on the mainland.

But, here we have a government which numbers among its leaders many earnest and faithful Christians.

Here we have a government which has consistently recognized Communism for what it really is and refused to do business with it for over twenty years.

Here we have a government which welcomes Christian missions and Christian missionaries.

Here we have loyal allies, men who resisted Japan for ten years and stuck with us to the end, despite the fact that at Yalta we violated both China's basic and territorial rights, by making a deal with Russia at her expense in Manchuria.

Here there are 500,000 well trained and well disciplined troops which are completely anti-Communist.

While we ignore the rights of this government of free China and refuse to avail ourselves of their full friendship and military potential we, for expediency's sake, make a deal with Dictator Franco, a backward and corrupt regime which has been ruthless in its attempts to obstruct Protestant missions and to suppress the existing Protestant Church in that land.

Looking at the Far East and the world situation as a whole there are some questions which need to be answered:

(a) Why did pro-Chinese Communist advice prevail in the ultimate determining of our China policy?

(b) Why did we, after nominating General Wedemeyer as post-war ambassador to China, withdraw his nomination at the insistence of the Communists?

(c) Why, after the Chinese Communists entered the war, did we refuse to destroy their war bases, supplies and communications in Manchuria? The fear of "what Russia might do" is a flimsy excuse. Russia will start World War III when she is ready—not because of what we may or may not do.

(d) Why were Chinese Communist leaders invited to Lake Success to launch an attack on us and our policies?

(e) Why did we refuse to accept Chinese Nationalist troops in Korea and also refuse to permit the Nationalists to create a diversionary action on the mainland?

(f) Why did we hastily agree to Russia's offer of a truce in Korea when our top military men agree that at that very time the Communists were staggering under our attacks and could have been driven back beyond the Yalu River?

(g) Why does the otherwise generous Japanese Peace Treaty leave it to the Japanese to determine which Chinese Government they will deal with when this loophole means that economic necessity will force the Japanese into the arms of Red China?

## These Questions Need To Be Answered

The implications of these interlocking facts, *all favorable to Communist China*, are so serious and so fraught with danger for the future that we hesitate to even think there is a master plan behind it all.

Because we have tried to face these facts and ask these questions we have been accused of being a member of "The China Lobby." We had never even heard of the latter until shortly before we left for Formosa and we have strong reasons for believing that even the term "China Lobby" is a device of those who have aligned themselves against the Nationalists and for the Red regime in China. Why do we never hear of "The British Lobby," or "The Catholic Lobby," both of them very real and effective?

## Homeward Bound

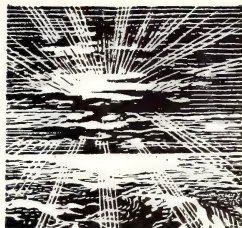
We left Formosa on July 10, the first stop being on the beautiful island of Okinawa, won at such cost in lives and war materiel. Here one encountered the activity and know-how of American military power. Here, in this outpost of preparedness, are to be found airfields and military establishments so necessary in the day in which we live. From the field where we landed there was a constant flow of planes to points north. All was activity. As we



# A

## Observations and Homeward Bound

on Bell



watched, two planes of the Air Transport Command came in, one from the Pacific, one from the Atlantic group. Light and heavy bombers were coming and going. As dreadful as war is one has to face the fact that survival entails strength against Russia and what she stands for and a willingness to use force, the only language understood by these would-be world conquerors. Okinawa is one place where such potential power is fully in evidence.

From Okinawa we flew on to Japan, where we had a little over two days to compare the pre-war Japan which we knew; the imperialistic Japan which we experienced during our last four years in China; and the Japan of today.

No matter how much we may disapprove of the theatrical gestures of General Douglas MacArthur or of his Olympian deliverance on various subjects, the fact remains that Japan today is a monument to his ability; his understanding of the Oriental psychology; his grasp of democratic principles in government; his statesmanlike ability to put theories into practice and his broad and human understanding of the fact that a defeated people can be led and won to the position of honest admirers and even friends. Japan today is a testimony to General MacArthur which no subsequent mistakes or belittling can dim.

However, in General Matthew Ridgeway America has a commander for whom we should be truly thankful and of whom we can be justly proud. The dismay in Japanese minds caused by General MacArthur's dismissal has largely given place to thankfulness that his successor is also a great man and one determined to see to a successful conclusion the historic mission of his predecessor.

During our short stay in Japan we had the privilege of visiting with one of our veteran missionaries for more than a day; of asking innumerable questions and of gaining some definite impressions from going over Tokyo and Yokohama. Certainly Japan has come back a long way on the road to political and economic recovery and stability. But, to insure the continued application of democratic principles in life and government, America will be short-sighted if she relinquishes the duty and the privilege of some supervision and tutelage until a generation has been educated and advised in these prin-

ciples. The present trend towards democracy may otherwise prove superficial and abortive.

A trend has recently been noted which is disquieting. The funeral of the Emperor's mother divulged a latent reverence for the throne which could well develop into a swing back to pagan Emperor deification and its symbolic Shrine worship. This issue, unmet, proved a snare to the Japanese Church and such may be the case again, as few Japanese Christian leaders are willing to make an issue of idolatry. One pastor frankly said: "Shall I make myself a marked man?"

For more than a half century the inherent weakness of the Japanese Church has been its lack of a strong doctrinal basis. Those in the western world who would relegate doctrine to a place of secondary importance in church matters can get wisdom—if they will—by studying the history of the Japanese Church.

At the same time, many of those who are strong in their orthodoxy have lacked in evangelistic zeal. Unless evangelical faith is coupled with an urge to evangelistic endeavor a church can yet die of ecclesiastical dry rot.

Offsetting both doctrinal laxity and evangelistic apathy there have come into Japan since the close of the war a number of independent missionary societies and groups, most of them with strong faith and great earnestness in evangelism. Some of these lack the background and wisdom of older denominational groups and may lack an appreciation of the Church as an organization. But, there is strong hope that the stimulation and the wisdom of each group may be imparted to the other, with a great blessing to the Church in Japan and more rapid and zealous evangelization of the nation resulting. In Formosa the organized churches are availing themselves of the fire and zeal of these more youthful bodies, such as Youth For Christ, bringing great blessing to the churches thereby. At the same time the leaders of this newer movement co-operate with the organized churches and channel their converts and their energies into the established groups. This means a blessing and greater usefulness for all concerned. If the same happy situation should develop in Japan it will be a blessing to the Christian work in that land.

We have all been impressed by the stories of the open door for the gospel which has eventuated in Japan since the close of the war. The openness of the door, the willingness of the people to listen, and the response of thousands, has not been exaggerated. But, Japan is still a pagan land and we Christians in America have come woefully short of meeting the opportunity which is ours for reaching the Japanese fully and effectively with the gospel. The door is still open and therein lies a great challenge.

Our plane landed at Haneda Airport in Tokyo just as some transport planes came in from Korea with American GIs. Many of these men still had the dirt and grime of the battlefields on their helmets, uniforms and equipment and their faces were thin and drawn from their recent experiences. Two days later we saw many others in the same airport, some coming from and others going to Korea. Although the few with whom we talked could not necessarily be taken as representative of our men as a whole, nevertheless it was significant that not one expressed any enthusiasm for the proposed truce negotiations.

One thing we noted in the Hanada Air Base was the prominently placed and carefully kept display of Testaments and tracts from which thousands of military personnel were invited to help themselves. Notices of Christian services were also posted where all might see. God is not without His witness there.

We left Tokyo late Thursday night in a driving rain, but our Pan-American Stratocruiser was out into a clear sky and perfect weather within an hour. Early the next morning, Friday, we circled in over Wake Island, a horseshoe-shaped atoll which still shows the ravages of the battle during which a small group of our Marines held out so gallantly against greatly superior Japanese forces. Breakfast on the ground and an opportunity to take some interesting pictures was a welcome break in the trip.

After an hour and a half we took off again and later in the day crossed the International Dateline (no, the plane did not even jolt as we crossed), and we found ourselves in the interesting position of having been in Wake *tomorrow*, for we were back in Thursday again. Late in the afternoon, for the benefit of some representatives of the National Geographic Magazine (See next December's issue), and some of the rest of us who were taking pictures, the captain of our plane turned north just at sunset so we could take pictures of this wonderful sight. (We sometimes think God has given us the sunsets as a miniature preview of the glories of heaven).

About ten at night we arrived at Honolulu, where customs, immigration and other formalities were passed. A little after midnight we left for San Francisco and slept in a berth in absolute comfort until our plane was almost ready to land.

Dr. and Mrs. Martin Hopkins and Mrs. Joe Wilkerson and the little son Joe had not yet seen,

met us at the International Airport. Dr. Hopkins has been one of the heroes of our work in China in recent years and is just now beginning to regain his health after his trying experiences. Mrs. Wilkerson was anxiously waiting for Dr. Wilkerson, who was due in Los Angeles in a few days. We had seen him but a few weeks before in Hongkong.

Late that night, Friday, we left San Francisco, flying non-stop to Chicago, where our connecting plane was waiting and was held until our baggage could be transferred. Then to Knoxville, where connecting plane was again waiting. At 11:30 A.M. we landed in the Asheville Airport, just 11 hours and 18 minutes after leaving San Francisco and twenty days after having taken off for New York and around-the-world.

It was an interesting, and we hope, a profitable trip. All along the way there were no storms, no hitches in plans and no unpleasant experiences. God had been very near and the world seemed much smaller than it formerly did—but the need for God's power to save and transform lives looms more urgently important than ever before.

The problems and the conflicts of the world could hardly be greater. The certainty of God's judgment seems even more imminent. But, God's grace and mercy are still being held out in love to those who will accept. He can solve every problem if He is given His rightful place in the hearts and lives of men.

How long will He withhold judgment? We do not know.

*"Behold, now is the accepted time; behold, now is the day of salvation."*  
—L.N.B.

## Dr. Bell's Recent

### OPEN LETTER

To Dr. Harrison Ray Anderson, Moderator, Presbyterian Church, U.S.A.

which has evoked widespread comment and interest  
(See LETTERS, Pages 2 and 15)

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**THE SOUTHERN PRESBYTERIAN JOURNAL**  
Weaverville ... North Carolina

LESSON FOR AUGUST 19

# The Christian's Respect for Law

*Scripture: Luke 20:19-26; Acts 22:22-29; 23:23-27; Romans 13:1-7; 1 Peter 2:13-17. Devotional Reading: Romans 13:1-7.*

One of the toughest problems I have to face is how I should feel and act toward evil men who hold positions of authority and power. The early Christians faced the same problem. Most of the Roman officers, with the exception of centurions, seem to have been men of immoral life, and were typical political cowards. The men before whom the Apostle Paul was tried were men of this type. The men in authority in the Jewish Church—the chief priests, scribes and others—were hypocrites and politicians rather than religious leaders. These were the sort of unscrupulous leaders who condemned Jesus. How can we respect such men, whether in bygone days, or present days? I have been forced to separate, if I can, in my thinking, the man from the office he holds. We must respect law and order and those who rule over us. Any sort of government is probably better than *no government*, for that would mean anarchy, and a condition of chaos and confusion similar to that which prevailed in Israel in the time of the judges when there was no king, and every man did that which was right in his own eyes.

This problem is acute today. The recent revelations of corruption and low standards of morals among our leaders and oftentimes their connection with gamblers and gangsters of the underworld, has caused many of us to become disgusted. When we have honest men in office it is easy to respect both the men and the office, but even when we cannot honor the men, we must honor the position they hold.

This is well illustrated by an incident in Paul's life, as we find it recorded in Acts 23:2-5:

And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

The selections for our study throw light on this vexing problem.

## I. Church and State Must be Separate: Luke 20:19-26.

This very familiar incident gave Jesus the opportunity to lay down one of those basic principles for our guidance in relation to the state. The enemies of Christ were constantly trying to trap Him so that they could have Him arrested by the Roman authorities. With this in mind they come

to Him with what they thought was a very subtle question, one which He could not answer without endangering Himself with the Government, or hurting His influence with the people: "Is it lawful to give tribute to Caesar, or not?" He makes them virtually answer their own question, and then said to them, "Render to Caesar the things that are Caesar's and to God the things that are God's."

The state rules over us, protects us, and provides certain benefits for us; therefore we are to support the state, be loyal, and pay our taxes. The Jews were using Roman currency, thus acknowledging Roman rule. There is another sphere—the spiritual—and in this God is our ruler. (Of course God is also the Supreme Ruler in all matters, but He allows men to exercise authority; all the powers that exist are ordained of God.)

Our country was founded on this theory of complete separation of Church and State. There are constant efforts to mix or confuse the two. Let us be on our guard and see that they are kept separate.

## II. The State Should Protect Its Citizens: Acts 22:22-29; 23:23-27.

Christians make the most loyal citizens and the best in any country. They seek the good of the land. When rulers are wicked these citizens are often persecuted, but even evil rulers sometimes recognize Christians as their most valuable assets. Paul was not only a Christian; he was a free-born Roman citizen. This was of tremendous value to him when he got into trouble with the Jewish authorities.

Our first selection tells of Paul's defense before the multitude when he went to Jerusalem and was assaulted by the mob. He reviews his past life, his conversion, and his commission to the Gentiles. At this word, "Gentiles," the infuriated mob set about to kill him, but the chief captain commanded him to be brought into the castle and examined by scourging. As they bound him with thongs, Paul said to the centurion, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the chief captain learned this fact he was afraid,



stopped the proceedings, and arranged for a trial. A Roman citizen had certain rights, and one of these was the right of a fair trial, and of appeal to the Emperor, in case he was not satisfied.

Chapter 23 tells of Paul's defense before the council. He was shrewd enough to take advantage of the well-known hatred of the Pharisees for the Sadducees and successfully divided his enemies by declaring that he was a Pharisee. The dissension was so sharp that Paul was in danger of being "pulled in pieces," so the chief captain again brought him into the castle. In his hour of need the Lord stood by him and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness at Rome.

Some 40 of the Jews bound themselves with an oath that they would kill Paul, planning to have him brought down on the morrow. This plot became known to Paul's sister's son and he told it to Paul who informed the centurion and asked that the lad be taken to the chief captain to relate his story. When this officer of the law heard the story he took immediate steps to protect his prisoner and arranged to send him to Felix the governor who was at Caesarea. This was done and Paul was rescued from the blood-thirsty mob.

Even as wicked and cruel government as the Roman government was a bulwark to stand between the Christian and their Jewish enemies. Later on, as we know, this same government under still more wicked emperors, (Nero especially) persecuted the Christians bitterly, and Nero put Paul to death. For a time, however, the law of Rome stood between the apostle and his enemies.

The better the state, the safer the Christian, for it is the duty of all governments to preserve law and order and protect those who are law abiding. Christians are safe under all decent rulers, for they know that the Christian is quiet and peaceful. It is true that later on in Church history Christians made the mistake of allying themselves with political parties and factions and became mixed up in the many wars of Europe. This accounts for some of their worst persecutions. The Church became strong and tried to use its power in the wrong way and became involved in the struggles between the nations.

### III. *The Christian Must Respect And Support all Lawful Government.* Romans 13:1-7; I Peter 2:13-17.

1. Paul, and his admonitions to the Christians:  
Romans 13:1-7.

Paul sets forth certain principles in these verses for the guidance of Christians.

We as Christians must be subject to the higher powers. Why? Because the powers that be are ordained of God, God is the Supreme Ruler of this world. If He allows wicked men to rule we are to obey. We must not resist, or rebel. We never find

these early Christians stirring up rebellions against lawful rulers. Later on when the Church tried to "play politics" and become one of the "world powers" herself, this was true. The Church was never designed by the Master to take such a role in world politics. The Church is a spiritual organization, and has no place in such matters.

Rulers, says Paul, are not a terror to good works, but to evil. If we behave ourselves and obey the law we will be praised and not persecuted. This is not always the case, but as a rule even wicked rulers protect loyal citizens.

2. The apostle Peter endorses this view of Paul. Submit yourselves to every ordinance of man for the Lord's sake. We never find the Lord during His earthly ministry trying to stir up rebellion on the part of the Jews. This was one reason the Pharisees opposed Him. There is only one valid reason for refusing to obey. Peter says to the Jewish leaders, **We must obey God rather than men.** When man's law conflicts with God's law, we must obey God in preference to man.

With well doing we can put to silence those who accuse us. Show by our subjection and obedience that the stories they tell are false; that we Christians are obedient and loyal.

It is true that we are free, for the Son has made us free, but we are to use our freedom as the servants of God.

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## VESPER TOPICS FOR AUGUST 19

*With One Accord**Introduction*

Our world presents so many interesting things to do today that the majority of the people in our country do not want to go to church and be bored with a service of worship. Judging by the hum and buzz in the church auditorium just before the service begins, many of the people who do come think there are more interesting things to think about and talk about than the real business on hand in the church. In our program tonight we want to examine the service of worship that we follow each Sunday morning in our church and see if we can put our finger on the real, special value of such a service, a value that we can get in no other way.

Let us go to the Scriptures and plug down three basic principles upon which all worship rests.

*Scripture Lesson**1. God Is worthy of Worship—*

*Revelation 4:8, 11.*

In the great throne scene in the Revelation, John saw all the living ones bowing down before the throne and they cried out that the Lord God alone was worthy to receive glory and honor and power. The heart of what we do in worship is to bow down ourselves before the Lord omnipotent, who alone is worthy of our worship, adoration, and praise. When we come to the House of God for worship the glory of the eternal God is present and we are opening our minds and hearts to Him and He is opening His mind and heart to us.

During the war someone called the rector of President Roosevelt's church one Saturday night and asked him if he thought the President would be at church the next morning. The rector replied, "I do not know whether the President will be there, but God will be there and we feel that is sufficient to assure us of a crowd." When we come to church to worship, Almighty God is there, the one who alone is worthy of our worship.

*2. God Must Be Worshipped*

*In a Worthy Manner.*

*John 4:23-24.*

Were we to be granted an audience with the King of England or the President of the United States, we would be very careful to appear promptly, properly dressed, and would observe all the rules and regulations laid down by court order. Dare we do less when we come into the presence of Almighty God? Should we stroll casually into the presence of God in any manner that suits us?

God has declared that He wants us to worship Him in spirit and in truth. When we open the Word of God we have the Truth of God before us. And if we come with unfeigned faith the Spirit of God takes the Truth of God and makes God real

to us. This Spirit and this truth are essential in worship, and we must be careful that we do not do anything that might become a substitute for spirit and truth and thereby become an artificial prop that stirs our emotions but stifles the spirit. Few of us, I think, would dare go as far as the Roman Catholics have gone, nor would we care to go back to the barren coldness of Puritan worship, but we must be careful that the present trend toward worship centers and altar-centered churches does not lead us away from the spirit and truth.

*3. God Alone Can Make Us*

*Worthy for Worship.*

*John 14:6; Romans 5:1; Hebrews 10:19-25.*

God is worthy of our worship but we must come in a worthy manner. God alone can make us worthy for that worship and these verses that we have just read tell us how that is done. We can come to God only through Christ, and when we have believed on the Lord Jesus Christ we have been cleansed from our sins in His blood and we have access unto God. Until we have been cleansed in the Blood of Christ the door to heaven is closed. But having Christ we have a new and living way and when we come believing and cleansed through that new and living way, holding fast our confession of faith in Christ, we find that God meets with us and we have fellowship one with another and with Jesus Christ, God's Son. In that fellowship our lives are blessed and stimulated to go forward in faith, love, and good works for the Lord.

*The Order of Worship*

Our morning order of worship is not a series of preliminaries that set the stage for the sermon. The various parts of our order of worship are designed to provide a conversation between us and God. Spiritually we should move through the order of worship in some such manner as the following outline:

*Prelude* - Become conscious of God's presence for you can't talk to a person until you know he is present.

*Doxology and Invocation Hymn* - We speak to God and ask Him to respond to us; praising Him for what He is and has done.

*The Scripture Lesson* - God speaks to us and tells us what to do.

*The Prayer* - Our hearts respond to God in loving surrender and dependence.

*The Offering* - We dedicate our lives in a practical way.

*The Hymn* - We open our hearts and minds to God for instruction.

*The Sermon* - God instructs us in truth.

*The Hymn and Benediction* - We make our final promise to God and leave with His promise of blessing upon us.

### **SUGGESTIONS**

Follow your outline in *Presbyterian Youth*, pausing to study the foundations of worship when you come to the Scripture lesson. The above outline on the order of worship will help you when you discuss the morning order of worship.

## **CHURCH NEWS**

### **Sardis A.R.P. Church Votes To Unite With Southern Presbyterian Body**

CHARLOTTE, N. C.—The Sardis Associate Reformed Presbyterian Church voted July 29 to ask for release from the First Presbytery of the Associate Reformed Presbyterian Church with the intention of seeking affiliation with the Mecklenburg Presbytery of the Southern Presbyterian Church.

In an official congregational meeting during the regular morning service, members of the church (161 years old) voted 190-42 in favor of a resolution which embodied the congregation's official request for the transfer. Previously, the board of elders and deacons of Sardis Church approved the resolution with one opposing vote.

The resolution passed by the congregation is as follows:

Whereas the Sardis Associate Reformed Presbyterian Church believes that it can the more effectively fulfill its mission in the cause of Christ through a denominational relationship which permits her to channel her interests and resources through the strongest tide of Presbyterianism in her community;

And whereas the interests of Sardis Church and of the Christian role she endeavors to perform in her fast-changing community, suggest that immediate and positive action be taken toward placing Sardis within the larger family of Presbyterian faith;

And whereas the preference of the Sardis congregation to enter the Southern Presbyterian Church in concert with the other churches of the A.R.P. brotherhood apparently cannot be achieved in the foreseeable future unless Synod alters its position on union—and for such alteration we shall continue to pray;

And whereas the General Synod of the Associate Reformed Presbyterian Church, at its annual meeting held in June, 1951, voted overwhelmingly to decline consideration of union with any other Presbyterian body;

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And whereas it appears to the Sardis congregation that the Synod has thus erased all reasonable hope of achieving an effective solution of the Sardis problem through Synodical action on union;

Now, therefore, be it resolved by the Sardis congregation, in session held July 29, 1951, that the Sardis Associate Reformed Presbyterian Church respectfully requests the First Presbytery of the Associate Presbyterian Church to release Sardis Church from membership in the Presbytery;

And be it further resolved that the Mecklenburg Presbytery of the Southern Presbyterian Church be petitioned to grant Sardis Church membership and fellowship in that Presbytery.

(Mecklenburg Presbytery will meet again October 17 in the Steele Creek Presbyterian Church, with the Rev. Roy F. Whitley, D.D., the nominee for moderator).

The resolution will be presented to the First A.R.P. Presbytery at its October 9 meeting in Charlotte.

Sardis Associate Reformed Presbyterian Church is one of the strongest and oldest A.R.P. Churches. Representatives of First Presbytery led by Sardis Church led the unsuccessful attempt in the June, 1951, General Synod meeting of the A.R.P. Church to unite the A.R.P. and Southern Presbyterian denominations. Dr. W. M. Boyce, former pastor of the First A.R.P. Church of Charlotte, is now pastor of Sardis Church. His son, W. M. Boyce, Jr., transferred his membership to the Southern Presbyterian Church during the last meeting of Mecklenburg Presbytery and came under care of that Presbytery while he completes his seminary training in Princeton Theological Seminary.

### **McDill Joins Faculty Of Columbia Seminary**

ATLANTA, Ga.—The Rev. Thomas H. McDill Jr., pastor of the First Associate Reformed Presbyterian Church here has accepted the professorship of the new Chair of Pastoral Counseling at Columbia Theological Seminary, Decatur, Ga., according to an announcement by Dr. J. McDowell Richards, seminary president.

Mr. McDill will request dismissal from the  
(Continued on Page 16)

# LETTERS

(Continued)

Dear Dr. Anderson:

I am enclosing tear sheets of an article written by Chalmers Alexander and carried in the July 18 issue of **The Southern Presbyterian Journal**. I also enclose copy of a letter which I have just written to our Moderator with reference to his recent letter to you, copy of which he sent me for publication in **The Journal**.

Dr. Anderson, if you men really want to do the Christian thing, why don't you permit the conservatives of both churches to form their own church and then let the liberals in both churches go ahead with their union, giving a fair proportion of the church property to the groups in each church. The continued agitation for union between our churches will work for further disruption and you men who are pushing this union question will have to bear the major responsibility for this disruption.

I hope and pray that God may lead us all to a greater spirit of love and devotion to Himself and to deeper consecration to the real testimony that He would have us give.

Sincerely yours,

HENRY B. DENDY.  
Weaverville, N. C.

Sir:

Are there any plans to have elder Alexander's article, **Dr. Anderson Please Explain (The Journal, July 18, 1951)**, printed in pamphlet form? If such could be done, I should like to order 500 copies. One of the uses to which I would like to put them would be to send every minister in my presbytery a copy with a letter from me . . . .

I do think it is one of the most concise and probing and disturbing and useable things I've seen on this altogether important matter.

A PASTOR  
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in the U.S.A.

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## Echo From Memphis

Sir:

Billy Graham did a fine job in Memphis. He won many converts and all the preachers of Memphis cooperated fully. He was most complimentary of the papers, the pastors, and the people. Said our newspapers were the best and they gave him good publicity. We are following through now, and expect good results.

The meeting was extended for two days and the last meeting of the regular services was on Sunday and there were 35,000 people there. He filled Crump Stadium. There were about 30,000 people at the very last service and so many people came down, I think 1,300 in all, that they gave up the tent services and distributed the cards and packets in front of the pulpit.

So many young people in Memphis accepted Christ, and those my daughter knew and those in our church were all most enthusiastic about him.

All in all, I would say he (Billy Graham) was a tremendous success as was his campaign, and it did Memphis good to have him. (Name Withheld)

MEMPHIS, Tenn.

Sir:

This is just . . . to tell you that we used Dr. Robinson's **The Summary Of The Christian Faith According To The Shorter Catechism** here at the Honea Path (S. C.) Church.

As in many of our Presbyterian Churches today, the membership is composed of a goodly number who come from other than Presbyterian backgrounds. I had found a misunderstanding of some of our Church's doctrines and an ignorance to some extent as to the polity of the Church.

To attempt to correct this, we combined all the adult classes (Senior through Adult Bible classes) for one quarter and secured enough copies of Dr. Robinson's booklet that it might be used as a pupil's textbook.

Then using Dr. J. B. Green's new harmony of the standards (**A Harmony Of The Westminster Presbyterian Standards**, John Knox, \$3.50), as an aid to the teacher, ten lessons were taught on the material contained in the booklet and the last three lessons were used for explaining fully the polity of the Presbyterian Church. These three months have been very profitable, in that there has appeared a new interest in the teachings of the Church, a better understanding of them by the members, and a definite greater appreciation of the privileges and duties of the members of a Presbyterian Church.

The comments from those attending these classes have all been favorable, and an interesting sidelight is that attendance increased in the Adult Department during this series of lessons.

I would like to commend such use of this splendid booklet to other churches.

L. B. ROBINSON  
HONEA PATH, S. C.

Sir:

I've just returned from a two weeks' trip over one section—a fourth part of my new field. Among my correspondence I found two new copies of **THE JOURNAL**. . . I read both at one sitting, barring several interruptions from callers. I just want to assure you of my enthusiastic support and appreciation of **THE JOURNAL**'s great and timely ministry. Long live this vital organ in the body of Christ!

My sentiments about **THE JOURNAL** are like those of an inquirer I saw last week who guided me, barefooted, from his home to visit another inquirer. Expressing my amazement at his courage in traversing a tract of swamp land at this season when the rattlesnake is very prevalent and deadly . . . he promptly replied that he could not afford shoes. Then he added: "I will trust and not be afraid." The night before he placed an order for an expensive (for him) large-type Bible. Then I read between the lines as follows:

My friend, Lincoln, for so is his name, could not afford to buy a pair of shoes but he could not afford to be without "a Lamp unto his feet and a Light unto his path." I fully expect to receive Lincoln into the fellowship of the saints within the near future.

Yes, I'd rather go barefooted or "bareback" than go without my weekly copy of **THE JOURNAL** which brings the good news to bear upon my mind and heart in a most powerful way. Outside the Bible itself, it's about all I take time to read during the long dry season when most of my itineration is done.

STEPHEN J. SLOOP

MINAS, Brazil.

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Supporters of **THE SOUTHERN PRESBYTERIAN JOURNAL** and the Continuing Church Group are urged to attend the annual meeting, August 15, at 10 a.m., in the Weaverville (N. C.) Presbyterian Church. See August 1 issue for program details.

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# Tithing

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second presbytery of the Associate Reformed Presbyterian Synod to the Atlanta Presbytery of the Presbyterian Church, U. S. Mr. McDill has long been active in efforts to unite the two Presbyterian bodies.

According to Dr. Richards, the new Chair of Pastoral Counseling at Columbia has been set up to "enable our young ministers to deal adequately with the problems of their members under the stress and strain of our industrial civilization." "The need for it," he said, "is emphasized by the fact that more and more people are suffering from mental stress and disorders, and we believe the Church above all institutions has a ministry to them."

Mr. McDill has been pastor of the First A.R.P. Church in Atlanta since June 1946. During his ministry the membership has more than doubled, from 348 to 773. A native of Little Rock, Ark., he attended the high schools of Gastonia, N. C., receiving his undergraduate and seminary training at Erskine College and Seminary, Due West, S. C. He received the B. D. degree from Columbia Seminary in 1947, after having served as an Army Chaplain from Oct. 1942 to March 1946.

Mr. McDill is expected to assume his official connection with Columbia Seminary as of September 1. He will then be granted a leave of absence for a year in order that he may engage in special study in the field of pastoral counseling at the University of Chicago, Richards said.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

AUG 17 1951

AUGUST 15, 1951

## PRAYER

*W*HAT various hindrances we meet  
In coming to the mercy-seat;  
Yet who that knows the worth of prayer,  
But wishes to be often there.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.

Have you no words? Ah, think again;  
Words flow apace when you complain,  
And fill your fellow-creature's ear  
With the sad tale of all your care.

Were half the breath thus vainly spent,  
To heaven in supplication sent,  
Your cheerful song would oftener be,  
"Hear what the Lord has done for me."

—William Cowper.

# THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

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Sir:

I have read ... the great article, "Dr. Anderson—Please Explain," by the elder Chalmers Alexander. (THE JOURNAL, July 18, 1951). It is certainly great.

I wish ... you to grant me the permit to translate it into Spanish and publish it in EL FARO, the organ of the General Assembly of the Presbyterian Church in Mexico, because I believe it will make us much good, as there are some signs of modernism trying to get into us, something that we Mexican Christians do not want.

GODOFREDO L. GONZALEZ

Administrator  
El Faro House of  
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MEXICO

● *Ed.*—Copies of Mr. Alexander's penetrating analysis of the basic doctrinal differences separating the Presbyterian Church, U. S., and the Presbyterian Church, U.S.A., are available in reprint form at \$1 per hundred. *El Faro* in Mexico will publish this article in translation in the near future.

## Worship Centers

Sir:

I am writing concerning your letter from Dr. Talmage (THE JOURNAL, July 25, 1951), which letter you apparently think is very wise and to the point.

First of all, Dr. Talmage is not the authority to speak on pictures in worship that you think he is, and in saying this I am in no way disparaging Dr. Talmage himself. He has the natural bias of any missionary who has spent his life in combating and supplanting heathen practices. Though I am certainly no authority on foreign people touched by our missionary

## LETTERS

program, I believe that there is truth in what I say. Heathen peoples are prone to use many aids and objects in their worship; hence their situation is unusually dangerous in this matter. When Christ and His true religion are brought to them, they naturally desire to worship Him in the same fashion they had worshipped their pagan gods. It would seem that in saving native souls, an intensive program in the art of the worship of God is necessary also. There is a science of worship in just as real a sense as there is a science of winning men to Christ, or perhaps I had better say these are "arts." Native Christians are not the only ones who need to learn how to worship their Heavenly Father in the finest and most effective way.

Second, Dr. Talmage places far too much emphasis, undoubtedly because of his bias, on the use of pictures, in American churches. We have not the same background nor inclinations of natives as far as worship is concerned. If a picture of Christ in Gethsemane is in a dead church, it is more than likely there, not as a cause

of degeneration of faith, but as a symptom, and probably not either.

Symbols are an aid to worship. I agree that once in a while there is a church which might be leaning too heavily on symbols, substituting them for the real thing. They are few and very far between.

One other word. If Jesus praying in the garden is a picture of "voluntary weakness" merely, then I shall not pray again. Prayer is both strength and weakness, and while it may be unwise to place that one picture before congregations constantly, the reason certainly should not be based on a one-sided interpretation of the picture itself. What it may mean to one man does not determine its meaning for another. Perhaps it would be better to vary the pictures and objects a congregation sees, but such visual aids to worship ought not to be abolished; they can be a great help, and besides, many artists are men like ourselves who have tried desperately and with unusual success, to catch materially the spirit of their risen, reigning Lord.

DAVID V. PITTENGER

DALLAS, Tex.

## EDITORIAL

THE DISTURBING CHRIST . . . . .	3
TOO MUCH CENTRAL HEATING? . . . .	3
THE BARRIER TO UNION . . . . .	4
THE MAIN LINE . . . . .	5
THE END HANGS AT THE BEGINNING	6

## ARTICLES

SESSIONS OF THE SOUTHERN PRESBYTERIAN CHURCH SHOULD DO LIKEWISE . . . . .	5
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## DEPARTMENTS

SABBATH SCHOOL LESSONS . . . . .	7
YOUNG PEOPLE'S DEPARTMENT . . .	9
CHURCH NEWS . . . . .	10
LETTERS . . . . .	2

## EDITORIAL

### The Disturbing Christ

By some strange coincidence this phrase, "the disturbing Christ," has come to our attention from several sources recently. It is a challenging thought, that Christ brings discontent and an impetus to rightful change when He comes into our lives.

With all our heart we believe that a Christian must show by a changed life that he is a Christian. We believe genuine conversion brings with it honesty in business dealings; purity in personal life; love and consideration in our relationships with others and, in fact, all of the fruits of the indwelling Spirit, fruits which make our lives a blessing to those about us and an honor to the One Whose name we profess.

But, the phrase, "the disturbing Christ," also brings with it a sense of unease. Christ cannot bring a disquiet which produces real results in the heart of an individual until first of all that heart is changed.

Therefore, as much as we may laud "the disturbing Christ," let us clearly understand that *first of all He is our Redeemer from sin; He is our Saviour and our Lord*. There are so many efforts in these days to make people live like Christians who have never submitted themselves as lost sinners into the hands of Christ as personal Saviour.

Reacting to "the disturbing Christ" may involve simply an act of our emotions whereby we try to live a better life. Accepting Jesus Christ as our personal Saviour on the other hand involves a supernatural transaction which God does for us. It means being born again, without which we cannot see the kingdom of God. It means becoming a new creature in Christ Jesus.

During recent weeks and months we have been shocked again and again by disclosures of dishonesty, bribery, cheating and immorality across America. The latest is the revelation that organized cheating has been taking place with a large group of students at West Point.

All of these things are *symptoms* of sin rampant in the human heart, of a lack of moral and spiritual values. America is reaping the harvest of a generation of teaching—and often preaching—which has toned down the fact of sin and eternal punishment;

which has magnified the goodness of man and urged him to better and greater efforts to be good; which has failed to proclaim the fact that Jesus Christ, the eternal Son of God, is man's only hope of redemption, forgiveness and eternal life. The entire record is given in God's own revelation, His Word.

Thank God for "the disturbing Christ."

Thank Him infinitely more for the redeeming and transforming Son of God who died to save us, who arose from the dead to prove this saving power and who today prays for us!

As we truly know Him we will be disturbed by our own unworthiness and honestly seek to glorify His name in our lives.  
—L.N.B.

### "Too Much Central Heating?"

The editors of *Time* courteously sent us in advance a marked copy of their article "Too Much Central Heating?" which appeared in the August 6th issue. We presume it was similarly sent to other religious papers and magazines in the country. It is significant that the *Time* editors themselves appreciated the importance of this observation by Mr. Macdonald. We quote in full:

Murdo Ewen Macdonald remembers his first West of Scotland congregation—on the Isle of Skye—as "very churchied people. The acids of the modern temper haven't corroded them much."

Last week Presbyterian Macdonald, 36, now pastor of Edinburgh's St. George's West Church, told Americans how to clean up the kind of corrosion he has found outside the Isle of Skye. To a big midsummer congregation in Manhattan's Fifth Avenue Presbyterian Church and to students at Union Theological Seminary, he gave the same message: "The thing wrong with religion today the world over, and especially in America, is that it is too centrally heated, too cozy and comfortable." His remedy: less social psychology and good fellowship, more emphasis on an austere gospel of sacrifice. Said Macdonald:

"Christian evangelism will never make an impact until it regains the genius of the Cross, the capacity for sacrifice. Look what the Communists have required of just ordinary people . . . Religion today doesn't call it out because it doesn't demand it."

Macdonald learned the worth of sacrifice in a hard school. In 1942, after two years as a British army chaplain, he switched to combat

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which has once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 16, August 15, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

duty with the paratroopers. A bit later, while commanding a platoon in North Africa, he was taken prisoner. Until the end of the war, he ministered to fellow prisoners, mostly U. S. airmen, in a *Luftwaffe* camp. "The war," he said, "taught us the indescribable latent courage of the ordinary person."

This spiritual courage can only be evoked by a strong spiritual message. Although MacDonald greatly admires the informal relations which often exist between U. S. ministers and their congregations ("Perhaps we in Britain are more formal," he doubts that good fellowship and social consciousness can be substituted for active Christianity.

"We must preach a social gospel, but we must first of all preach the Word... To call the wrath of God a metaphor, to smoothly rationalize Hell, to smother the Cross in sentimentality is to play havoc with Christianity; you may have a religion left, but it is not the religion of the New Testament."

This last paragraph is worth reading and pondering. The religion of the New Testament is both vital and authoritative, something so desperately needed by bewildered and fearful people today.

—L.N.B.

## The Barrier To Union

Our recent General Assembly at Orlando, Fla. received a communication from the moderator of the U. S. A. General Assembly, Dr. Harrison Ray Anderson, who is also pastor of the Fourth Presbyterian Church, Chicago, Ill. This letter showed a fine Christian attitude toward the Southern Church, and an ardent desire for the union of the two churches.

In an editorial in the *Christian Observer* of August 1, we hear from an ex-moderator of our Assembly on the same subject. Dr. Lingle is the oldest living moderator of our church in point of service, but not in years as Dr. Summey and Dr. Price are older than he.

However, these two distinguished men seem to be laboring under a misapprehension. They seem to think that the barrier to union of the U. S. and the U. S. A. is resentment for some ugly and un-Christian things that were said ninety years ago during and after the war between the states. Dr. Anderson sends a profuse apology for what the men in the Northern church said to and about the Southern Presbyterians. And Dr. Lingle rejoices in the fact that at long last the apologies are pleasing to both churches. And he implies that if we only have a forgiving spirit there will be no reason why we should not unite the two churches at once.

Those who oppose union with the U.S.A. Church now are not at all disturbed by the ugly things that were said to our fathers and grandfathers by their fathers and grandfathers ninety years ago in the heat of passion because of the war. We attribute all

that to the weakness of the flesh, and perhaps if we were tempted as they were, we would have done worse than they did.

On July 7, 1949, "The Continuing Church Committee," met in Atlanta, Ga., and adopted the following:

Resolution on Doctrinal Laxity in the Presbyterian Church, U.S.A. Because of the doctrinal laxity in the Presbyterian Church, U.S.A.; because of the advancement in the councils of that Church of men who have become lax in their doctrinal beliefs; because of the general attitude of the U.S.A. Church, on social and political matters, we are unalterably opposed to union of the Presbyterian Church, U. S., with the present Presbyterian Church, U.S.A., and we shall, under God, give ourselves to the fullest possible extent, to a vigorous and continued opposition to such union and to the task of informing our membership regarding the undesirability of such a union. —The Continuing Church Committee

This is an official paper stating the real reasons for the organized opposition to union with the U. S. A. church. You will notice that this paper deals with the situation as it now stands and has not the slightest reference to anything that might have happened 80 or 90 years ago.

The Apostle Paul was a great Christian and had a forgiving spirit, and he had abundant occasion to exercise it. Time after time he was run out of town by a mob, beaten with rods, and scourged, and even stoned and left for dead on one occasion. He freely forgave those who had insulted and injured him personally. But he was not in a forgiving mood when he wrote to the Galatians about those "who would pervert the gospel of Christ," when he says, "But though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed."

Paul could not forgive men for "perverting the gospel of Christ." Perverting the gospel of Christ is not a personal matter between man and God. To preach another Gospel is to sin against God. And if it be a sin against God only God can forgive it.

In cases like this Paul's attitude was to fight, not to forgive. He wrote to Timothy, to "fight the good fight of faith." When he had reached the end he wrote to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only but unto all them that love his appearing."

Jude, the brother of James, our Lord's brother, writes in verse 3, "Beloved when I gave all diligence



to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

It is a matter of supreme importance what a man believes and teaches and Jesus himself said so, when

he told the Pharisees and Scribes, "I said therefore, unto you, that ye shall die in your sins: for if you believe not that *I am he* ye shall die in your sins." Salvation begins in the realm of faith, and not in the realm of works or of duty.

A man must believe first and then act. —J. E. F.

## The Main Line

The main line is always the gospel of the grace of God. We must be concerned with problems and conflicts, but we must never be sidetracked from the glorious reality of our all-sufficient Saviour. The incarnation story meets all of man's abysmal needs. His utter weakness and total unworthiness are answered by God's infinite grace. That grace saves the sinner and perfects the saint. "My grace is sufficient for thee," (I Corinthians 12:9). "But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." (I Corinthians 15:10). The grace of God in Jesus Christ had miraculously saved Paul and had qualified him as the greatest Christian worker of all time.

The hot weather, difficult circumstances, toilsome loads, and bitter heartaches but furnish the occasion for a more abundant display of God's mighty grace and power in our lives. "When I am weak, then am I strong," (II Corinthians 12:10). Yes, actually when our physical powers are at their lowest ebb, then can we lean most heavily upon the infinite loving God, who knows our every need and supplies His grace for our every deficiency.

The grace of God is enough for a man who lives in the fetid, steaming jungles or in the cool upper air of the mountain plateaus. The tired thirsty worker in the slums or in the remote country areas can draw just as heavily upon the Spirit's water of life as can the comfortable worker in an air conditioned church on the boulevard. The writer to the Hebrews seems to open the gates wide to heaven's bounty when He says, "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." (Hebrews 4:16).

The sinner calling for mercy and forgiveness and the saint crying out for courage and deliverance will be heard alike. May we never lose heart, either because of false doctrines abroad or because of the clammy hand of worldliness that rests upon the church. No situation is too dark, no path too uncertain but that the grace of God can meet the issue. Let us humbly put ourselves afresh in God's hands for a new baptism of His love, of His purity, and of His power. The gospel is enough. Grace is sufficient.

—R.W.C.

## Sessions Of The Southern Presbyterian Church Should Do Likewise

Recently the board of stewards of one of the large Methodist churches in our state overwhelmingly adopted the following resolution:

Whereas, the Board of Stewards of ——— Methodist Church of ——— considers many of the official acts and objectives of the leaders of the National Council of the Churches of Christ in the U.S.A. un-Methodist and un-Christian.

Be it resolved, That the said Board of Stewards vigorously opposes and protests the appropriation or allocation by the Methodist Church for the support or use of the said National Council of Churches of Christ of a single dollar of any funds provided by the said ——— Methodist Church for the support of Methodism.

Not only should the sessions in all the presbyteries of the Southern Presbyterian Church adopt a similar resolution, but they should go one step further by sending overtures to their respective presbyteries requesting their presbyteries to send overtures to our General Assembly requesting that the Southern Presbyterian Church withdraw from the National Council of Churches.

In his book, "God Transcendent and Other Sermons," Dr. J. Gresham Machen made a statement that is even more timely today than it was when he made the statement. Dr. Machen stated:

One thing now needs to be said. In leaving the way open for a revival of the Christian religion we ought not to set up false antitheses; we ought not to say, as many are saying, that instead of controversy we favor prayer. As a matter of fact, what is needed is not prayer alone and not controversy alone, but prayer and controversy both—a controversy in which a Christian is impelled to engage when he rises from his knees. Indeed, in these days, true Christian prayer is quite impossible without bold witnessing for the truth. Never was it more abundantly plain that our Lord came not to bring peace, but a sword.

General Douglas MacArthur, in an address which he delivered to the Massachusetts Legislature in Boston on July 25, 1951, quoted Abraham Lincoln as follows: "To sin by silence when they should protest makes cowards of men." —L.E.F.

# The End Hangs At The Beginning

This is the meaning of the old Latin phrase, *finis origine pendet*. Others have expressed the same thought by saying that the frame determines the size of the picture that hangs in it, or that one's presuppositions generally decide his conclusions.

But away with these abstract generalizations. We want to say that the Christian believer ought to begin intellectually where God has graciously placed him. And in His mercy God has put us in the Christian faith, in the Christian revelation. "Of HIM are ye in CHRIST JESUS who is made unto us from God wisdom." "In Him are hid all the treasures of wisdom and knowledge." "The foundation is laid, namely Jesus Christ, no man can lay another." In setting my course on the pathway of life, let me begin where the light is brightest—and the noontide light is the light of the knowledge of the glory of God that shines in the face of Jesus Christ.

"We would see Jesus, that great rock foundation  
Whereon our feet were set by sovereign grace,  
Nor life, nor death with all their agitation  
Could thence remove us if we see His face."

As we come face to face with a cross-roads, a burden, a problem, may we cultivate more and more the habit of first standing at attention before our risen, living Lord, and as we salute of asking His orders. Then may we read the Bible in the light of Christ, and (with Calvin) nature in the light of the Bible.

Those who begin at a naturalistic center will find it very hard to ever arrive at the full Christian conclusion. Those who consider certain facts in relation to themselves, or certain sciences apart from the self or the science relationship to God will find it impossible to know the self or the scientific fact in its true meaning. For both the self and the fact have their primary meaning in relation to God. Moreover the assumption that the knower or the object of his knowledge can be known apart from God is the assumption that God is not the sovereign, almighty Creator revealed in the Word, but that God is some deity limited by this fact that allegedly can be known apart from Him. Every knower and every fact is created and upheld by the one only, living and true God who speaks His best and last Word in Jesus Christ. Still further, many of those who start with the natural self and plan to work their way gradually toward religion, then God, then Christ lose themselves or their hearers before they get to the Saviour.

The Reformers all discovered that they could not arrive at the gracious God at the end of a long intellectual or an arduous work way . . . but that they must and might begin with the mercy of God in Christ at the start of the road. Calvin writes,

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"Only through the preaching of the Cross will a man find His way back to God as His Father." Even in his argument on the meaning of Genesis, the Geneva Reformer says, "We must not begin with the elements of this world, but with the Gospel alone which sets Christ before us with His Cross (1 Cor. 1:21)" When Luther was in despair over the fear of predestination, Staupitz told him, "Find yourself in the wounds of Jesus Christ and election will be inexpressibly sweet." Later Luther wrote:

"The history of the Church Universal has confirmed in me the conviction that those who have had and maintained the central article in its integrity, that of Jesus Christ, have remained safely entrenched in their Christian faith. They may, in other matters, not have been free from error and sin—they were finally preserved, nevertheless. He who steadfastly holds to the doctrine that Jesus Christ is true God and true man, who died and rose again for us, will acquiesce in and heartily assent to all the other articles of the Christian faith. Paul's saying in Ephesians 1:22, is true—that Christ is the chief treasure, the basis, the foundation, the sum total, to whom all are drawn and under whom all are gathered. And in him are hidden all the treasures of wisdom and knowledge, Col. 2:3. Christ himself says in John 15:5: "He that abideth in me, and I in him, the same beareth much fruit." And in Luke 11:23: "He that is not with me is against me; and he that gathereth not with me scattereth." It is decreed, says Paul (Col. 2:9), that in Christ Jesus should dwell all the fullness of the Godhead bodily or personally. So, he who does not find or receive God in Christ will never find him. He will not find God outside of Christ, even should he mount up above the heavens or descend below hell itself, or go beyond the limits of the world. God declares that here, in Christ's human nature, which he assumed through his birth of the Virgin Mary, shall be his dwelling-place. If thou believest this, it is well for thee; but if not, do what thou wilt, thine unbelief shall change nothing in this respect, and Christ with his believers will be quite safe from thee; as he has been safe all this time from the very powers of the devil and the world." —Wm.C.R.

## LESSON FOR AUGUST 26

*The Christian's Responsibility in Public Life*

*Scripture: Matthew 5:13-16; 13:33; Luke 19:1-10; Acts 5:25-29; 1 Peter 3:13-18. Devotional Reading: Amos 5:14-24.*

Amos, the country prophet, was a firm believer in civic righteousness and justice. He believed that people ought to *hate* the evil as well as love the good. In our silly, sentimental age, we seem to feel that hatred of evil is harsh and cruel. But those who really love the good are bound to hate the evil. True patriots, those who love their country, will hate all the evils of our country and try to stamp them out. This does not mean that we are to hate people, even wicked people, but we are to despise their evil ways and deeds. Perfect hatred is as necessary as perfect love. We are not to hate the saloon-keepers, the boot-leggers, and criminals of every sort, but surely we are to hate their lawlessness, their sins, the "stuff" which they sell that is sending souls to drunkard's graves, and is causing our country to be the most crime-infested land in the world. Jesus ate with publicans and sinners, but He never condoned their sins or took part with them in their evil deeds.

We are responsible for our attitude towards these things. Right now we are in the midst of a series of investigations of crime, gambling and corrupt practices in high places. The lid has been taken off and we see the mass of corruption. What are we going to do about it? Are we just going to be "at ease," and by our indifference let the gamblers and corrupt politicians take over our nation and let the under world rule our country?

Our responsibility is very plain. Will we meet it? Our whole time might well be spent in meditating upon the stirring message of Amos, but we turn now to other phases of this great question.

*I. Salt, Light, Leaven:*  
*Matthew 5:13-16; 13:33.*

Salt preserves from corruption. Our nation is badly infected at the present time. One great religious denomination has just passed some strong resolutions calling upon the Christian people of America to do something to restore civic righteousness in our government. Our national morality has sunk to a new low, and it is time we were aroused from our lethargy. The only human force to prevent our utter decay is the Church, the body of real Christians. Ye are the salt of the earth, said Christ, and then He uttered this solemn warning, If the salt has lost its savor, it is good for nothing but to be cast out and trodden under foot. What about the spiritual condition of the Church? Have we lost our "saltiness?" The pure and powerful Gospel must be preached in its completeness if our land is to be rescued from its corruption. Christians must "come out and be separate" and adorn the teaching of God our Saviour in all things. Is the Church a powerful preserving force in our land? It ought to be.

Light reveals. If the light is dim, or concealed, it will reveal little or nothing. Let your light so shine that men may see your good works and glorify your Father which is in heaven. The whole world is in the darkness of sin: Satan wants to keep it dark. He likes to "shut out the sunshine." Our nation, and the world are in need of a bright, shining light, the light of the truth.

Lies abound.

Deception is everywhere.

Propaganda is often just another name for lies and delusions. The radio has made it possible to spread these lies to all people. It used to be true that only those who could read knew very much of what was going on in the world. Now all who have ears can hear, and the devil and his emissaries are using the radio all the time. You can hear the "voice of Moscow" as well as the "voice of America," and sometimes the voice of America is far from what it ought to be. What is needed is the "voice of Christ" in His glorious gospel to shine into the dark places and the dark hearts of mankind. Christians are the ones to let this light shine. Are we doing our part?

Leaven permeates. Dr. G. Campbell Morgan—and we have to have deep respect for the opinion of this prince of Bible scholars—believes that this parable teaches that corrupting influence will creep into the Church. Leaven is nearly always used in a bad sense in the Scripture: it is a symbol of corruption. Jesus warned His disciples to "beware of the leaven of the Pharisees, Sadducees, and Herodians," and explains that He meant their teachings. It is certainly true that the Church has been corrupted by this sort of leaven, especially the leaven of the Sadducees (Unitarianism).

If we take the more commonly accepted view of the meaning of the parables, then we have here a picture of the gospel permeating human society and government, and bringing about many helpful and wholesome reforms. This, too, is true, for where the gospel influence has been felt many social reforms have come about. Christians should use their



influence in civic affairs and social life, but the main business of the Church is to proclaim and practice the glorious Gospel of the Son of God.

## II. *A Converted Tax-Collector:* *Luke 19:1-10.*

The publicans, or tax-collectors of Jesus' day were subject to peculiar and strong temptations. The taxes were "farmed out," so to speak, and the collector got what was over and above the amount required by the Roman government. We have this temptation in another form today and many of our public men seem to be yielding to it. We read the sickening story of politicians taking bribes, of men in high positions accepting thousands of dollars to use their influence in getting loans from the Reconstruction Finance Corporation, of profiteering in surplus army supplies, of exorbitant prices charged our allies for selling them war equipment. This is all the more inexcusable because all of these government officials are paid high salaries to begin with.

"Around and around this sort of thing goes, and where it will stop, nobody knows." Our great need now is for some converted government officials. We seem to have lost all sense of common honesty.

To get back to Zacchaeus. We know his story. Review it. The main lesson is that when he was genuinely converted, he made restitution and was willing to be generous with the balance. If all the money stolen by corrupt practices, by gamblers and liquor dealers, was restored to those from whom it was taken we would see evidence of real revival.

Salvation came to Zacchaeus and his house through faith and a heartfelt repentance which made this public official recognize his responsibility and his duty to his fellowmen.

He not only made restitution, but he gave liberally to the poor. I am afraid that some of our dishonest criminals try to sooth their consciences by sentimental giving without restitution. First, be honest, and then liberal. Pay our debts and then give to the poor. I have heard of robbers who were very generous with stolen property.

## III. *Obey God First:* *Acts 5:25-29.*

The first duty of every Christian is obedience to God: we ought to obey God rather than men. Usually in our country there is no conflict, for as a rule our government does not try to stop us preaching the Gospel. That time may come, however, as it has come in some other lands. Already there is some effort to keep certain forms of preaching off the radio, for fear of offending certain minorities, or groups in America.

Peter and the other apostles had been strictly charged not to preach or teach in the name of Christ. Christ had commanded them to do this very thing;

go, preach, teach all men. Their course was clear. They had to obey the command of the Head of the Church. God must always come first. This is part of our responsibility as Christians.

## IV. *"If Ye Suffer—Happy Are Ye."* *1 Peter 3:13-18.*

Those who rule over us do not always respect our rights, or tolerate our witnessing for Christ. This was true in the time of Peter; it is true in some lands today. There are several things to note in these verses:

1. Who will harm you if you do that which is good? Even wicked rulers often respect those that "do good." The heathen despots under whom Daniel was honored are an example of this policy. But this is not always true.
2. We are to be true to Jesus and sanctify Him in our hearts.
3. We are to be ready to "give an answer," to defend ourselves and testify with meekness and fear.
4. We are to remember that it is better to suffer for doing right than for doing wrong.
5. Our patient endurance of persecution will win some of our foes.
6. Always remember Jesus Christ.

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## *Questions For Discussion* *On The Fifth Commandment*

Studies on the fifth commandment in the series, *The Ten Commandments According To The Shorter Catechism*, appeared in the August 8 issue. Below are some study questions prepared by the Rev. John R. Richardson, D.D., on the fifth commandment. Dr. Richardson also prepared last week's studies.

1. Is our age more impatient of authority than former generations?
2. What do you think of this statement: "Parents, obey your children, for you can't afford to be bothered?"
3. Is the primary purpose of this commandment to safeguard parents or to safeguard youth?
4. Who profits most through the obedience of this commandment?
5. Does everyone need to learn to obey?
6. Will a child who fails to learn discipline in the home suffer for this failure throughout life?
7. From what kind of homes do criminals come?
8. What are the qualities in your own father and mother that have retained your honor through the years?



VESPER TOPICS FOR AUGUST 26

## *Alone With Thee*

### *Introduction*

No person, young or old, can develop adequate resources for the living of these days unless that person takes a period of time each day for quiet meditation, prayer and communion with God. It is not a luxury to be enjoyed by those who have the time. Rather, it is an absolute necessity that must be taken by those who realize their need. Our program material this week presents something of the great reservoir of materials that are available to guide us and direct us in our periods of devotional meditation and worship. These are all fine, yet I have the feeling that a good many young people do not faithfully keep a quiet time because they have mumbled prayers and read the Bible and devotional material without any practical profit. All of us find ourselves too busy to take time to do something that does not help. We need to remember that we must be spiritually ready for meditation and worship, for if we are not, we may say prayers but we can never pray.

The opening call to worship for this program is taken from John 4, which is an account of the interview of Jesus with the woman of Samaria at Jacob's well. When Jesus met that woman she was in such a spiritual state that she could have gone through the motions of saying prayers, but she never could have enjoyed the moving experience of prayer. When Jesus had finished dealing with her she was ready. Perhaps you and I should preface our consideration of the materials and techniques for personal devotional worship by outlining how Jesus must deal with us spiritually before we are ready to do more than go through the motions. Let us trace in broad outline the experience of the woman at Samaria.

### *Scripture Lesson*

John 4:6-26

### *A. A Thirsty Soul—Awakened—V 6-15*

When Jesus went through Samaria on the way to Galilee, He met this woman at the well and asked her to drink water for Him to drink. The woman was surprised that Jesus should ask her for a drink and expressed her surprise. Jesus answered by reminding her that He had something to give her thirsty soul that no man could give her. Immediately her interest was aroused and she was spiritually awakened to something deeper and greater than she had ever known.

You and I move through our days with a routine commonplace attitude toward life that keeps us from being aware of many of the great possibilities that lie at our finger tips, and our dull defeated lives stifle any sense of expectancy of great things. Before we can truly have fellowship with God, our spirits must be touched by the Spirit of God and our interest aroused and our soul awakened to its thirsty needy condition.

### *B. A Sinful Soul—Convicted—V 16-19*

As soon as the woman's interest was aroused and her spirit awakened, our Lord Jesus immediately began to probe into her innermost soul to stimulate her to lay bare in confession her sinful condition. He questioned her about her husband and she was convicted to the heart when she had to confess that she had had five husbands and the man with whom she was now living was not her husband. Until we have been deeply convicted of our sinfulness and unworthiness and made conscious that it is only by the grace and mercy of God that we can enter into fellowship with Him, the doors of heaven are closed.

### *C. A Seeking Soul—Satisfied—V 20-26.*

As soon as the woman had been convicted of her sin she did what you and I do, she began to dodge. The Samaritans and the Jews were separated into different groups with theological differences about where and how one must worship God. This woman began to justify her sin and neglect by pointing out these differences. But Jesus went straight through the differences to the very heart of the matter and brought her face to face with God and Christ, and when she believed she went joyfully to tell the people of this One whom she had found. All about us are theological differences and the different opinions of people. But these differences of opinion about God in Christ must never keep us from moving through them to the very heart of the matter, to that place where we find Christ and Christ finds us, for in Him alone is the seeking soul safe, secure, and satisfied.

### **SUGGESTIONS**

It might be well to preface the consideration of your devotional helps by an outline study of the woman of Samaria as seen in the Scripture lesson above. Often we go through the forms without the force. We go through the motions without feeling the movement of the Spirit of God because we have been lean of soul and have not awakened. We have been sinful and have not been convicted of our sins. We have been satisfied to follow the routine of the religion we see about us instead of seeking until we truly find Christ and He finds us.

## Books Donated For Japan Students By Southwestern

*Special Feature Story to The Southern  
Presbyterian Journal—*

MEMPHIS, July 8—Books, or the lack of them, always a problem to any educational institution, were much on the mind when the Reverend James Cogswell, Presbyterian missionary to the Japanese, sat down one day late in March to write his friend David W. Sprunt, head of Southwestern's Office of Development, telling about the work and the needs of the Presbyterians' newly formed Shikoku Christian College in Japan.

Mr. Cogswell, who teaches in both Greek and music departments at Shikoku and finds time besides for personal evangelism among the Japanese, explained the college's unique aim: to build an educational institution patterned as closely as possible after the American Christian college.

"Most Japanese schools," he wrote, "tend toward specialization at a very early stage in the educational process; the effort here is to provide a well-rounded liberal arts education."

Such an objective requires books—lots of books. Books printed in Japanese the college was buying regularly from its missionary funds; but with the new emphasis in Japan on the study of English—so much so that English is no longer considered a "foreign" language—a good library in that language is essential.

Books in English, however, are virtually unob-



REVEREND LARDNER W. MOORE  
PRESIDENT OF SHIKOKU CHRISTIAN COLLEGE

tainable in Japan; and even when they are, the cost is prohibitive.

Suddenly he bethought himself of his own days at Southwestern. "Unless the situation has drastically changed since my college days (and I doubt that it has)," he recalled, "when the school year ends many students wonder what to do with their textbooks."

He remembered how he used to see, at semester's end, students' books piling up in the lounge rooms, overflowing the sills of the deeply recessed windows of the cloister of Palmer Hall, and lurking about in odd nooks and crannies of all the buildings on the campus.



FACULTY APARTMENT BUILDING. A FORMER BARRACKS OF THE JAPANESE CAVALRY. PRESIDENT MOORE LIVES AT THE LEFT UPSTAIRS, AND DEAN FUKUNAGA BELOW. OTHER PORTIONS OF THE BUILDING ARE AVAILABLE FOR VISITORS, AND ONE TUBERCULAR STUDENT, WHO RECEIVES SUPPLEMENTAL DIET FROM THE MOORES, ALSO LIVES IN THIS BUILDING.

Perhaps, he mused, Southwestern students would be willing to donate these used textbooks to the Japanese college, instead of selling them second-hand.

The request was posted, and the letter at length reached Mr. Sprunt, whose friendship with Mr. Cogswell dates back to their seminary days at Union at Richmond and graduate school days at Princeton. Mr. Sprunt passed the request on to the Southwestern student body.

From the start, the idea appealed to the Christian Union Cabinet, a campus group which fosters religious life and promotes religious activities among the students. CUC decided to make a drive of it.

Undeterred by the complications attending the close of the school year—commencement and graduation for senior Cabinet members, and final examinations and late papers for everyone else—CUC quickly set up a steering committee. The end of the school year, members felt, would be the best time to get books.

Placards and posters blossomed out over the campus. Appeals were heard in Chapel and student assemblies. Large receptacles, strategically placed in cloister, cafeteria, men's and women's dormitories, and even in the faculty lounge, gaped invitation to book-minded passers-by.

The missionary had asked for students' more or less unwanted books. CUC members were not quite content. A gift that doesn't cost the giver anything, they argued, is not much gift. They believed that not merely students, but faculty and staff as well, should have the chance not only to give books for which they had no further use, but also to make a contribution of books which they valued, purely for the sake of helping a sister Christian institution.

Their thinking proved correct. Books began tumbling into the containers—all sorts of books—Bibles and religious works, foreign language grammars, readers, and handbooks, science texts, works of literature, Shakespeare, novels—even a volume of T. S. Eliot—all found their way into the big boxes. In subject matter the books ranged over the whole liberal arts curriculum.

FACULTY AND STUDENTS JOIN TOGETHER IN CLEANING UP THE CAMPUS IN PREPARATION FOR SOME SPECIAL THANKSGIVING SERVICES. NEARLY ALL THE STUDENTS PARTICIPATE IN THE COLLEGE'S SELF-HELP PROGRAM. WORKING IN OFFICE, LIBRARY, GARDEN, AND OTHER JOBS. ALTHOUGH THE TOTAL COST TO STUDENTS IS LESS THAN \$100 YEARLY, VERY FEW ARE ABLE TO MEET THE FULL AMOUNT. THIS PRE-THANKSGIVING CLEANUP WAS ON A VOLUNTEER BASIS FOR SEVERAL SATURDAY AFTERNOONS.

Some 250 pounds of books—twelve boxes each weighing just under the twenty-two-pound postal limit—was what the committee found when the final tally came.

Guiding spirit of the campaign was Julia Skinner of Memphis. She was helped by William Boyd of Paris, Kentucky (next year's CUC president); Wayne Todd of Miami, Florida, student commissioner of Christian activities; and Toby Bunn of Jonesboro, Arkansas, who although a member of this year's graduating class, somehow found time to pack the collected books into boxes meeting size and weight regulations.

Non-CUC members helped, too. Fred Link, also of Jonesboro, voluntarily took over the job of getting the boxes of books over the campus collected into one place for packing and labeling.

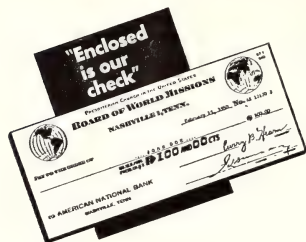
Both students and faculty gave generously. Some books, committee members reported, normally would have had a high resale value, had donors decided to sell rather than give them away. Postal charges were borne by Southwestern.

Late in June the boxes started on their 600-odd-mile journey from Southwestern at Memphis to Shikoku Christian College in Japan.

Mr. Cogswell was graduated from Southwestern in 1942 with his brother Robert, also a minister and now pastor of the St. Charles Avenue Presbyterian Church in New Orleans, Louisiana. Both Cogswell boys attended Union Theological Seminary at Richmond, Va., where in their senior year they earned two of the six scholarships annually awarded by the seminary for advanced study at other institutions. He received his B.D. degree from Union in 1945 and his Th.M. from Princeton in 1947. He served as pastor of Eastlawn Presbyterian Church at Pascagoula, Miss., for a year and during his seminary days supplied various pulpits in Memphis and the Mid-South.







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## Lipsey Featured In Life Magazine

Former pastor of the Fondren Presbyterian Church, Jackson, Miss., Major Richard Cameron Lipsey, Chaplain with the First Calvary's Fifth Regiment, finds Sunday on the front lines in the North Korean hills a busy day.

"Sunday in Korea," a feature story in the July 9 issue of *Life* magazine, tells in pictures how a G. I. spends his Sunday. And it tells how Chaplain Lipsey delivers his sermon wherever the men gather—in the fields, the woods, or by a Korean river. Opening his portable altar on Sunday, June 24, he preached his sermon about David and the 23rd Psalm, not once or twice, but a dozen times, visiting every unit in the regiment.

It was a soldierly sermon, telling how David's faith, expressed in "The Lord is my shepherd, I shall not want," helped him overcome the Philistine. Right there with the story of David and Goliath the 23rd Psalm was born.

Chaplain Lipsey, a Presbyterian (U. S.) minister, has been a chaplain since 1942. In his own words from his sermon to the men in Korea, Chaplain Lipsey tells of his faith:

"In the last war, I was the chaplain for an armored outfit. When we landed at Omaha, the beach was raked by enemy fire and our own ack-ack

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fell back down on us and I was as frightened as anyone, I tried to think of something which would calm me, and the first thing that came to my mind, was the 23rd Psalm: 'He leadeth me beside the still waters, he restoreth my soul.' I got no further than that and ever since when in a tight spot I turn to that Psalm . . ."

Chaplain Lipsey is a native of Lexington, Miss., and a graduate of Birmingham-Southern College, Birmingham, Ala. He received the M.A. degree from the University of Alabama, Tuscaloosa, Ala., in 1930, and the Bachelor of Systematic Theology degree from Biblical Seminary, New York City, in 1933. He served as assistant pastor of the First Presbyterian Church, Tuscaloosa, in 1933 and 1934, before becoming pastor of the Fondren Presbyterian Church, Jackson, Miss., in 1934.

### *Central Mississippi Holds Summer Session*

KOSCIUSKO, Miss.—Central Mississippi Presbytery convened here July 19 in summer session. Among business conducted were the following items:

Mr. Robert Kinnington, elder, was elected moderator. The Rev. J. R. Miller was received from Knoxville Presbytery to become pastor of Trinity Church, Jackson, Miss. J. W. Lipscomb and John H. Thompson, candidates for the ministry, were examined, ordained and installed as pastors. Mr. Lipscomb will be pastor of the Philadelphia-Carolina Churches in Vicksburg, Miss., and Mr. Thompson will serve the Westminster Church in Vicksburg.

Stated supplies were appointed as follows: The Rev. Oren Sigler, French Camp - Huntsville Churches; the Rev. Charlton Hutton, Power Memorial Church Jackson. Shaw Presbyterian Church requested transfer to North Mississippi Presbytery. The request was approved.



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### *Meridian Presbytery Holds 112th Meeting*

MERIDIAN, Miss.—Meridian Presbytery held its 122nd stated meeting here July 17. Dr. Fred. Z. Browne succeeded the Rev. E. W. Reid as moderator.

The examination of Paul Warner Hoffman, of Oxnard, Calif., was sustained by Presbytery. He will be installed as pastor of the Wiggins and North Augusta (Miss.) Churches. George Cooper Carpenter and Malcolm Alexander Bonner were received under care of Presbytery as candidates for the ministry. A total of 19 candidates are on the roll of Presbytery.

### *Mecklenburg Presbytery Receives Nine Ministers And Candidates*

TROY, N. C. — Nine ministers and candidates were received in a meeting of Mecklenburg Presby-

*Ask the Man Who*

# TITHES

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tery held here July 17. Among those received during this 193rd session of the Presbytery were the following:

The Rev. E. B. Cooper, from Augusta-Macon Presbytery, as pastor of the Sharon (N. C.) Church; the Rev. Ira H. Rawls, from Concord Presbytery, pastor of Candor and Macedonia Presbyterian Churches; the Rev. D. E. Wilkinson, from Knoxville Presbytery, pastor of the Plaza Church.

Candidates Frank Wilkinson and Joe P. Holder were received, examined, and licensed to preach. Mr. Holder will be installed pastor of the Camden and Morven (N. C.) Churches, and Mr. Wilkinson will be installed at Biscoe. Candidate W. M. Boyce, Jr., was received from the First Presbytery of the A.R.P. Church. He is a senior at Princeton Theological Seminary. Candidates for the ministry were received as follows: G. Dana Waters, III, Richard Nelson Walton, and E. O. Byrd, Jr. The Rev. Frank S. Johnson was elected moderator.

### *Moffatt, Lancaster Examined By Holston*

GREENEVILLE, Tenn.—Candidates Louis Lancaster and Charles Moffatt were received, examined and ordained by Holston Presbytery meeting here July 10. Mr. Lancaster will become associate pastor of the First Presbyterian Church, Kingsport, Tenn. Mr. Moffatt has accepted a call to the Micaville (N. C.) group of churches. Mr. Lancaster was installed July 15 and Mr. Moffatt was installed July 29. His churches include Micaville, Newdale, and Estatoa.

### *Transylvania Music Camp To Present "Elijah"*

BREWARD, N. C.—Mendelssohn's "Elijah" will be presented at the Transylvania Music Camp located near here August 19, according to an announcement by the director, James Christian Pfohl. The oratorio will climax the summer season of the camp, nationally recognized in recent years as the outstanding summer musical event in the South.

### *Synod Of Texas*

BELLAIRE, TEX.—The office of the stated clerk of the Synod of Texas, Presbyterian Church, U. S., here has announced that the Synod will meet in the First Southern Presbyterian Church, Austin, Tex., at 3:30 p.m., October 9, 1951. The Synod usually meets in the evening.

## *Norfolk Presbytery Hears Assembly Reports*

The Presbytery of Norfolk met at 10 a.m., July 17 in the Lafayette Presbyterian Church, Norfolk, Va. of which Rev. Charles J. Hollandsworth is pastor. Rev. R. Allen Brown, the retiring moderator, preached, using as his text Ephesians 5:22-33. Following the sermon memorials to Rev. W. D. Reynolds, prepared by Rev. E. T. Wellfird and to Rev. Robert S. Morrison, prepared by Rev. J. L. MacMillian, were read after which the Communion of the Lord's Supper was observed.

Rev. Harold McCQ. Shields, pastor of the Knox Church, Norfolk, was elected moderator; Rev. Edward H. Jones, pastor of the First Presbyterian Church of Norfolk, vice moderator, and Rev. Geo. M. Apperson, pastor of the Makemie, Naomi Makemie and Clark Churches, temporary clerk. There were 31 ministers and 37 ruling elders present.

Rev. Bernard E. Bain, Superintendent of the Presbyterian Orphan's Home at Lynchburg, Va. addressed the presbytery.

Rev. Graham C. McChesney was dismissed to the Presbytery of Winston-Salem where he will be pastor of the Covenant Presbyterian Church. Rev. Raymond C. Flitton resigned the pastorate of the Belle Haven and Powellton Churches and a commission was appointed to install him as pastor of the Lynnhaven Church at Lynnhaven, Va. Rev. John Kerr Fleming was received from the Presbytery of Winchester and a Commission was appointed to install him in the Broadway Church, Portsmouth, Va. A commission reported that Lincintate James Thomas Womack, a member of the Coleman Place Presbyterian Church of Norfolk, had been ordained in his home church on the 27th of May. He has been called to teach in Union Theological Seminary at Richmond, Va.

All eight of the Commissioners to the General Assembly were presented and gave detailed and enthusiastic reports emphasizing especially the work done by the committee on which they served and the reaction of the Assembly to the report as well as of the work of the General Assembly as a whole.

The presbytery adjourned to meet in adjourned session during the session of the Synod of Virginia, meeting at Danville, Va. on the 4th of September, and in regular stated session in the First Presbyterian Church of Norfolk, Va. at 2 p.m., October 15 for joint and simultaneous meetings with the Presbytery of New Castle, U.S.A. during Monday and Tuesday. The moderators of the two assemblies have been invited to participate.

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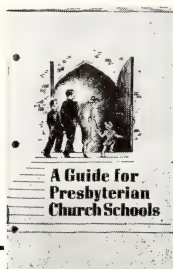
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AUG 23 1951

AUGUST 22, 1951

## August 15—Weaverville

At 10 a.m. on August 15 in the First Presbyterian Church of Weaverville, N. C., Southern Presbyterians began a meeting that was permeated with the Spirit . . . a meeting that called together more than 300 representatives of 16 states from New Jersey to Florida . . . a meeting of those who desire to continue the Southern Presbyterian Church as a denomination but who feel that it must be purified and cleansed by the Lord if it is to glorify Him in its ministry . . . a meeting that brought the hearts of those attending into a humble, self-searching dependence upon the Spirit and O, how the Spirit did bless this group.

It was also a meeting of those who are determined at all costs that there *will* be a Southern Presbyterian Church. The group was declarative in expressing this attitude: We are Southern Presbyterians, we love our church and we have no wish to leave it. We will not leave it if some try to force a union with the Northern Presbyterian Church but we *will* continue it and those who would go into that church will be and are now responsible for the division in our own church . . .

There surely has never been a more enthusiastic meeting of the supporters of THE JOURNAL and the Continuing Church Committee. Nor, perhaps, a more profitable meeting of our group.

The addresses and other items will be printed in subsequent issues.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Guest Editorial

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

For this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man

of God may be perfect, thoroughly furnished unto all good works.  
—PAUL.

## What To Do?

The disclosure of organized cheating at West Point is both disillusioning and distressing. But,

### EDITORIAL

GUEST EDITORIAL . . . . .	2
WHAT TO DO? . . . . .	2
THE RIGHT TO CHOOSE . . . . .	4

### ARTICLES

THE SOVEREIGNTY OF GOD	
REV. WILLIAM CROWE, D.D. . . . .	5
ABOUT JOINING THE CHURCH	
BILL ROSE, JR. . . . .	6

### DEPARTMENTS

SABBATH SCH. LESSONS — SEPT. 2	
REV. J. KENTON PARKER . . . . .	7
YOUNG PEOPLE'S DEPT. — SEPT. 2	
REV. W. G. FOSTER, D.D. . . . .	9
WOMEN'S WORK . . . . .	11
BOOKS . . . . .	14

the reaction throughout America is *alarming*. The general feeling seems to be that these students are only guilty of practices common in other institutions, in business and in government and that it is unfair to punish them.

In fact, it would seem that their guilt lies chiefly in getting caught, not in cheating, and such phrases as, "More sinned against than sinning," are commonly used in speaking of the incident. One army general is quoted as saying that any commander in Korea would give his right arm for such men in his fighting command. The fact that such remarks have nothing to do with the issue apparently makes no difference.

The distressing thing is that moral standards have hit such a low in America that there is grave danger of a complete collapse. Our nation has been rocked by disclosure after disclosure of corruption, dishonesty, moral turpitude, malfeasance in office, sex delinquency (natural and perverted), and a general attitude of lawlessness until we have become calloused and shrug off one scandal after another without coming to grips with either the immediate steps which should be taken or the ultimate solution of the entire problem.

In political circles we quietly accept, among *many* cases which might be mentioned, the affront of having as our Ambassador to Mexico a man known to be the consort of gangsters and hoodlums, who was elevated to his present position because of the investigations then pending in New York; investigations which later disclosed these connections.

In educational circles, public and even some Church-connected, we continue to countenance teaching which destroys faith in the Bible, the very keystone of moral and spiritual life.

Subsidized athletics have come to be recognized as the only way to put on the spectacles demanded by alumni and the general public; but the entire principle of paid athletes in educational institutions, where the football coach is better paid and better known than the president of the institution in many cases, is but an indication of the warped outlook we now accept as normal.

But, it is not necessary for this JOURNAL to recount the evidences of moral and spiritual collapse; such evidences are the subject of conversation and dismay by people everywhere.

There are those who suggest a law outlining a code of morals and ethics in the government. Morals and ethics do not come through the enactment of

laws. There are ample laws on the statute books of our nation to put every offender behind the bars. *The trouble is that there is not the moral and spiritual stamina in the hearts of those in authority, or in public opinion as a whole, necessary to enforce the laws we already have.*

Therefore, to bring about a change in the situation which confronts America, without which America is just as certainly doomed as were Greece or Rome, *this change must take place in the hearts of men.*

Many who recognize the need seem to think that education will bring the desired change. Education is actually only sharpening the tools of the devil, unless education is itself subject to Almighty God. Education in America today is largely pagan. It is the exceptional institution today to which a boy or girl can go and come out with a richer Christian faith, or any faith at all. We have raised up a generation of teachers, many of whom are in-bred—in-bred on denials of God's Word so that one man quotes the unbelief of another man and so on ad infinitum, until error and denials with reference to foundation spiritual facts are accepted as truth.

Nor will economic security bring about the necessary change. Many of the *leaders* in the moral delinquency of our time are men and women secure in the material things of this world. In fact, without the balance of spiritual perceptions, economic security but gives impetus to every activity which caters to the flesh.

What then is the solution?

We have availed ourselves of the privilege of quoting a guest editor this week—the Apostle Paul—and we would urge our readers to read his letter. Paul, through the indwelling Spirit, outlines world conditions which have obtained in greater or less degree in every generation but which will come to their peak "in the last days." These final days may yet be hundreds of years in the future but the conditions which we find in America in 1951 are well described by Paul.

There are several significant phrases we would quote: "*Having a form of godliness, but denying the power thereof*"; is descriptive of much which we have in the religious world today—a form of godliness but denying the blood-bought redemption of sinners by the Son of God.

Another phrase describes so much that goes for education today, "*Ever learning and never able to*

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 17, August 22, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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come to the knowledge of the truth," because a reverential trust in the Lord is not the foundation-stone on which knowledge is based. In fact, we have the Frankenstein monster of "scholarship" which denies God's revelation and supplants it with the theories, hypotheses and conclusions of pseudo science. We use the word "pseudo" because actual scientific knowledge confirms God's revelation, never runs counter to it.

Paul also says: "*Yea, and all that will live godly in Christ Jesus shall suffer persecution.*" In Communist countries believers are persecuted, even unto death. In America many who would bear an honest witness for God, His Christ and His Word, may find themselves discriminated against, called "trouble-makers," "fanatics," "outmoded," "reactionaries." In fact, even the commission on the minister and his work might possibly make it very difficult for an outspoken evangelical to find or accept a new charge. Brethren, ponder this.

But, the purpose of this editorial is primarily to find a solution for the festering sore of moral corruption which is now rising to the surface of our national life. Paul puts his finger on the one and only solution—the Word of God. "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*"

And then Paul tells us *why* the Bible must have central place in the formation of our character and life as a whole: "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*"

To solve our personal and our national problems we must recognize the *source* of those problems and that *source* is SIN in the human heart. The primary message of the Church is redemption from sin through our Lord Jesus Christ. Our Saviour said: "*Ye must be born again,*" and such a birth is a supernatural transaction, a work of the Holy Spirit, operating in the heart of repentant sinners who turn to Jesus Christ, the eternal Son of God, as their only hope of cleansing and salvation.

The way of salvation is made plain in the Bible. The way of daily living for the saved sinner is found in the same place. As important as all of the social and economic changes may be which are so ardently advocated by some today—and they are important—such changes will never become effectively operative until the hearts of men are changed.

To the Church has been committed the message of redemption from sin and a new life in Christ Jesus.

THAT is what to do!

—L.N.B.

## The Right To Choose

In recent actions of an Associate Reformed Presbyterian Church, a minister in that denomination and a candidate for the ministry of that denomination, some have seen a trend that appears to them inadvisable if not dangerous, there being others who have looked with favor upon the same events as an example of action to be urged upon all peoples of all denominations.

In the action of Sardis Associate Reformed Presbyterian Church, Charlotte, N. C., withdrawing from the A.R.P. Church and seeking admission into Mecklenburg Presbytery of the Southern Presbyterian Church, of the Rev. Thomas H. McDill, former pastor of the First A.R.P. Church of Atlanta, Ga., accepting a position as professor of pastoral counselling at Columbia Theological Seminary, and of William M. Boyce, Jr., former candidate for the ministry from First Presbytery of the A.R.P. Church, in coming under the care of Mecklenburg Presbytery, the significant fact is that this church and these two individuals are merely exercising their inherent rights to choose their own church affiliation.

We do not believe that these events should be looked upon as the actions of martyrs to a lost cause within that denomination.

This would not overlook the fact that Sardis Church, of which the Rev. W. M. Boyce is pastor (father of W. M. Boyce, Jr.), and Mr. McDill were actively seeking union between the A.R.P. and Southern Presbyterian Churches, nor that Sardis Church specifically designated the failure of that cause as the reason for their action.

But the true significance of this series of events, easily foreseen, is that the best course of action for discontented unionists within our own church has been graphically blazed. Likewise those who would not be content in a union of our church with some other churches should be allowed to retain *their* right to choose.

Let all who desire to be in another denomination to the extent that they can not endure their present membership loyally and in peace, quietly take their place among those with whom they better feel at home.

This paper, for one, will not raise a voice of protest to any who take this logical step. (Nor has it commonly been the practice of presbyteries and local churches to deny any minister or lay member this right of choice.)

This A.R.P. Church in Charlotte, this minister and this candidate for the ministry should be welcomed in charity for they have truly seen that the best course of action is to cease disrupting their denomination with proposals that bid fair to split any church and have left peacefully and lawfully to take up their service with those they desire and in so doing have asserted their undeniable *free* right of choice.

—A.D.R.



# The Sovereignty of God

*The key to the  
Calvinistic System  
of interpretation of the  
revealed Word  
of God*

By the Rev. William Crowe, D.D.

TALLEDEGA, Ala.

John Calvin was born in a French Village in 1509, and died in 1564. As a scholar and student he was forced to meet the joint impact of the intellectuals and the Roman Catholic hierarchy. It is upon that background that we see him in action.

The Renaissance as the aftermath of the Crusades brought about the rise of the universities in the countries of Middle Europe, England included. It was a period of vast expansion of learning, based upon the rediscovery of oriental classical lore, and also a period of global expansion, geographically speaking. A new world had recently swung into the view of the European nations. Therefore it was a period of restless investigation. The intellectuals, the product of the New Learning, were questioning the validity of the authority of the Catholic Church, and were wandering without spiritual leadership. A revolution in religious thinking and action was inevitable, and resulted in what is known as the Reformation. The distinguished Jesuit theologian, Cardinal Bellarmine, frankly acknowledged that before the Reformers came, "nothing was firm in the world, the authority of the church courts was declining, there was no discipline in morals, no erudition in sacred letters, no reverence in divine things, almost no religion."

Upon this scene the young John Calvin entered in the early half of the 16th century. His first impact with the intellectuals on the one hand and with the dominating and domineering hierarchy on the other persuaded him that the key to the whole disturbance was found in the eclipse of the truth relative to the sovereignty of God. That was the cause of the darkness over the earth. Martin Luther

had already said, "If the Pope were the head of the Christian church, then the church were a monster with two heads, seeing that St. Paul says that Christ is her head. The pope may be, and is, the head of the false church."

"The pope's crown is named REGNUM MUNDI, the kingdom of the world." All of which means that God had been ousted from His throne, and a man clothed with a pretended plenary authority had been lifted to that eminent position. Defying the corruption of the apostate church, and the head thereof, Calvin cast the flukes of his anchor under the impregnable rock of the Sovereignty of the Almighty, and upon that rediscovered truth built his entire system of interpretation of the Holy Oracles.

"That the purpose of the French Reformers was then essentially positive and constructive is clearly shown in the Declaration of the Church of France in 1559, whose Article 39 defines the Reformers as men whom God has raised in an extraordinary manner to build anew the Church which was in ruin and desolation. The word for 'to reform' actually meant then, 'to form again.' The verb 'to protest' did not mean to protest against Catholicism, but, from the Latin 'protestari,' to witness, to declare publicly. Farel and Calvin were reformers and protestants in the original meanings of those words." (*Instruction in Faith*,) Calvin, 1537. (Fuhrman).

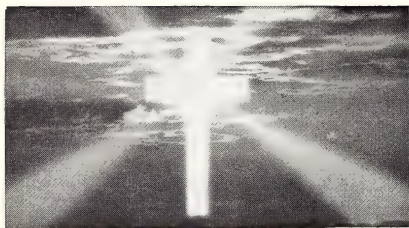
After 400 years we must admit that the liberty that we now enjoy, both spiritual and civil, stems from the doctrine of Divine Sovereignty. It leaves no place for popes, cardinals, archbishops, or any who may claim to be invested with sacramental authority.

Upon this is built the doctrine of the Priesthood of Believers, Jesus Christ himself being the High Priest and Head of the Church.

Upon this is also built the doctrine of human freedom in civil government, defying doctrinaire Bourbonism, absolutism, Fascism, Nazism, Communism, or what have you.

It is no figure of speech to say that the government of the United States was founded on Calvinism, which fact is reflected in the Declaration of Independence, the Constitution, and the Bill of Rights. It may be added that when our country departs from an honest interpretation of those immortal documents, it will go the way of the Europe of the Middle Ages.

A closing remark: The vindication of the Sovereignty of God will be seen on the consummation of all things relative to the Kingdom of God on earth. After the struggles and tribulations of the Church shall have resulted in Her completed preparation to become the Bride of Christ, redeemed humanity from every quarter of the globe will witness the crowning of the King of Kings, the Lord of Lords.



## About Joining The Church

By Bill Rose, Jr.

West Point, Miss.

"Jesus answered and said unto him, 'Verily, verily I say unto thee, Except a man be born again He cannot see the kingdom of God.'" John 3:3.

Now the above statement from God's Word is either true or it is not. As God can not lie then it must be true. If it is true then we should change our modern practice of "joining the church."

Now the practice in so many churches today is for the pastor or Sunday School teacher to see the parent and ask them if their child is old enough to "join the church." (This usually takes place somewhere around 12 years of age.) The parent in turn asks the child if he or she is not old enough to "join the church," and usually the child says yes. (Many a time it is to please Mother, Sunday School teacher or pastor.)

So one day the child goes forward and answers "Yes" to the questions put to him by the pastor, and "joins the church." In too many cases there is no sign of their being a new creature in Christ Jesus. They have merely just "joined the church," and know nothing about the new birth. After having "joined the church" the preacher tells them that they are "saved." Many go through life under the delusion that they are saved, and yet so many when asked, "Have you been born again?" say "No."

Thus in many of our churches we have a church full of people who have never really been born again, but merely "joined the church."

What would God have us do in order to remedy this problem? The first thing is for every grown person to make sure that they did not just "join the church," but that they have been born again. If any of our readers have just merely "joined the church," and not been born again, then seek after God until you find Him. Spend much time in the book of John, especially the third chapter.

When you are sure of your own salvation start a family altar and early let your children know about Christ. Definitely ask God to save every one of your children, and when He wills to do so they will be saved. Your children will be washed in the blood of Jesus Christ, and not be just joiners of the church.

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Tell others who have merely "joined the church" that Christ died for our sins, and lead them to the Saviour. There are many other ways which you readers can think of to help people see "How that Christ died for their sins," and not merely make them church joiners. If we will do our part our churches will be filled with Christians and not just people who have merely "joined the church."

Remember Christ did not say "Ye must join the Church," but he did say "Ye must be born again," and if you or your children ever see heaven, "Ye Must."

## LESSON FOR SEPTEMBER 2

*Christian Relations Among Races*

*Scripture: John 4:4-14; Acts 10:25-28; Colossians 3:11. Devotional Reading: Isaiah 11:1-10.*

There is but one Saviour for all races and nation; there is one plan of Salvation. The prophets paint beautiful pictures of the glorious age in which all races and nations shall dwell in peace under one ruler, the Lord Jesus Christ. In our Devotional Reading we have one of these pictures. First, there is a description of the Ruler. The Spirit of the Lord is upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Then there is a description of the nature of His rule. He will judge in righteousness, and reprove with equity. The whole creation will be in peace and harmony; no one will hurt or destroy, for the earth will be full of the knowledge of the Lord as the waters cover the sea. This is not merely for the Jews: the Gentiles (nations) shall seek Him, and his resting-place will be glorious.

Our "one world" is far from this happy condition at present. Not only are we divided into nations, races, and classes, but these nations, races, and classes are in a state of turmoil, strife, and confusion. There are constant clashes between these divisions of society, and open war and bloodshed. In the hearts of men there is selfishness, greed, hatred, envy, murder.

Now, what is the relation of the Christian to the races of the world in their dire distress and need?

First of all, we have been commanded by our Master to go into all the world and preach the Gospel to every creature. There is one Gospel for all of mankind; for the white people, the black people, the yellow, and the brown; for the United States, for Russia, for Africa, and China; for the rich and poor, for the ignorant and learned, for the mighty and for the lowly.

Then, there is one body of people, the Church, the Bride of Christ. It is being gathered out of the world, and will be composed of people from every nation and tribe and race.

Nations, races and classes differ in many respects. Some nations are more civilized than others; some races have traits of character and capabilities which make them superior to others; some classes of people are naturally better than others. As our Catechism puts it, there is a relationship of superiors, inferiors, and equals. In some respects, men may be created equal, but in other respects, there is a vast difference. What a tremendous difference between a child born in a good Christian home in America, and one born in a hut in heathen Africa! Then, in natural endowments, some have been given five talents, some two, some one.

Paul asks the question, Who made thee to differ? Who made the Jew to differ from the Gentile, and the Jewish race to be the recipients of the special gifts of God? Who made the white race different from the black? Who gave to America her great advantages? Is there not a deep obligation resting upon that race, or nation which has more than others? Do not superior endowments bring added responsibility? There is no ground for pride, but much reason for gratitude, humility, and a sense of responsibility.

If this is true of ordinary men, how much more true should it be of the Christian? We are different from the unregenerate. We have something other men do not have. We have been "born from above"; we are new creatures in Christ Jesus. Paul says, I am debtor to all men; I am my brother's keeper.

What should be the character of Christian relations among races? The selection we study today throws light on this subject.

*I. Christ and the Samaritans:  
John 4:4-14.*

The Samaritans were the mixed race living in the central part of Palestine. When the Assyrians

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carried Israel captive they left some of the poorest in the land and brought people from other countries and placed them in this territory. As was natural, they intermarried with the Jews. Not only were they mixed in blood, but their religion became a mixed one also, for the Jews absorbed the idolatrous worship of the immigrants.

The pure-blooded Jews of the South despised the Samaritans and would have no dealings with them. They would often "by-pass" the land when they journeyed from Judea into the country of Galilee, which was still farther north.

Jesus, however, did not "by-pass" Samaria: He must needs go through Samaria. We are quite familiar with His conversation with the woman at the well, her conversion, and the conversion of many in the city. Both in this incident, and in His parable of the Good Samaritan, and in what He said about the one leper who returned to give thanks, He emphasizes the fact that these despised people were to be treated kindly, won to Him, and were often superior to their proud neighbors.

Surely we can learn from Jesus that we are not to despise or look down upon any other race, or neglect any. Someone has said that "the least, the last, and the lost" were the very ones Jesus took pains to reach. We may be pure Anglo-Saxions, and these others may be Negroes, or Italians, or Chinese, but we must never despise or neglect them.

Part of our race troubles today grow out of the same feelings which the Jews had for the Samaritans. We should guard against these feelings. These people need Christ, and often they will welcome Him while the "up and out" classes reject Him.

## II. Not Call Any Man Common or Unclean: Acts 10:25-28.

Peter was a typical Jew. He held himself aloof from all contact with Gentiles. It took a great deal of Divine grace, and some visions from Heaven to convince him that the "iron curtain" which separated him from the Gentiles must be lifted.

This story, also, is a very familiar one, and we have studied it often. After the apostle was thoroughly convinced that he must go to the Roman Centurion Cornelius, he went, and was richly repaid by a wonderful experience of the outpouring of the Spirit upon the Gentiles. Even after such an experience, however, Peter seemed to retain some of his old prejudices, and later was rebuked by Paul for wavering in this respect. (See Gal. 2:11-13).

The Apostle Paul seemed to catch the broad vision and the full meaning of the Gospel as none of the others did. He became the outstanding leader and writer of the Church. The Protestant Church owes much to Paul. It was his clear interpretation of the doctrine of salvation by grace through faith that set us free from the bondage of Rome.

The lesson connected with this incident about Peter is obvious. The Church has long since gotten over its Jewish prejudice. In fact, the Church is largely Gentile, for very few Jews are believers. Our danger is to despise the Jews, or call common and unclean, people of other races, classes, or nations. For instance, we have our criminals, our slum population, and the outcasts of society generally. One of the best things about the Salvation Army has been the fact that it has sought these outcasts. Is it losing its love for the despised since it has become stronger and wealthier, and is it losing its emphasis upon seeking and saving the lost? I ask these questions in love for this great organization.

## III. Christ is All, and in All: Colossians 3:11.

The One Person Who unites all nations, races, and classes, is Christ. A Christian is one who possesses Christ. He is complete in Him. In Christ he is justified, sanctified, adopted into the family of God, made a king and a priest, glorified in the heavenly places. We are to grow up into Him and to become like Him.

Since this is true, then no mere distinction of race, color, nationality, social standing, or financial worth can make any difference. The Duke of Wellington and a poor servant were about to kneel side by side at the altar for communion, when an usher tried to keep the servant back until the Duke had finished. The Duke of Wellington, seeing what he was trying to do, said "No! No! we are all the same when we kneel here." We are all one body in Christ and members one of another. If we are, then let us behave like Christians in our relation to other races.

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THE SOUTHERN PRESBYTERIAN JOURNAL  
WEAVERVILLE - - - NORTH CAROLINA

YOUNG PEOPLE'S DEPARTMENT

REV. W. G. FOSTER, D.D.

VESPER TOPICS FOR SEPTEMBER 2

## Religion In Shoes

### Introduction

This program is designed to introduce you to two great saints of God who practiced the presence of God by moment of every day and who were ever seeking to make other people conscious of His presence. These two men were Brother Lawrence of the Seventeenth Century and Brother Bryan of the Twentieth Century. It is interesting and inspiring to read of men who have stood out above the crowd in their consciousness and usefulness for God, but our study must ever bring us to the Word of God that we may find the secret of walking even as they walked. Let us, then, insert in our program outline a study of a passage of Scripture that will help us.

### Scripture Lesson - Psalm 139

One of the greatest psalms of the Psalter is Psalm 139. As we outline that psalm, we find the truth about the presence of God and we see something of the technique by which we can realize that presence. Let us, then, study the outline.

#### I. The Truth - V 1-18

1. *He Knows Me*—V 1-6—In this world in which we live, you and I not only do not understand all about the world, but we do not understand about ourselves. But we are not left alone to struggle through the darkness to the dawn. We are not dependent on the wisdom that we can muster to meet the demands of life. The God who made us, knows us, He understands us, our ignorance and

our knowledge, our weakness and our strength. He knows not only what we ought to do but knows why we go wrong when we don't do what we ought to do. He knows just what we need to make us what we ought to be. We must ever deal with the God who truly understands us and unto whom all thoughts are known and from whom no secrets are hid.

2. *He Is With Me*—V 7-10—Not only does God know us, but God is with us. Wherever we go, God is there. Whatever we are called upon to do, God is with us to help us and to strengthen us. There is no place in all the universe where we can get away from the presence of God. Did you ever note the difference between the believer and the atheist? The atheist says "God is nowhere." The believer says, "God is now here." The same letters but arranged differently. In all of the changing experiences of life God is with us and we can know

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CHRISTIAN LAW

YOU

*can want to Tithe*

THROUGH

CHRIST'S LOVE

"Tithing is not the way the Church tries to get money out of its members, but the way God tries to get His Grace into your heart."

—Hunter B. Blakely.



*Will You*

PRAY ABOUT IT?

him if only we see him and arrange our experiences correctly.

3. *He Has Formed Me.*—V 13-18—The God who knows us and who is with us, is the One who has formed us. Since He has formed us, He has made us the way we are for a purpose, His purpose. Since He has formed us for a purpose, He has the right to demand of us that we fulfill that purpose in our life. This purpose should ever challenge us to our supreme devotion in life. Conversely, any man is a fool who thinks he can live his life to suit himself with no concern for the purpose of the God who formed him. The God who made us, knows us and what He made us for, and is with us to help us to do the job.

II. *The Technique*—V 23-24

1. *Search Me - He Knows*—Simply because God is with us we do not automatically become conscious of His presence. We must be willing to day by day practice a technique, and this technique is summed up in the three petitions, search me, see me, and lead me. Since God knows us and understands us, He alone is the One who can search our minds and point out our errors. He alone can search our hearts and point out our wasted affections, and He alone can search out our life and point out our evil ways. We too often take our ways for granted and mold our thoughts, words, and deeds by the popular opinion of those with whom we associate. To really live we must ask God to search us as we expose our life to Him let His opinion mold us.

2. *See Me - He Is With Me*—Since God is with me day by day, He sees if there is any wicked way in me and He knows the things that need to be changed in my heart and life.

3. *Lead Me - He formed Me For a Purpose*—Since He knows all about me and sees what I have done amiss and what I have left undone, He knows whether or not I am fulfilling the purpose for which He formed me. Knowing this He can lead me in the way everlasting, the way of His purpose.

If we are conscious of the truth that God knows us, is with us, and has formed us for a purpose, then we can day by day live in unbroken fellowship with Him, and we will if we take the time every day to prayerfully open the Word of God and let Him by His Spirit search us and see if there be any wicked way in us, and let Him by His Word lead us in the way that we should go. When He has searched us and convicted us and led us, if we will confess our sins that we may be cleansed, and if we will obey that we may be used, then we will be conscious of the presence and the blessing of God all the day through.

#### SUGGESTIONS

Close your consideration of Brothers Lawrence and Bryan with a study of Psalm 139 as their secret and yours.

## WOMEN'S WORK

### *Appalachia Synodical Training School, King College, Bristol, Tenn.*

Like the sailor in a storm who pitied "all unhappy folk on shore now," so we felt for those women of Appalachia who couldn't be with us at Synodical Training School.

It was Appalachia's third session, and good. Still small, only 82 students, we loved our teachers and were known and loved, within reason, by them. Grounded in fundamentals of doctrine, Dr. T. A. Freeman, Mrs. W. H. Hopper, Mrs. D. R. Beason, Mrs. A. H. Craig were also gifted in making study enjoyable.

The Bible Book teacher, Miss Lucy Steale, had the Platform Hour which everyone attends; fully half of us were on her class roll. James, the man of Works, became James who teaches Faith; who urges, explains, insists, and shows that our works prove what kind of faith we have. Our teacher took us happily through the book of James time after time with curiosity, investigation, comparison, and understanding for motivation. Her joyous, invigorating personality, always reverent toward the Word of God, make study a pleasure and her class period a delight.

It seemed as if the Spirit of God prevailed the School. The women were happy together, helpful and considerate, interested in each other, in each other's families and experiences, learning from one another.

One mother of nine came because she realized she needed training for the first office she had felt free to hold, her youngest now three years old. Another young mother had left her four month old baby with its 18 year old sister; another, now in her church, had to pay a woman \$25 to keep house and care for her three while she was away. That is a sample of obstacles overcome by the younger women who came. And they felt repaid for their sacrifices.

The women from Holston Presbytery gave a tea in Mrs. Harrod's beautiful home and the Bristol women took us to see the largest earthen dam in the world and the lake it is forming. Some boys staying over for King College summer term were generally helpful.

When a storm came one night, striking a tree, and leaving us in darkness, like the sailor we were not dismayed. It even helped, because Miss Steele took us by candlelight "Among Our Roots in Europe" and amplified the account of her summer's travels in searching those roots, as the darkness continued.

The session closed with a clear cut sermon by Dr. Ferguson Wood on the appropriate theme "Stewardship-Self Dedication."

—Elsie Hayes,  
Franklin, N. C.

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### Presbyterian College

Clinton, S. C.

Box E

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### *Korean Christians Are Christians*

Dan Polling tells of visiting the most interesting youth group he ever addressed. It was a fine corps of 1,800 Korean boys, meeting in a pasture in the backwoods of Korea. These boys had been trained as Christians. They had paid a price for their faith, and were willing to die in a fight for Freedom. When Doctor asked, "How many of you drink?" not a hand was raised. He then asked, "How many smoke?" and there was not one response. The question now was, "How many of you pray?" Every hand shot upward. "How many read your Bibles, and believe in the Christian Way of Life?" All hands went up instantly.

### *Faith In God Restored By Christian Gifts*

I can give actual names of one person after another, all of whom have said or written that when their losses and needs grow too great they were in danger of losing faith in God, but that with the coming of relief goods from Christians in America who really cared, their faith in the God who prompted such caring and such giving began to assert itself again. Many have definite-

ly come into the churches to find out what is back of this Christian attitude of concern for people of a former enemy country.

—Mrs. William C. Kerr, *Japan*.

## What I Saw - Heard And Felt At My

### Synodical Training School

June 25-29, 1951

The campus of Belhaven College in Jackson, Miss., is a beautiful place. The order, cleanliness, and serenity relax a person almost immediately as she settles herself for four days of Mississippi Synodical Training School. We appreciate this beauty because for the most part we are tired to the bone. Not only our families' calls upon us are met, but those of our churches which we serve in varying capacities and of the community which Christian citizenship demands.

Not many hands had the simple badge of nail polish to celebrate this holiday. These were busy hands, glad to be folded from ordinary tasks to those of holding the Book, a hymnal and to be cupped as the owners drank largely of the Fountain. Faces were eager and yet there was a peace and a patience about them, very typical faces of Glorious Adventures. The greatest thing I saw was the large group of the same faces that I saw when I came as a bride fifteen years ago. The old, old story is new to them still. Nothing has come along which has supplanted this thirst for knowledge to enable them to do a better work for Him. There were young and new faces, which encourage the weary as much as anything else seen at the school. The torch will still burn when this small candle is snuffed. There is quiet laughter all round. Look at the crow's feet at the corners of eyes, and one sees habitual lines of good humor. Light comes from inside; tired faces, yes—but not a bored face among them.

As I listened to the heart-beat of the school, I heard the calling of first names more often than not. Some pairs did not mingle so much, but there was not a noticeable trace of its having been done because the rest were not friendly. There is an acceptance of a person at STS as one who holds dear that Someone, or she would not be here in this place. The ground is level here. The worship services were just that. If one had a small part on them, she had a sense of being "used as a channel only." The singing had an off-sung quality. The listening attitude of the worshippers must have been the proper inspiration to the speakers, because they expressed themselves as being pleased with the co-operation. Those who have attended any meeting of this kind know that these are not mere words. This attitude of worship is singular and can be determined by small noises, or sometimes the very lack of even small noises. Truly, we came to know what "Rest in the Lord" means.

Much discussion attended the very warm weather first of all. In spite of that, much of the discussion in the class rooms was continued outdoors. In airing her problems, a person who had difficult and discouraging situation at home which she had thought peculiar to her locals, would find someone with either a similar problem or one which sounded so much more difficult that she would have a lifting of heart. This is a phase of fellowship that is certainly worthwhile. And without exception, we all had problems!

I felt the need of the messages for myself and for these friends for the days that lie ahead. Somehow, I felt that this rubbing elbows with some of His true followers at classes and facing the setting sun at vespers by the lagoon, filled with water lilies, and the changing clouds overhead, that someday, I would look back on this as a lovely jewel in my memory, and take it out and see reflected in its many-sided prismatic beauty, the days of learning and sharing, and the nights of candle-lighting-ceremony beauty, and feel again the joy of serving the One who is altogether Lovely.

Edwina C. (Mrs. Scott) Hubert.

## New Devotional Book

### "Moments With The Master"

Here is a devotional book that is different. It will help you worship God in the usual and unusual experience of lift. Those who have written for this book are from many parts of the Assembly. You will doubtless know some of them. These friends have gladly shared some of their high "moments with the Master" in the hope that these shared experiences might help others.

All will profit by such messages as: "Sanctifying the Common Task," "When Patience Is Running Low," "When Guilty of Gossip," "When Sorrow Comes," "Preparing for Marriage," and "On Becoming a Mother-in-law."

*Moments with the Master* is an ideal gift for any occasion. The price is 40 cents from Board of Women's Work, 304 Henry Grady Building, Atlanta 3, Georgia.

## Where Is Our Loyalty?

A loyal church woman met one cold day on the streets of New York a young man whose toes were protruding from his shoes, and she felt sorry for him. She noticed that he had some booklets under his arm and while she did not want to buy any literature, she took out a five dollar bill and said to him: "Here young man, go buy yourself some shoes." The man replied: "Thank you, madam, I am glad to have the money, but there are things more important than shoes. I am a member of the



communist party and the communist party comes before my own personal welfare."

The party first—self last!

How does our consecration stack up with this?

### *South Of The Border*

(This is the second of three articles written by a recent visitor to our Mission field in Mexico).

Mexico is the perfect example of the varied service rendered by the missionary in any field. His first concern is, of course, the telling of the Good News and while it is true that Mexico law forbids a minister to serve as pastor of a church, or administer the sacraments, still nothing prevents his preaching and this he does in season and out. Our evangelistic missionary at Oxaca, assisted by the nationals, has forty preaching points and Dr. Henry Pressley, evangelist for the Presbytery of the Pacific is reaching hundreds of people for Christ. There is no dearth of listeners to the Word—the need is for more evangelists to tell it.

The missionary in Mexico also teaches. Here again he is hampered by Mexican law which forbids the teaching of religion in any building save a church. In spite of this prohibition young people are being reached through "internados" or boarding homes where they live while attending public schools and courses in Bible are taught them in the Presbyterian church buildings. One cannot visit one of these homes such as the Internado without being grateful that He who closed one door has opened another. The large number of strong leaders who have come from these boarding homes—schools attest to their effectiveness. Most effective is the Training School for girls located at San Luis Potosi. This Assembly's Training School at Mexico led by Miss Margaret Shelby, Miss Katherine Gray, and Miss Mary Lou Barnett of the Presbyterian Church, U.S.A. now has eleven girls and one thrills to hear them tell of their plans for the future. Most of these girls want to do some form of visitation evangelism, others plan to work with young people or children, one will take further training and become a nurse. One cannot fear for the future of the evangelical church in Mexico when such leaders are being prepared.

The missionary is also ministering to the body. Our chief service is being rendered through our hospital Santorio Laluz in Morelia and it is indeed a beacon of light. It reaches thousands of out as well as in patients and through them many others are directly or indirectly touched. The hospital is serving as a nurses training center and one is impressed by the intelligent and alert faces of the girls in training there.

A full time lady chaplain at the hospital leads morning worship, distributes tracts making sure that every individual touched by the hospital is introduced to the Great Physician. It was a wonderful experience to have morning worship

with the staff and nurses there. One appreciates the service of the hospital all the more when it is realized that the service it has rendered has been done in spite of inadequate space and poorly ventilated rooms. One thanks God anew for the Program of Progress which has made possible the erection of a new building which will soon be started. One is grateful too for the clinic at Cuetzalala and for the new one to be started in the hot country now that Dr. James Boyce has returned to Mexico from his furlough in the States.

One of the newest undertakings of the Mexican Mission is the agricultural project started a few years ago by Rev C. J. McClendon, and now carried forward by Mr. Richard Hoverson. To reach it a visitor must go by jeep over narrow graveled roads that wind from Iguala in the hot country over and around high mountains. The jeep climbs almost straight up in some spots giving the rider a sensation of climbing straight into space.

Teloloapan, the sight of the new farm, is an isolated village typical of hundreds of others in Mexico. The hillside selected for the farm was deliberately chosen as its poor soil, scarcity of water are like most of the farms in the region. Now contour plowing, the making and use of compost, the bringing in of good stock is helping to show the Mexican what can be done to improve his own farm. The Mission is proud of the new brick building now under construction (another result of the Program of Progress) which will serve as the first unit of a small school of agriculture.

Side by side with the missionary in all of these efforts to win people to Christ and to teach them is the national church and the last article of this series will tell of it.

(Mrs. H. D.) Dorothy Haberyan.

### *Intergroup Work In Fayetteville (N. C.) Presbyterian*

The president of Women of the Church, Fayetteville Presbytery, Synod of North Carolina, is a person of rare initiative, insight and ability. In addition to the information which the report blanks prepared by the Board of Women's Work would bring to her, she had a special blank prepared that would give additional information of work being done in that presbytery. She requested that a copy of this report be sent to the Board of Women's Work and thirty-six were received. They were read with interest and from them the following information is compiled. This indicates what one presbytery is doing to encourage intergroup work and also gives the reactions of the women themselves to the presbytery-wide plans.

Of the twenty-two questions, seven relate to Intergroup Work. The answers reveal that 18 Vacation Church (Bible) Schools for Negro chil-

dren were held last year; 13 communities had invited Miss Julia Reid, who works with Negroes in that presbytery, to visit in their communities to help with Vacation Church Schools or to speak to the local Negro churches. The results of those visits made by her as told by the women themselves include:

Better Sunday school attendance and interest in all church activities (2).

Adults more interested in leadership.

Want her back (3).

Negro Protestant churches paid her expenses.

Increased interest (2).

Better understanding of race relations.

Interest shown in Vacation Church School.

Good Bible School.

In answer to the question "How do you think you can best help the Negroes in your community?" some said:

Co-operate in the work with them more—show more interest in them and in their work—show that you really care about them.

Help with the Vacation Church Schools.

Plan a "Story Hour" in the Negro Presbyterian Church on Saturday morning or at the Community Center.

Send a delegate to the Annual Christian Conference of Negro Women.

Give literature to the churches.

Teach Bible in the public school.

Help educate them as leaders of their own people.  
Give them religious training.

Mutual respect shown.

Apply the Golden Rule.

Co-operate with Julia Reid; ask her to help them with a Vacation Church School.

Christian Education for them.

Help with supplies for Vacation Church Schools.

Show more personal interest in the Negro churches.

"Try to understand their problems and let them know that we care."

### THE KEY

to receiving your copy of THE JOURNAL without interruption or delay is to properly observe the key numbers in your address printed on the bottom of the front cover. When these indicate that your subscription has expired, please remit promptly for a year's subscription. Change of address should be given in advance, indicating old and new address, using JOURNAL address label for old address.

## BOOKS

*OUR HOPE OF SURVIVAL*, by George L. Murray. Baker. \$1.50. Dr. Murray is a native of Scotland, was educated at McGill University, and Presbyterian College in Montreal. He has served for some years in the oldest Presbyterian Church in Boston. In addition to his heavy duties as pastor of a metropolitan church he has found time for writing some good books.

This volume presents an analysis of the ills of America from a moral and spiritual viewpoint. He believes that while we have made marvelous progress in the material side of life, we have slipped in our moral standards. At this point he affirms, "The lack of Divine standards for conduct and the corruption of our prevailing human standards have now brought us to such a hardened, profaned condition that we are no longer shocked by crime."

With such a condition the burning question is, Can we survive? This question constitutes the main trust of this volume. His answer is in the affirmative provided the Church returns to the authority of the Word of God. He believes that what religious liberalism has failed to do and the ecumenical movement can never accomplish, the true evangelical Church can and must do. He is convinced that the only road to survival is a return to Christian doctrine and Christian discipline. He urges the ministers of the Gospel to heed the resounding word of the ancient oracle, "O earth, earth, earth, hear the word of the Lord." Then he comments, "If we have the Word of the Lord, it is high time the world came to know it and if we do not, we have been fooling the world far too long. If the preacher is not sure that his Bible is the Divinely inspired and infallible Word of God, then common decency should lead him to seek some other vocation."

Recognizing that the Church is not our final authority he writes, "One of the reasons why we are not Romanists is that our ancestors disputed the claims of Rome and insisted that the Bible rather than the Church is the only infallible rule of faith and practice." He continues, "Let there be no mistaking the fact that man is so constituted that he will look for an authority which he regards as infallible and will seek until he finds. If Protestantism continues to lack such authority we can confidently expect the drift toward the Church of Rome to continue. Moreover we can expect the inward contempt and outward indifference of those who may still continue to give it lip service and do so simply because they are sufficiently interested to explore any alternatives."

In answer to modern ecclesiastical diagnosticians who attribute the weakness of the Church incorrectly to her divisions and mistakenly assume that uniformity and centralization might compensate for our lack of consecration and spiritual power, he

writes, "If it were possible to lump all of the Protestant denominations together at once, that would not guarantee any greater accomplishments than were wrought by the prophets of Baal on Mt. Carmel. The appeal of bigness and organizational amplitude is always the companion of spiritual declination. In Old Testament times it always led Israel to renounce separation and to enter into political alliances with the ungodly. They forgot as we forget today that it is 'a little flock' faithfully following its Lord that has the promise of the Kingdom. Our power does not depend upon our getting together but upon our getting together with God . . . The power of Christianity is in the truth which Christians have been commanded to proclaim. We are eager to cultivate a certain ethic but we must avoid any emphasis upon the dogma which alone has produced that ethic in the past. Does it seem to make sense that we should be urging a human society to live by Christian principles without first making that society Christian? Are we not simply 'beating the air' in our insistence upon Christian fruits where there have never been any Christian roots and upon Christian behaviour without Christian faith? One is reminded of the wise saying 'Make the tree good and the fruit shall be good' . . . Man's trouble lies in the fact of man's moral depravity. Man's hope lies in being regenerated by the Spirit of God and rightly related to God through Christ. When he is reconciled to God he will then be eager for reconciliation with his fellow man. In those circumstances he will not seek another man's harm and detriment."

In his observations on the World Council of Churches he affirms that there is not a sufficient theological foundation beneath its structure. He states that it is not impertinent to ask, Why so brief a statement if its purpose is to show the orthodoxy of the movement? He is impressed with the idea that the World Council of Churches puts its emphasis upon fellowship rather than doctrine and in commenting on this point of view he writes, "But we do not spend our lives in Council meetings nor are people won to Christ by the decrees of Councils. We must go out to the battlefield in the war of the Lord and our only weapon is the Sword of the Spirit which is the Word of God. If we are to compromise our loyalty to that Word for the sake of fellowship to those who do not accept it as such, the outlook does not warrant optimism. That this is the case seemed to be unwillingly suggested by T. C. Chao who refers to the World Council in these words, 'The most impressive scene during the whole of the Conference was a Communion service in the new church on August 29. The theology of the sermon was impossible but the long Communion Table and the manner of communicating in the way of the Reformed Church was extremely impressive . . .' The true Christian has accepted truths which are the very life of his soul. He cannot remain long in any fellowship where that truth must not be given expression . . . Only the impact of truth can de-

throne falsehood. The two do not harmonize. One is destructive of the other."

Many people today have acquired the idea through pronouncements of church leaders, said Dr. Murray, that the chief virtue of the Christian religion is "tolerance." He declares, "It makes little difference what you believe as long as you are tolerant. That is all the Christianity that most people look for today."

Few books in recent years have been as incisive, clear-cut, courageous and honest as this one. It is a book that should be put in the hands of young ministers who are confused about the issues of our day. It is a book that should be given to intelligent laymen. It is not written in technical language but in terminology that our laymen can follow with satisfaction. More power to "Our Hope of Survival!"

—John R. Richardson.

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*THE MAIN TRAITS OF CALVIN'S THEOLOGY*, by Bela Vasady. Eerdmans. \$1. This is an English presentation of a thesis published by the distinguished Hungarian Calvinist on the occasion of the 400th anniversary of the writing of the Institutes. Professor Vasady passes in rapid review the sundry efforts to find the material principle of Calvin's theology in the glory of God, in the God-concept, in predestination (despite the fact that justification receives more chapters in the Institutes), in providence.

In some evaluations of Calvin, the critic forgets that Calvin's faith experiences gained their vitality and nourishment "from the personality of a self-revealing God" speaking through the Bible. Consequently his is a theology in which man deals with a living God. Thus as Wilhelm Niesel and Vasady agree, "Jesus Christ reigns supreme not only over the subject matter but also over the formal aspects of Calvin's theological thinking."

Vasady offers for our understanding of the Institutes "five points of Calvinism" based on faith and expressed in philosophical terms, e.g. (1) belief-ful pragmatism, (2) belief-ful realism, (3) belief-ful totalitarianism, (4) belief-ful agnosticism, and (5) belief-ful antinomism (not to be confused with antinomianism) By the first Vasady stresses the practical, or useful, or beneficial in Calvin's teaching. God gave us the church for our advantage, and we must endeavor to correct what we disapprove "in her—but not forsake her."

In the Bible Calvin met the real living God, the person who both judged him and had mercy upon him. Over against the idols men make by their own speculation, Calvin's belief-ful realism is man's response to a self-disclosing God, to His Word and to the actual work of the Holy Spirit.



Calvin gave himself without reservation to God and preached the God-determinedness of man and the duties ensuing therefrom as no man had preached them since Paul. "Never since St. Paul has any one given voice in a more classical manner to the unconditional demands of belief-ful totalitarianism than did that humble servant of the Lord, John Calvin."

In the face of the incomprehensibility and hiddenness of God man's finiteness and sin-blindedness there are things about God we do not know. Faith-knowledge is wise when it confesses its ignorance of things which it is not possible or lawful to know (III: 23.8). Calvin's theology is miles away from a mere human love of paradoxes, but there are antinomies, or contrarities, or paradoxes which point beyond themselves to the Word of God, the sole foundation of our faith. Calvin is not the speculative logician, but the believer in God's Word, whose faith is able to hold without breaking the seemingly opposing, yet unavoidably yet unavoidably co-existing religious lines of thought given in the Word. This is Calvin's belief-ful acceptance of the antinomies. Here is a worthwhile book that will commend itself to thoughtful and appreciative students of Calvin.

—W. C. Robinson.

**TEN THOUSAND BIBLICAL ILLUSTRATIONS**, by Charles E. Little, Baker. \$4.95. It is easy for a minister to go to extremes in regard to the use of illustrations. Charles E. Jefferson in his Yale Lectures On Preaching said, "Books of Illustrations are good books—to keep away from. They have no place on the shelves of a man who ought to grow." There is also another type of minister who leans too heavily upon books of illustrations. The ideal is doubtless somewhere between these two extremes. We all know that the proper use of illustrations are important in Homiletics. Frequently illustrations help to make or break a sermon.

The author of this book says, "The frequent use of illustrations by The Great Teacher and by nearly all effective speakers strongly commends the illustrative method to all who teach or speak in public. Illustrations render special service in popular discourse. They condense a chain of logic in a striking simile or crystallize a moral lesson in an impressive incident." Recognizing the value of the right kind of illustrations the author has collected in this volume and alphabetically arranged in suitable topics ten thousand quotations of Biblical facts, incidents and striking statements. The collections cover a wide field of thought and relate to almost every variety of character in the varied experiences of human life.

In preparing this reference work the author has had in mind not only the minister but also Sunday School teachers who want illustrations as side-lights to illuminate the lesson.

A system of cross-references is adopted in the place of the general index. There is a textual index that will show where any particular verse is used

## MONTREAT COLLEGE

### FOR YOUNG WOMEN

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in this volume. This book will be valuable to any Christian worker provided he does not permit it to become a crutch.

**CHRISTIAN EDUCATION IN A DEMOCRACY**, by Frank E. Gabelein. Oxford. \$4. The author tells us that the initial suggestion for this volume was made at the Minneapolis Convention of the National Association of Evangelicals in April, 1946. At that time the group on preparatory schools recommended to the Commission on Educational Institutions the appointment of a committee to study the philosophy and the practice of Christian Education and prepare a comprehensive report on its findings. Dr. Gabelein was made the chairman of this Committee. This book is a result, therefore, of the findings of the committee, although he assumes the responsibility for each position assumed.

This book is written out of Christian conviction combined with sound scholarship. It discusses the scope, relevance and need of Christian Education in our age. It explains the Biblical and evangelical basis of Christian Education. It offers essential criteria for a Christian Educational Institution. This monumental book should be of interest to all Americans concerned with the content and methods of instruction involved in training young people. It has a great contribution to offer to all who are deeply concerned with Christian Education in a Democracy.

**GOD'S METHODS FOR HOLY LIVING**, by Donald Grey Barnhouse. Eternity Book Service. \$1.50. This book consists of practical messages on experimental holiness. It deals with such important subjects as "The Power of Bible Study," "The Power of Christ's Love," "The Power of the Blessed Hope," "The Power of the Spirit."

Dr. Barnhouse is undoubtedly one of the greatest expository preachers of this generation. This book gives some of his choicest Bible studies. These messages which blessed many when they were originally given at Keswick in England still possess the power to inspire Christian living.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

AUGUST 29, 1951

## *There It Stands*

*We ought to obey God rather than men. (Acts 5:29).*

"The Bible - There It Stands!" was written by A. Z. Conrad, former pastor of Park Street Congregational Church, Boston, Mass. It tells us that the Bible always "stands," regardless of what happens in this world, for it is God's eternal Word.

Century follows century—There it stands.

Empires rise and fall and are forgotten—  
There it stands.

Dynasty succeeds dynasty—There it stands.

Kings are crowned and uncrowned—There  
it stands.

Emperors decree its extermination—There  
it stands.

Atheists rail against it—There it stands.

Agnostics smile cynically—There it stands.

Profane prayerless punsters caricature it—  
There it stands.

Unbelief abandons it—There it stands.

Higher critics deny its claim to inspira-  
tion—There it stands.

The flames are kindled about it—There it  
stands.

The tooth of time gnaws but makes no dent  
in it—There it stands.

Infidels predict its abandonment—There it  
stands.

Modernism tries to explain it away—There  
it stands.

*—Condensed from a Church Bulletin.  
Sunday School Times.*

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### You Cannot Build For Eternity Unless You Build On God's FOUNDATION

Theological unbelief, sometimes taking to itself the term "liberalism," is faced with the necessity of destroying faith in both the complete trustworthiness and the authority of the Bible if it is to succeed in establishing its position.

This is a bold statement of fact under which the "liberal" will squirm but which he has to admit, either under direct questioning or by an examination of his position with reference to the Bible itself.

This position reduces itself to the absurd dogma that the Bible is a completely authoritative book to the uneducated and ignorant and may be so left for them to regard it, but to the scientific and educated it simply *contains* God's Word and it is left to this fortunate few to discover that which is accurate and authoritative, the remainder to be relegated to the realm of "unscientific," "folklore," "Jewish legend," etc., etc.

Those who have been thus indoctrinated are then entrusted with passing on their views with reference to the inspiration and content of the Bible, tearing down faith and supplanting it with their own theories and the theories of others. This seems to be the accepted procedure in the Bible departments of many colleges and universities today—and with tragic results. Take from a young man, or woman, their faith in the trustworthiness and authority of the Bible and substitute for that faith a man-made philosophy which places human intellect above divine revelation and a *new religion results*, a religion the center of which is *what man can and must do*, whereas the religion of Jesus Christ centers primarily around what *He has done*.

This difference is not superficial, it is fundamental and vital. That this difference exists is evident for any who will to see and examine for themselves. It can be determined by two things: the *emphasis* and the *method*.

To the evangelical the *primary emphasis* is on winning men to a saving faith in Jesus Christ; a faith which recognizes one's own sinful heart and

## EDITORIAL

YOU CANNOT BUILD FOR ETERNITY UNLESS YOU BUILD ON GOD'S FOUNDATION . . . . .	2
IS SEGREGATION UNCHRISTIAN? . . . . .	4

## ARTICLES

ECCLESIASTICISM IN THE NEW TESTAMENT REV. ANTON J. VAN PUFFELEN . . . . .	6
---	---

## DEPARTMENTS

SABBATH SCH. LESSONS — SEPT. 9 REV. J. KENTON PARKER . . . . .	10
YOUNG PEOPLE'S DEPT. — SEPT. 9 REV. W. G. FOSTER, D.D. . . . .	12
CHURCH NEWS . . . . .	13
MINISTERIAL MISCELLANY . . . . .	13
WOMEN'S WORK . . . . .	14

the certain eternal punishment of unrepentant sinners and at the same time the fact that Christ died for our sins and offers eternal life to those who accept Him. A natural corollary to this emphasis is that those who thus know Christ as their Saviour witness for Him and win others to Him.

To the evangelical such an individual immediately becomes a part of the "salt" and the "light" which our Lord expects to exert a purifying and clarifying influence in the world where he lives and the resulting "good works" are for the glorifying of our heavenly Father, not of self. That Christians so often fail in their responsibilities as Christians is not a reflection on the emphasis of needed salvation but rather on the depth of spiritual experience and perception.

With the primary emphasis on a personal experience of salvation, the *method* of the evangelical naturally centers on those activities which will lead to such an experience. Bible study is emphasized because here the Holy Spirit speaks to the individual and in turn gives him authority as he speaks to others. No personal worker can be effective without a deep personal knowledge of and faith in the Book. The evangelical will further co-operate in and help to promote the work of those individuals and agencies which recognize where the primary emphasis of Christian work must rest.

On the other hand, one has but to study the programs and activities of the liberals in general to see that here the emphasis is on *education and social change*. Race relations, economic security, pacifism, political adjustments, are mentioned and emphasized almost to the exclusion of soul-winning. In fact many liberals frankly deny the need for the new birth.

To the average liberal, *sin is primarily a question of human relations*. To the evangelical, sin is primarily *breaking God's laws*. This often involves wrong acts towards our fellow men, but the underlying problem is one between man and God and it can only be solved by God's redeeming power. (Cf. Psalm 51:4).

That the evangelical has only too often been negligent of his duties to the society of which he is a part is admitted; but it is our observation that a Spirit-filled Christian can be counted on to be both a loyal citizen and a good neighbor.

It should never be forgotten that an individual is a Christian, not because of what he does but because of the One in whom he believes. The world is

prone to call good men like Ghandi "Christians" but that is utterly fallacious. We have known Confucian scholars who were the embodiment of courtesy and generosity and who in many respects put Christians to shame in their lives. But, to call these men "Christians" is a travesty on all that Christianity stands for. That many professing Christians do not adorn their profession in no way alters the fundamental fact that one becomes a Christian only through the redeeming work of the Christ of Calvary—a work which must be accepted by the individual.

So anxious are some liberals to tear down faith in the plenary inspiration of the Scriptures that they will go to almost any absurd lengths. But, pin them down and they find it difficult to show the errors in the Bible which they aver are there.

In a time when America has fallen to an alarmingly low ebb in spiritual life and in public and private morals we can think of no more unworthy occupation than to attempt to destroy faith in the Word of God. It is those men who approach its pages with a prayer on their lips and faith in their hearts to whom the Holy Spirit gives the spiritual and moral stamina to go out and make a nation strong for righteousness.

One may have a sincere desire to do good but unless this rests in the power of the Holy Spirit it is doomed to failure. Throw overboard the compass of a completely inspired and authoritative Bible and substitute human philosophy and scientific discoveries and shipwreck is sure.

The evangelical can learn zeal for social reform from the liberal and the liberal will be wise to remember that God's Word is tampered with at dire cost to all concerned.

*"For thou hast magnified thy word above all thy name."*  
—L.N.B.

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The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 18, August 29, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

## Is Segregation UnChristian?

In *The Presbyterian Outlook* of July 30, there are two letters to the editor from young people who very ardently advocate non-segregation in our churches. They claim that segregation is unChristian, and they describe as cowards, and brand as "hypocrites" those who do not agree with them.

I believe in segregation and am not at all disturbed by anything they may call me and others who share my views. I attribute their "zeal without knowledge" to the exuberance of youth and to their being furnished for light housekeeping in the upper story.

Segregation was decreed by God Himself in one historical instance. God called Abram out of Ur of the Chaldees, to go into a land which he should afterwards receive as an inheritance. The Patriarchs Abraham, Isaac, and Jacob lived in that land for many years. Jacob's clan, because of famine, went down into Egypt, and were settled in the land of Goshen, where they remained 400 years. Then God sent Moses to lead the tribes of Israel out of Egypt into the wilderness for 40 years, and Joshua led them into the land of Canaan, where the various tribes were settled. For fifteen hundred years till the birth of Christ they were a segregated nation. They were forbidden by God to mingle socially, to intermarry, or to amalgamate with the nations around them. They did not always obey God but nevertheless God commanded it and many times punished them when they disobeyed his command. If allowed to mingle socially with each other the inevitable result would be amalgamation, either with or without marriage.

Out of that segregated nation, through inspired prophets from time to time, from Moses to Malachi, came the revealed will of God in the Old Testament. Out of that segregated nation, came the Saviour of the World, and the New Testament which tells us of Him. Does anyone dare to say that God made a mistake in segregating the Jewish nation? Does anyone dare to say that segregation is wrong and un-Christian when the Almighty Himself did it? The only God we know, or care to know, is the God revealed in the Scriptures, and he never makes a mistake and never does wrong, "He is glorious in holiness, fearful in praises doing wonders."

I believe in segregation for three reasons:

1. In the first place I believe that segregation is in harmony with the plan and purpose of the Almighty Himself, as the best means to prevent amalgamation of the races. He used it in the case of his chosen people Israel.

Let us face some stubborn facts: We have three most distinct races of men distinguished by the color

of their faces, the yellow man, the black man, and the white man. Who made one man's face yellow, one black, and another white? That question is not hard to answer, for there is only one being in the universe that could do such a thing, and He is the Almighty, the Creator of all things. But why did he do it? He has not told us except in general terms. In Rev. 4:11 we read "The four and twenty elders fall down before Him that sat on the throne, and worship him that liveth forever and ever and cast their crowns before the throne, saying 'Thou art worthy, O Lord, to receive glory and honor, and power; For thou hast created all things, and for thy pleasure they are and were created.'" The only reason we are given is that it pleased God. In the early creation of the world we are told, "He spake and it was done, He commanded and it stood fast."

But when and where did this change take place? It must have been after the days of Noah and the flood. When the people began to build the tower of Babel, in the land of Shinar, God interfered and confused their language so that they could no longer understand each other's speech and were forced to scatter out in different directions. They spoke at least three different languages, maybe more, but at least three. The descendants of Shem, the oldest son of Noah, moved Eastward and remained on the continent of Asia. The descendants of Ham went West to the land of Canaan, then South into the continent of Africa. The descendants of Japheth moved North and went overland through the Caucasus Mountains, between the Black and the Caspian seas and inhabited the continent of Europe, and became known as the Caucasian, or white race.

Sometime in the centuries that followed the yellow man was found in China, the black man in Africa, and the white man in Europe. Paul said to the Athenians: "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Our God, the God of all wisdom, has never admitted that He ever made a mistake, in this or in any other instance. And He certainly has not authorized any men to correct his "mistake," or to improve upon his plan. In Latin America they tried to improve on God's plan, but did they? The Spanish and Portuguese conquerors, amalgamated freely with the native Indians, then they imported Negro slaves from Africa, and became amalgamated with them, so there is no color line and no segregation South of the Rio Grande. But do they have a higher stage of Christian civilization than the people of the U. S. and Canada? How does their missionary zeal in foreign lands compare with ours? I would advise all those who can't stand segregation, to go to the Rio Grande River and buy a one way ticket and they will never be troubled any more with it. God made one man's face yellow, another black, and another white because it pleased Him to do so and



he means for them to remain that way. It is presumptuous for any man to think that he can improve on God's plan.

2. In the second place I believe in segregation because, it is not only in the plan of God but it is in harmony with a well known law of nature, stated in the proverb, "Bird's of a feather will flock together." Sparrows will not flock with robins, neither will ducks migrate with geese.

The Chinaman feels happier and more at liberty with his own people in his own churches, schools, and communities than he does mingling with other people whose tastes and habits are different from his. The Negro, if let alone by these ceaseless agitators, feels more at home and happier among his own people in church, school, and communities than to be forced to mingle with other people who are not always congenial, I want the Negro to have as good school buildings and equipment as the white people have. But I will say that there is not a school house in this country, white or colored, that is not a far better house with far better equipment than I had sixty-five years ago. And with God's blessing I got an education.

I want to see the Negro live in good houses where he can be comfortable, and self respecting. O but they are poor they say! Yes but poverty is not confined to one race—there are many poor white people who have a hard time. As long as we have wars there will always be poverty and plenty of it.

3. In the third place I believe in race segregation because it contributes to the harmony and peace among the races. The Christian white man does not hate the Negro, but wants to help him in an understanding way, and does do it. The Christian Negro does not hate the white man, but respects and honors the Christian white man as his best friend and is appreciative for any kindness that comes his way.

It is the wicked white man and the wicked Negro that hate each other and are ready to fly at each other's throats on little provocation. This is one reason why the Christian white man in the South wants race segregation, for the protection of the Negro. There never was a race riot that the Negro did not get the worst of it. We do not like race riots nor any other form of murder. We like to have peace and good will among the races who are compelled to live together in the same land. This condition is not limited to the South, as some people with very short memories would have us believe, for there have been many more race riots in the North than have been in the South. The slums of the Northern cities are worse than anything we have in the South.

I am advocating segregation not as a perfect solution of the vexatious race problem but only as a help. We do not meet with perfect solutions in this imperfect world. But as Christians we should be kind and helpful to all men. There is no occasion for pride in the study of this difficult question.

Paul in writing to the Corinthians, I Cor. 4:11, "For who maketh thee to differ from another? And what hast thou that thou didst not receive? And if thou didst receive it, why dost thou glory as if thou didst not receive it?" You and I had no choice as to the color of our faces or the land of our birth. This ought to make all of us humble and thankful to God, and very charitable and kind to our fellow men.

There will be no segregation in Heaven for there will be no sin, nor danger of race riots there. We will all speak the same language, sing the same song, be clothed in the same white robes, and worship the same God who sits on the Great White Throne, and we will all be of the same color—the color that Elijah and Moses had on the Mt. of Transfiguration with Christ.

—J.E.F.

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Mississippi - West  
Virginia - Tennessee

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# ECCLASTICISM

*In the*

*Light of the*

*New Testament*

by the Rev. Anton J. Van Puffelen

SAVANNAH, Ga.

(An address delivered August 15, 1951, at a meeting of Journal Supporters in Weaverville, N. C.)

For many weeks your speaker's heart has been exercised in the preparation of the subject assigned to him, namely, **THE DANGERS OF ECCLESIASTICISM**—and you may rest assured that it is our earnest desire to present a constructive discussion of some of the problems which confront us today.

With that in mind I should like to call your attention to a portion of the Word where we find the general background for our thinking upon this subject. In I Cor. 12:1-11 we find, what might be called: *The New Testament Concept of Ecclesiasticism*.

(Read I Cor. 12:1-11)

You will note that the main emphasis here is put upon the relationship of the Church to the Holy Spirit as the Great Administrator of her work, with the clear implication that God's Spirit must work directly in the hearts of the believers rather than merely through a select group of ecclesiasts.

Yet, if we are honest with ourselves in the analysis of the growing tendency toward centralization of powers within our church, as well as the tendency to set up arbitrary and human standards of judging a man's faithfulness and loyalty to the Presbyterian System, do we not have cause to be alarmed about the secularization of that which can only be accomplished by means of the power of the Holy Spirit?

It is likewise a source of deep distress to many Southern Presbyterians to notice the increasing emphasis which is being placed upon the institutionalism of our church, sometimes at the expense of a Christo-centered program and policy. This misplaced emphasis was clearly illustrated in a poster

designed by one of our departments a few years ago. Christ was pictured there, standing by the side of a young man, resting His hand on the shoulder of the youth, and pointing out to him a church which could be seen in the distance. The clear insinuation was that Christ was telling the young man about the beauty of the church, and recommending it as the only hope for a lost and ruined world. **THIS INDEED IS THE GOSPEL IN REVERSE**, even though the symbolism may strongly appeal to the natural man. The Scriptures do not in the least warrant such emphasis—on the contrary, Christ did not come to call our attention to the church, but rather He left the Church in the world for the distinct purpose of calling men's attention to Him, as the only hope of salvation, both in this life and the life to come. Some may have interpreted this poster to mean that Christ is calling the young man to serve the church, but this is likewise adverse to the Word of God. We are not called to serve the Church, but to serve Christ. If pointing out such emphasis is considered hairsplitting, our answer is that all our emphases must point to Christ *exclusively*—to do anything less is to pervert the Gospel of Christ.

One could cite many instances of unfortunate and unwarranted exercise of ecclesiastical authority in the various courts and commissions of our Church, but it is not the purpose to bring a negative report in this message, but rather to seek the New Testament place of ecclesiastical power, for there **IS** a place for such power and authority **IF** they are controlled by the right Person.

The first thing that comes to our mind about ecclesiastical power is the emphasis and meaning of the word ecclesiasticism. All of us know that the origin of the word lies in two Greek words, meaning "to call out from." That is to say, it speaks of a people called out from one society into another, from one loyalty to another, from one purpose to another. It is the authority that belongs to a people who are called out of the kingdom of darkness into the marvelous Light of Jesus Christ; it is the power of those who are called from their alliance with Satan to the allegiance of our Lord; it speaks of the

authority of those who have been transplanted out of the darkness of the natural man's world, where they were compelled to do the will of the prince of this world, the devil, into the glorious revelation of the Son of God, to fulfill the purposes of the Lord of Lords and King of Kings.

In other words, ecclesiasticism belongs exclusively to a separated people—men and women who have experienced the regenerating transformation of the Holy Spirit of God. How gross a sin it is, therefore, that we should allow the power and authority that belong to the Ecclesia (the Church) to be patterned after the worldly-wise conception of authority. Centralization of power is the world's answer to fulfill the purposes of willful and evil men—shall the Church of the living God pattern herself after this example? Political expediency is the rule of arbitration in the affairs of unbelieving men—shall the Body of Christ be led by the same motives?

One remembers the earth-shaking sermon that was preached during a meeting of the General Assembly some years ago, which had for its thesis that the agencies and policies of the visible church were not necessarily divine, and that we should set ourselves courageously to review the inner-workings of our church, and if need be, revise and reorganize our agencies and committees completely. Many of us heartily agreed with this statement, and began to pray earnestly that we might have a more simplified organization of our work.

What was the result?

The committee which was appointed to analyze and recommend any feasible reorganization, employed an engineer of organization, an expert in human expediency and secular efficiency. The results are with us today: wheels within wheels within wheels of boards and councils and committees and directors and what-have-you. All done in the name of Progress.

Now, one does not deny that the children of God should use all their God-given powers of human

intelligence to do His work, but are we, as the Church, justified in asking the world how to run our business, or rather the business of our God? Should the Church, which has the greatest Administrative Expert on earth, the Holy Spirit, turn back to learn from human ingenuity a way to administer the affairs more efficiently that belong to the "called-out-people?"

THIS IS PATHOS MULTIPLIED, and runs in direct opposition to the Scriptural injunction of Col. 2:18-23, where we are told by the Apostle Paul that ... "such a man, inflated by an unspiritual imagination, is pushing his way into matters he knows nothing about, and in his cleverness forgetting the Head (that is, Christ). It is from the Head alone that the body is nourished and built up and *grows according to God's laws of growth*. So if, through your faith in Christ, you are dead to the principles of this world's life, why, as if you are still part and parcel of this world-wide system, do you take the slightest notice of these purely human prohibitions? ... in actual practice they do honor, not to God, but to man's own pride." (Letters to Young Churches).

Oh yes, it is far easier to "let George, the human expediter, do it," even though George may not personally be acquainted with the Scriptural policies and procedures of the Church. To call upon the spiritual resources of each member of our church, to fast and pray for the solution of our problems, is far more taxing, and yet there is no other way out. Nothing can be substituted for the diligent waiting upon the Lord without paying the penalty of losing the power of the Holy Spirit, and bringing about a state of spiritual confusion and lethargy.

Now, what about New Testament Ecclesiasticism?

As we search the Scriptures for this, we are profoundly impressed with the glory of its simplicity, directness, and effectiveness. In Acts the 8th chapter we find the experience of Philip, the deacon, who under the direction of the Holy Spirit, "went down

*Ask the Man Who*

**TITHES**

to the city of Samaria and preached Christ unto them; and the people with one accord gave heed unto those things which Philip spake." The Lord honored that kind of preaching, "and there was great joy in that city." Then, strange to say, the Spirit of the Lord "spoke unto Philip, saying, Arise, go toward the south unto the way that goeth down from Jerusalem unto Gaza—and he arose and went, and behold, a man of Ethiopia . . . was returning, and sitting in his chariot, reading Isaiah, the prophet . . . then Philip opened his mouth and began at the same Scripture and preached unto him Jesus . . . and the Ethiopian answered and said, 'I believe that Jesus Christ is the Son of God,' . . . and Philip baptized him. And when they were come out of the water, the Spirit of the Lord caught away Philip . . ." How refreshingly direct and pertinent is the Holy Spirit in His administration!

In Acts 13:1-4 we have another incident of similar simplicity. "Now there were in the Church that was at Antioch certain prophets and teachers . . . and as they ministered to the Lord and fasted, the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit departed unto Seleucia; and from thence they sailed to Cyprus." Note the order of ecclesiastical procedure in this Church: (1) they ministered to the Lord; (2) they fasted and prayed; (3) and the Holy Spirit spoke.

This may sound incredible to our modern ears, which have been conditioned by the process of "going through regular channels," but it certainly can be said without fear of contradiction that the work done under this direct kind of administration of the Spirit of God was most effective and complete! The Ethiopian was gloriously saved, and the missionary couple, we are told in other Scriptures, were amply furnished with necessary financial support to accomplish and fulfill their missionary journeys.

One would hesitate to speak so boldly as to say that it is rather a severe indictment against our church that we must have "special seasons of evangelism" in order to stimulate personal soul-winning; that we must have "special seasons of stewardship" in order to meet the askings of all our agencies in the church; yet one can hardly be honest without admitting the tragedy of these desperate efforts to revive the work of God.

From the human standpoint there is a reason for our failure: we are told to have "campaigns for this and for that" at this time or that, rather than being compelled by a spontaneous and continuous inspiration of the Holy Spirit.

These days we are told to give by percentages to this cause or to that, rather than being constrained to give liberally, because we see the mighty works of God in our midst. We may rest assured that

God's people will give and give sacrificially when the Holy Spirit moves upon their hearts. Perhaps we have too much "top-level planning" without "grass-root compulsion of the Holy Spirit"; perhaps we have too much "strategy for the future" without the "immediate work of grace" in our hearts. The heart-breaking truth that is staring us in the face is that the Holy Spirit is the "forgotten Person" in much of the work of our ecclesiastical machine. We have forgotten that He, and He alone, is the only effective Administrator of the affairs of the Church—forgotten that is, not in theology, but in practice.

During a meeting of one of our presbyteries not so very long ago, the members were called upon to listen to a full and complete analysis and report of the Stewardship Committee. It was lengthy and very intricate, to be sure. The presbyters were exhorted that they must not give here until they had met their obligations there—that nobody should give directly to any phase of the work in which he or she might have a special interest, but rather that everyone should give according to the percentages as proposed by the Committee, and be sure to send all money (in lump sums, if possible) to the central treasurer, etc., etc., ad infinitum. After the reading was finished, an elder was heard to give an involuntary sigh, "Wow, it takes a lawyer these days to know how to give a dollar to the Lord!" Oh, for the freedom of spontaneous response, motivated by the Great Administrator of the Church: the Holy Spirit.

Another function of New Testament Ecclesiasticism is found in the 15th chapter of Acts, where the apostles and elders and brethren sat together to decide upon some doctrinal matter. Note the presence of the elders and brethren; this New Testament Council put great emphasis upon lay representation, rather than a super-hierarchy. Note especially, however, the procedure of solving their problem: they heard every testimony with regard to the special case and then, instead of appointing a committee, we are told that the solution "seemed

## America's Hour Of Decision

Billy Graham's new book, which includes an authentic life story of the Evangelist, will be off press this week. In addition, it presents chapters on the campaigns in Portland, Ore., Minneapolis, Fort Worth, Shreveport, Memphis, the Rose Bowl Rally, a follow-up plan for new converts and four more Graham sermons, plus 15 pages of pictures. Price \$2.00. Order from:

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good to the Holy Spirit and to us." How simple, but how gloriously effective! Here again we see the great stress that is being placed upon the fact that the Holy Spirit is the final Authority of arbitration in doctrinal matters. This is most important, for the "soundness of the faith" must not be judged by human philosophies or standards, but rather must be attested by the Word of God, as interpreted by the Holy Spirit.

How strange it is that these days ecumenical councils are held apparently for the avowed purpose of seeing how much each Communion of Faith can compromise with its doctrinal beliefs in order to arrive at the "lowest common denominator" for the sake of ecclesiastical prestige! Many of us remember the time when even the faintest deviation from our Confession of Faith was reprimanded in no uncertain terms by the church courts, and men of liberal tendencies were considered "speckled birds" whose company was to be shunned. Surely the founders of the Presbyterian Church and the authors of the Confession of Faith would feel awkwardly out of place in many of our church courts and schools today; and it is difficult to comprehend that such expressions as, "the mythical chapters of Genesis," and "various theories of atonement which are acceptable," and "the virgin birth of Christ is not essential to the salvation of a person," and "Ezekiel was slightly unbalanced when he wrote his prophecy," etc., are not only tolerated in our colleges and "sidewalk conferences" during church court meetings, but men who hold these views are commended highly as being of "sound scholarship."

If this were not lamentable enough, it has well nigh become impossible to have any of our church courts assume the responsibility of "maintaining the purity of the faith"; on the contrary, those who at times call attention to real evidences of liberalism, are considered a nuisance, whereas those who do express views which are not in full harmony with the Standards of our Church are commended for their "courageous stand" in face of persecution.

To many of us it is intellectual immorality of the highest kind to remain in the Southern Presbyterian Church if one does not honestly accept the full and complete inspiration of God's Word and the Confession of Faith, as required in the ordination vows *without reservation*. God forbid that we should use ecclesiastical authority to promote liberalism!

Much more could be said about the constructive possibilities of New Testament ecclesiasticism, as well as the destructive manifestation of modern church authority. If the ecclesiastical authorities had been more sensitive to the leading of the Holy Spirit in the day of men like Wesley, Whitefield, etc., they might have been used to surcharge the entire Church with the power of the Almighty; if the Synod of Kentucky in 1810 had been more concerned with the salvation of souls than with their

own authority, the entire Presbyterian Church might have felt the impact of a Spirit-directed revival. Even today we find ecclesiastical opposition to a Billy Graham.

Who can fathom the power of God which might have been ours had it not been for these instances where ecclesiasticism elevated its own prestige at the expense of the mighty pouring out of God's blessings. In fact, Church history shows clearly that *the Church has always been most effective in her work of evangelism when so-called ecclesiasticism was least evident.*

And may I say by way of parenthesis—but a most important parenthesis—that those of us who are so vitally concerned with the purity, the power, and the continuity of our great Southern Presbyterian Church must by all means be sure that whatever is proposed or executed must be clearly of God: for our cause is a lost cause if the Spirit of God is not the great Director of our efforts.

Now in closing, may we direct your attention to two portions of the Word?

II Cor. 4:7 tells us that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This might well be applied to the power and authority which are exercised by our church leaders. Indeed, it is a treasure of great price and great beauty, and great consequence—let us hold it so sacred that the powers granted to us by the Holy Spirit may redound to the honor and glory of our Saviour.

Then we have the experience on the Mount of Transfiguration, where Peter, James and John were permitted to see the glory of our Lord as He was transformed before them, flanked by Moses and Elijah. All was beautiful, all was sacred, all was glorious UNTIL Peter suggested that they build *three* tabernacles—yes, to be sure there was one for Christ, but a cloud overshadowed the entire blaze of glory when Moses and Elijah were included in the proposed honor. It took the very voice of God Himself to teach the disciples the lesson of their life, "This is My Son: hear ye Him," and when they lifted up their eyes they saw no man, save Jesus only.

In many quarters of our Church tabernacles are built to Institutional Ecclesiasticism on the one hand and Ecumenical Ecclesiasticism on the other hand. Yes, we still hear about Christ, but this has almost become incidental. Beloved, in the administration of the affairs of our Church the Holy Spirit of God is only interested in the exaltation of Christ, the purity of the Church, and the salvation of the lost. The cloud will not lift, until the Church will give Christ a solitary throne, and be filled with the Power of the Holy Spirit.

## LESSON FOR SEPTEMBER 9

*Fellowship In The Church*

*Scripture: Matthew 18:15-20; Acts 4:31-37; Philippians 1:27 - 2:11; I John 3:14-24. Devotional Reading: I John 4:7-21.*

Tradition says that when the apostle John was an old man—too old to preach—he would stand in the pulpit and keep repeating: "Little children, love one another." Love is the keynote of all his letters; love to God and love to men. His definition of God is: "God is love." If we are Christians, God's children, then we will love one another. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. This is the best proof of God's love. His love is shown in many other ways, but here is the greatest manifestation of His love. Jesus states the same truth in John 3:16, "The Little Gospel," or "The Heart of the Big Gospel," as it has been called.

This love is based upon faith; and this faith comes through knowledge. It is to be confessed before men. It does two things: It casts out fear, and it makes us love our brethren. Here is the basis for fellowship in the Church.

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

All of those who are born again, born of the Spirit, have this love in their hearts.

*I. Sin And Forgiveness:  
Matthew 18:15-20.*

"If thy brother shall trespass against thee." Here is one of the causes of broken fellowship in the Church. If there was no sinning, then our fellowship would be perfect and unbroken. But all of us know that we do sin, and this sin disrupts the peace and harmony and good feeling that ought to prevail among God's children.

What is to be done? Jesus gives some rules. (1) Go and talk matters over with the offending brother alone. Do not "gossip," or tell tales, or complain to others, but go and see him and settle the matter alone, if possible. (2) If he will not hear you, then take two or more of the brethren with you, and try to settle it this way. (3) If he is still unresponsive, tell it to the Church. (4) If he will not hear the Church, then let him alone, for there is nothing more that can be done. Notice the judicial character of the Church's decision. Our Presbyterian Church is a series of courts and it is in these courts that all matters are to be settled. There is no higher authority, such as bishop, or dictator, or pope. The Church, through its representatives, is the final court of appeal.

All of these proceedings should be done in the spirit of prayer. The Head of the Church is present

even where there are but two or three gathered together in His name.

I wish to extend our study to the balance of the chapter, for it seems to me to have a direct bearing on the subject. In Verse 21 Peter asks: "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" Jesus gives His well-known reply: "I say unto thee, Until seven times; but, until seventy times seven." He then relates the parable of the unmerciful servant with its application.

If there is to be fellowship in the Church, then we must learn to forgive, as we hope to be forgiven. Where the spirit of forgiveness prevails, then there can be harmony and peace, but if we hold grudges against our brethren then and there real fellowship ends.

*II. Sharing All Things:  
Acts 4:31-37.*

Fellowship implies sharing with others; not merely the sharing of material possessions, which is less important, but the sharing of spiritual graces. In these verses we have an illustration of this.

1. Great Power: the power of the Holy Spirit. They all shared in this, for they were *all* filled with the Holy Spirit. "And when they had prayed the place was shaken where they were assembled together and they were all filled with the Holy Ghost." This great power was for the purpose of witnessing to the resurrection of the Lord Jesus.

2. Great Grace. The grace of God saves: the same grace of God fills His people with the various gifts which are necessary for the work of the Church. Grace saves: grace enables us to live for the glory of the One Who has saved us. Great grace was upon *them all*; not simply a few leaders, such as the apostles, elders, and deacons. We should expect all the members of the body of Christ to be fitted for the work of the Church.

3. Great Generosity. This was the natural result of the other two. When God's Spirit and God's

grace fill the Church, there will be a generous sharing of all material possessions. This is what happened in the early Church. There was no outside compulsion, only the compulsion of love which filled the heart. A splendid illustration of this is found in Barnabas, who was filled with the Spirit and with grace, and became a "son of consolation," or encouragement to his fellow-Christians.

### III. *The Gospel And The Mind Of Christ:* *Philippians 1:27 - 2:11.*

These verses are very rich. I shall only attempt to touch on some of the glorious truths revealed in them.

1. *The Gospel Of Christ:* Let your manner of life be worthy of the Gospel of Christ. There is but one Gospel. It binds all real Christians together. If anyone preach "another Gospel," let him be accursed. There are some counterfeit gospels in the world, scores of them, and they tend to separate the world into all sorts of sects and false religions, but all true Christians are parts of the one body in Christ, and all are members one of another.

We are to stand firm in one Spirit, striving side by side for the faith of the Gospel: there is one Lord, one faith, one baptism. We are to contend earnestly for the faith once for all delivered to the saints. There are opponents of the true Gospel. Our fellowship is that of workers and soldiers, and these are close fellowships. There is the further fellowship of suffering we are called upon, not only to believe, but to suffer. Striving together, and suffering together. It reminds us of the union which often exists in an army which has had many campaigns together.

2. *The Mind Of Christ.* Back of the Gospel of Christ is the Mind of Christ, or Christ Himself. Our inspiration and encouragement is in Him. We are to emulate all the glorious traits of character found in Him, as we see them depicted in Verses 1-4. He emptied Himself; He became a Servant; He laid down His life for us. If we love as He loved, we will be willing to do even this.

Wherefore God has highly exalted Him. If we have the mind of Christ we, too, will achieve greatness. We will also have a blessed fellowship in Him.

### IV. *Knowing That We Are Christians:* *I John 3:14-24.*

John is fond of this word "know"; so was Paul. How shall we have assurance, and know that we are the children of God? People will often say, "I hope I am a Christian," or, "I try to be a Christian," but many have no real assurance. John gives us one of the best proofs in these verses: "We know that we have passed from death to life, because we love the brethren." See how these Christians love one another, was a common remark made about the

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Christians of the early years of the Church. John speaks very plainly in these verses:

(1) He who does not love remains in death.

(2) Anyone who hates his brother is a murderer. Jesus says the same thing in the Sermon on the Mount when He is interpreting the Commandments.

(3) We ought to be willing to lay down our lives for the brethren.

(4) If anyone has this world's goods and sees his brother and closes his heart (and pocket-book), how does the love of God dwell in him?

(5) Do not love merely in word, but in deed, for actions speak louder than words, and true love expresses itself in deeds.

(6) By this we know that we are of the truth and reassure our hearts.

(7) One of the best proofs of love is obedience to the commands of God.

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THE JOURNAL

DURING

CHURCH PAPER WEEK

# A Home Away From Home

## Introduction

Our program tonight is designed to present the work of the Westminster Fellowship on the college or university campus, in order that any of your young people who are going away to college for the first time may know what to expect. On the campus the academic and social life is pretty well organized and fills the days so that many of us may feel that it doesn't matter too much whether we become identified with Presbyterian young people on Sunday evenings or not. The program outline in *Presbyterian Youth* has a series of talks that show how the Westminster Fellowship is an integral part of the college life, and Romans 12 is cited as a Scripture lesson to be used in closing. Let us outline that Scripture lesson and then put it into the heart of the program.

### Scripture Lesson - Romans 12

#### 1. The Christian Life in Relation to Self - V 1-2

- a. The Body Presented
- b. The Mind Renewed

In the first eight chapters of the Book of Romans, Paul develops God's method of making men good—since all men are sinners they must have a saviour and God has provided a Saviour in Christ, who can be possessed by faith. Since all men are weak, they cannot be good in their own strength, therefore, God has provided the power for living through the Holy Spirit, whom He gives to everyone who believes in Christ. In Romans 12, Paul then outlines practical, successful Christian living in its various relationships—personal, religious, social, and political. But the whole Christian life must first of all be properly related to self. Unless you and I who have truly received the Lord Jesus Christ by a definite act of surrender and by a continuous yielding of a life present our bodies as a living sacrifice to Jesus Christ and daily have our minds renewed by the Word of Christ in the Bible, we can ever begin to live the Christian life. The surrender of the will of self to the Will of Christ is the first step to real Christian living.

#### 2. The Christian Life in Relation to the Church - V 3-8

- a. We all have different jobs
- b. We all have some ability

When we have presented the body to Christ, the Spirit of God gives us definite abilities and capacities by which we can do the different jobs that need to be done in the church. Everybody who is a Christian has an ability bestowed by the Spirit of God to do a certain job. We shall be happy and successful in our Christian life and useful to the church only when we find our ability and our job and do it.

#### 3. The Christian Life in Relation to Other People - V 9-21

- a. Toward all men - love—V 9-13
- b. Toward enemies - good will—V 14, 19-20
- c. Toward needy - humble fellowship—V 15-16
- d. Toward undeserving - meekness—V 17-18

As Christians we rub elbows every day with men who are not Christians and with others who are a little difficult to get along with. As Christians the essential life that Christ has given us must manifest itself in all circumstances in love and good will toward all as we meekly and humbly have fellowship with all.

### SUGGESTIONS

When you and I go to college we do not take a vacation from the Christian life and our responsibilities to Christ. If we have surrendered our life, we are still under the orders of the Will of Christ. If we are Christians, we still have a job to do for the church. As Christians we still have a life to maintain in our relations to others. This cannot be maintained without the help, encouragement and spiritual fellowship that we can only find in association with other Christian young people on the campus, such as the Westminster Fellowship.

Close your program with a study of this chapter of Scripture and point out that you can take a vacation from the Westminster Fellowship on the campus only when you are free to take a vacation from Christ and your responsibilities in the Christian life.

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# CHURCH NEWS

## Dr. Burney Rejoins Education Board

The Board of Christian Education is happy to announce that after two and one-half years' leave of absence serving the Program of Progress campaign of the General Assembly, Dr. LeRoy P. Burney is returning on September 1 to serve until June 1, 1952, as a member of the staff of the Division of Men's Work.

Early in 1940 Dr. Burney joined the Executive Committee of Religious Education and Publication as Regional Director of Religious Education in the Synod of Georgia and after several years of successful service was transferred to the Synod of South Carolina. Because of his unusual ability as a field organizer and his intimate knowledge of the work of the local Church the General Assembly's Committee on the Program of Progress in 1949 requested the Executive Committee of Religious Education and Publication to lend him for an indefinite period to the Program of Progress Campaign. For two and one-half years Dr. Burney has rendered valuable service to the whole General Assembly as Coordinator of the Program of Progress and, with his work there completed, the Board of Christian Education welcomes him back as a member of its staff.

Dr. Burney has accepted this present assignment only until June 1, 1952, at which time he expects to continue graduate work before resuming his service with the Board.

## World Missions Receipts

Apr. 1, 1950, to Aug. 1, 1950 .....	\$300,741.43
Apr. 1, 1951, to Aug. 1, 1951 .....	327,767.40
Gain .....	\$ 27,025.97

## Program Of Progress Net Receipts

Apr. 1, 1950, to Aug. 1, 1950 .....	\$ 93,930.47
Apr. 1, 1951, to Aug. 1, 1951 .....	41,530.44
Loss .....	\$ 52,400.03

## Our Radio Programs Now Nation-Wide

By Rev. John N. Alexander, D.D.  
Atlanta ... Georgia

The first Presbyterian Hour programs in 1945 went out over twelve stations along the Atlantic

seaboard. In 1952 programs to be produced by the Radio Division will be aired from coast to coast over about 500 stations.

"The Presbyterian Hour" will be known as "The Presbyterian Series of the Protestant Hour." It will still be produced in the Protestant Radio Center in Atlanta, but it will become one of the approved series of the Department of Broadcasting and Film of the National Council and as such will become a nation-wide program. As a matter of fact it is the only continuous cooperative and non-commercial weekly transcribed devotional series in America. We now have 150 station acceptances. In 1952 we should have between 200 and 250. The Presbyterian Series will be heard in January, February and March 1952.

At our request the summer series of the National Radio Pulpit is now called "The Protestant Fellowship Series." In all probability our Dr. John A. Redhead of the First Presbyterian Church in Greensboro, N. C., and Bishop Arthur J. Moore, the present President of the National Council of Bishops of the Methodist Church, will be heard again over some 100 stations of the National Broadcasting Co.

Beginning in September 1951 an entirely new 15 minute series will be released on a nation-wide basis. These programs will be jointly sponsored by "The Upper Room Radio Parish" and the Protestant Radio Conference. "The Upper Room" will have four months and the members of the Protestant Radio Conference will have eight months. Nearly 200 stations have already accepted these programs on a year around basis.

The first three months of 1952 will be allocated to the Presbyterian Radio Division for a new series which we shall call "For God and Country." Music for these programs will be furnished by the orchestra and chorus of the Transylvania Music Camp. The purpose is the emphasis on faith and worship as the foundation of our national life.

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONS)

The T. R. Taylors, from our Brazil Mission, arrived for their regular furlough August 3. Misses Charlotte Dunlap and Ruth Worth, of our China Mission, will arrive in New York August 13.

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

## WOMEN'S WORK

### *Prayer Permeated The Whole Program Of Montreat Women's Training School*

The Spirit of Prayer seemed to move from the leaders in Women's Work who gave time to a Prayer Retreat prior to the School to every woman who came, as on the opening afternoon of registration they were encouraged to make their way to the Prayer Room where missionaries, martyrs, ministers and plain folk like us had gathered across the years to pray for God's blessing and power in His work.

In the early morning of each day the women gathered in brief services of worship to "listen to Jesus" and commit the days to Him.

Throughout the week in all the waking hours there was almost a continuous stream of women wending their way in silence to the Prayer Room to pray down the blessing.

On Sunday afternoon a group gathered in a service of intercession to pray specifically for peace in our hearts and in the world. In that service we realized ourselves one in love and purpose with the Christians of all the world as nationals or missionaries representing nationals of other countries prayed for peace in their native tongue.

The closing service of consecration was supremely one of prayer when the women shared the feeling of the little six-year-old lad who said: "It was a beautiful service tonight—it made me feel sorry for all the times I have been bad." Through it we all were encouraged to make a fresh commitment to Christ in silence from our own hearts.

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### *South Of The Border*

(This is the last of three articles written by a recent visitor to our mission field in Mexico).

The Presbyterian Church of Mexico isn't a Northern Presbyterian Church nor is it a Southern Presbyterian Church. It has come into being through the efforts of missionaries of both these

denominations but is separate and distinct and takes its place in the family of churches around the world. The General Assembly of the Church in Mexico was organized in 1947 with three Synods and ten Presbyteries.

This Presbyterian Church in Mexico is a *witnessing* Church. Both ministers and laymen are zealous in evangelism. One thinks of ministers like Ruben Garcia of Iguala who, frail in appearance, still not only leads his own congregation but has a large number of outposts; or Benjamin Alvarez at Zitacuaro building a new Church there but also preaching in 17 other points near his city! Laymen, too, are witnessing—leaders in the Divino Salvador Church (this church has an average attendance of 1,200), are maintaining 27 outposts.

Women also are at work. Organized into local, Presbyterial and Synodical organizations their four-fold program is singularly like our own—spiritual life, missions, Christian service, and fellowship. An outstanding example of the zeal of the women is Senora Huerrera of Oaxaca—mother of six children under ten years of age (and each with a Bible name) she not only maintains a home and teaches school but is also president of her Presbyterial. When she holds her meeting the vice-president presides while she takes time out to attend to the needs of her baby!

The Presbyterian Church of Mexico is also a *courageous* Church. Persecution isn't as evident as it was in the past but at times is severe. One admires and is grateful for these Christians so strong in their faith. An example of this is seen in the four women who stood in a door shielding a refugee from the wrath of the dominant Church and declaring that anything done to him must be done to them. One cannot soon forget the radiant face of the believer at Tixtla who, in telling of the attack on her Church which resulted in many being wounded by machete and guns and in the furniture of the Church being completely ruined, smiled as she said: "But I still place a tract in every package when I wrap the soap I sell at the market!" Courageous people these Mexican Evangelicals.

Yet in spite of the efforts and courage of both missionary and Mexican believers much remains to be done. Something of the tremendous task still ahead was made clear to us as we stood on Monte Alban near Oaxaca and looked out upon a dozen or more villages not one of which had ever heard the story of the living Christ—that view might be duplicated anywhere in Mexico—so many people without Christ!

DOROTHY (MRS. H. D.) HABERYAN,  
Member, Board of World Missions.

### **The KEY**

to receiving your copy of THE JOURNAL without interruption or delay is to properly observe the key numbers in your address printed on the bottom of the front cover. When these indicate that your subscription has expired, please remit promptly for a year's subscription. Change of address should be given in advance, indicating old and new address, using JOURNAL address label for old address.

**"To Let You Know . . .  
We Love The Lord"**

One of our finest young women, leader in the women's work, recently went to Leopoldville, capital and largest city of the Congo, to join her husband, an equally outstanding young man. He had gone ahead of her looking for work. They are both graduates of our schools, second generation Christians of fine families, leaders in the local church. The husband had a good job at the Mission printing press, but the pull of the city and bigger pay and more "advantages" drew him to Leopoldville. There he quickly got a good place in the Bank of the Congo Belge, found living quarters for his wife and little girl, who traveled down by river steamer to join him. When she came to tell me goodbye she said, "I just want to let you know, Mamu, that Kamba and I have both grown up in Christian homes and we love the Lord, and you need not fear that when we are in the midst of the temptations of the big city we are going to leave these things which have always been our strength and our life." This is a translation of a letter received from her shortly after her arrival in Leopoldville.

"My Mamu Muindila,

"Today my heart is with great joy to write you this letter and to greet you and Muambi Kalombo (Bill) and your two children.

"My Mamu, I hope that today you have strength of body, you and all of your helpers. Muambi Muindila and Mamu Bankumbaji (Mr. and Mrs. Punt) took good care of us on the way, even until we arrived at Leopoldville, me and my child. For this I give thanks to them and to our Father in Heaven.

"Mamu, our journey was so good! Along the way we saw villages of all kinds and we marveled at the bigness of the water in some places! I was exceedingly surprised! Afterwards I was thinking within myself about this little water, and how big it appeared to my eyes, and I marveled again. I thought of you, and of how you traveled on a water that is greater than this of the Congo and my heart went out to you in love, good friend. So I am thanking God greatly for this reason and for the long journey, exceeding mine, which you traveled when you came to us. I am talking with God that He increase your good work among the Kasai people because you have undergone this hardship.

"My friend, I am telling you, too, how we arrived. We arrived well. I marveled when I saw Leopoldville. But when I was beginning to think, "Where will I see my husband?" he arrived with his friends and two cars to get us! That was Monday. We went to the bank and we rested. I asked them where they called on the name of the Father in Heaven. They told me that there is a meeting on Wednesdays.

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When Wednesday came I went to meet with them in this meeting. Truly, Mamu, I want to tell you they worship well. And many people, and women too, of all tribes. We Kasai people are a big crowd, people from APCM Luebo, Bibangao, Mutoto, Lubondai, and from other missions.

"My Mamu, I am distressed because I do not understand Mangala or Tshikongo. So am I distressed because they do not understand me when I speak Tshiluba to them all. Because I want to tell them well about our work of the women at our APCM Mission at Luebo and the other places. So I shall be still with them until I know how to tell them well our affair, because I have this great desire in my heart.

"I want to let you know, too, that their worship is not different from ours. They teach hymns too very well indeed, and are happy when they sing. I have another joy, too, because they agreed for me to eat the Lord's Supper with the Christians here. They have the custom when a stranger appears to greet him before all the people if he is a Christian.

"Another thing, I have seen Mamu Mulombela and Muambi Kolesha (Rev. and Mrs. V. A. Anderson, then in the offices of the Congo Protestant Council at Leopoldville). They were happy to see us at their house. They told us all the affairs, and that you had spoken to them about me, and I was glad to know of your remembrance of me. She is anxious to have a meeting of the women and Muambi of the men for Bible study, but they have not yet begun because they are still arranging their affairs. I will let you know these things as they happen, and if you wish you many do the same for me. Greet for me Badia Anne of Kanyinda, and all of our leaders of the women greetings, greetings. Greet Muambi Kalombo (Bill). My husband greets you both, and he will write to you himself to express his thanks for the kindness with which you helped us. Amen.

I am your friend in Christ,  
**Mesy Lebeck (Rebecca).**

\*A Native Christian woman.

# TITHING *Makes* MEN

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

SEPTEMBER 5, 1951

SEP 8 1951

## EDITORIAL

The Montreat Platform .....	3
Faith - Feeling - Fruit .....	4
Morality On The Skids .....	4

## ARTICLES

Sour Grapes And Sharp Teeth .....	6
By Rev. M. E. Melvin, D.D.	
The Ten Commandments According To The Shorter Catechism .....	8
By Rev. John R. Richardson, D.D.	
Let's Begin At Jerusalem! .....	9
By Rev. H. Lawrence Love	

## DEPARTMENTS

Sabbath School Lessons - September 16 .....	10
By Rev. J. Kenton Parker	
Young People's Department - September 16 .....	14
By Rev. W. G. Foster, D.D.	
Church News .....	17
Ministerial Miscellany .....	18
Books .....	19
Letters .....	2

VOL. X NO. 19

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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Sir:

Please enter my name on your mailing list of subscribers to THE JOURNAL. Enclosed is check to cover subscription . . . I thought Dr. Bell's editorial, "The Great Issue (THE JOURNAL, July 20, 1951), was especially good.

MID'N T. M. BARRY  
U.S.N.

United States  
Naval Academy

ANNAPOLIS, Md.

Sir:

The letters to Dr. McCain and to Dr. Anderson, by Dr. Dendy, interest me, but I am especially interested in the opening paragraph, introducing these two letters. The statement, "these two letters reflect the sentiment of the great majority of Southern Presbyterians," can be neither proved nor disproved. In the absence of proof neither side should advance such claims. It resembles wishful thinking. If any of these three letters, published in your issue of Aug. 8, can claim, "to reflect the sentiment of a great majority," I should think it would be our moderator's letter, written by order of General Assembly.

But if this claim is true, then those who do not favor union, have nothing to fear. For it does not require a "great majority," it does not even require a bare majority, to defeat all attempts toward union. As long as that side can muster 26 percent of the Presbyteries or a bare majority in one General Assembly, the union can never be consummated. Our constitution carefully safeguards against sudden changes.

The charge made by either side, that the opposite side is responsible for the division now in our Church, should not be made. Both

## LETTERS

sides are equally responsible. No special sanctity attaches to the status quo. What we all need to remember, is that our brethren on the opposite side, are just as sincere as we are to discover the will of God. Both are animated by the same motives.

I like our Moderator's entreaty to the Northern Moderator. "If it may please God that in due time our two communions may be one again, we will rejoice . . . however if the reunion is long delayed, I hope that we will still have the closest fellowship in efforts to win our country."

Both of these Churches are Christ's, equally loved by God, and founded by Him, not to be ministered unto but to minister. No matter what the outcome we can trust the Head of the Church to overrule all for His glory.

FRANK A. BROWN

GASTONIA, N. C.

To the Editors.

Sirs:

Since the appearance of the letter sent by the recent General Assembly of the Presbyterian Church, U.S.A., to our own Assembly, there has been much written in your magazine about the Auburn Affirmation. This letter in a humble Christian spirit asks forgiveness "for whatever we as a church or whatever our people have done which has been unworthy of our Saviour or which has wounded you, our brethren." Reference is made to words spoken, articles written, charges made and resolutions adopted "which have not been worthy of our Lord Jesus Christ or His servants." For some reason, you, Dr. Bell and Dr. Dendy, seem to feel that this plea for forgiveness does

not include the Auburn Affirmation. It seems to me that the reference is as plain as it could be made without actually naming it. If the Affirmation had been named, this would have been tantamount to condemning the signers without giving them their constitutional right to trial by a court of the Church. This was one of the very errors the Auburn Affirmation protested against.

I have seen a great deal written in your paper about the Auburn Affirmation, but I have never seen the Affirmation itself printed. You take isolated phrases from the document and tell us what they mean without giving us a chance to see them in context. Are you afraid for us to see the whole document?

Your whole argument seems to rest upon the use of the word "theory" in the Affirmation. Now in my source for the wording of the Affirmation, I do not find the reference of this word as clear nor as damning as you seem to think it. The writers of the Affirmation not only speak of theories but of "great facts and doctrines." I quote: "We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have redemption; that having died for our sins He rose from the dead and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unailing presence He is able to save to the uttermost." These, mind you, are "great facts and doctrines." Does this sound heretical?

(Continued on Page 5)

## The Montreat Platform

A good deal is appearing in another church publication with reference to the discussion of controversial matters at the Bible Hour and the Sunday services in Montreat.

It will be well for all to be informed as to what has taken place. One of the conference directors had asked Dr. Kenneth Foreman to speak at the Bible Hour and had assigned, as two of his topics, the questions of church union and the race issue. The Montreat management made it plain that there was no limitation with reference to subject matter in any of the conference programs, but that for the Bible Hour and Sunday services, controversial and divisive subjects should be eliminated.

This ruling brought a letter of protest from Dr. Foreman, addressed to the Trustees of the Mountain Retreat Association, and the matter was then referred to the Board of Directors.

The directors, with the exception of one man, apparently felt that the policy followed by the Montreat management had been wise and took the following action: "Voted to request Dr. McGregor to confer with the Program Committee regarding the discussion of controversial matters during the Bible Hour and the Sunday services and to report back to the next meeting of the Board."

To the writer the entire issue resolves itself into two questions: First, with all of the other classes, seminars, etc., etc., open to full discussions on controversial matters—and they are fully used to present *one side* of these *now*—is it wise to use the Bible Hour and the Sunday services as further sounding boards for issues on which men of equal piety differ?

Second, if this policy is adopted will equal facilities be offered for rebuttal from those who hold different views?

With reference to the first question: it is our observation that people are *starved* today for *spiritual* food and they look forward to the Bible Hour and the Sunday services at Montreat to supply them with the inspiration for which their souls long. If, instead of a spiritual blessing, they hear a discussion of social problems, ecumenicity, etc., etc., they go away unsatisfied, and, if they disagree with the speaker, they go away resentful that this hour of inspiration has been utilized for something else.

In the second place: we anticipate that any request for equal opportunity to present views at variance with those which have been presented will be classified as controversial and unacceptable by some of the leaders now so anxious to make the Montreat platform a sounding board for their own views. We do not make this statement without reason. Several years ago requests were presented to the presidents of two of our leading institutions for permission to give their students some of the reasons why many of us oppose church union at this time; this request being based on the fact that the students were constantly hearing only one side. These requests were refused on the ground that it was a "controversial" issue. That those refusing had this right was never questioned, but it also illustrated the fact that some seem to feel the Spirit of God speaks only through those who agree with their position.

During the conferences in past years, and also this summer, speakers have again and again put in a word for church union and these incidents have gone without protest. But, should someone take the opportunity he might have on the platform, to speak boldly *against* union under present circumstances, we believe the voices of protest from some of our "liberal" brethren would be loud and long.

Therefore, believing that there is a place for everything, we at the same time believe the Bible Hour and the Sunday services at Montreat are *not* the place for the airing of views on matters on which good men differ sharply.

*The Presbyterian Outlook* says: "This threat to the freedom of the Spirit of God to speak through His men on the Montreat platform is, we believe, the most serious issue facing Montreat today . . . There is nothing in Montreat's present or future which rivals this issue in importance for the policy exercised in this regard indicates whether it shall be an institution of life or death. If such a policy as is advocated is to be followed, then we'd better padlock the gate right now."

Unfortunately, the gates of many of our great churches are being padlocked right now by this continued harping on matters of secondary importance, instead of preaching the Word of God and the wonders of the gospel in that Word. Look at many of the churches where social issues are the chief topics of preaching!! Gone is the Sunday night service. Gone is the Prayer Meeting. Gone is a vital message for the sinning and lost world around them. Great institutions? Yes. Great activity? Yes. Great emphasis on a program? Yes. Beautiful services

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 19. September 5, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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with liturgical setting and aids to worship? Yes. But, again and again spiritual life and power is gone.

If this process of socialization and secularization of our beloved Church is to continue then make the Montreat platform a debating ground for issues which are of *secondary importance*.

On the other hand, strengthen the platform at Montreat for spiritual inspiration, for loyalty to and clear teaching of the Bible and you will strengthen our Church where it sorely needs strengthening in this hour of national and international crisis.

An issue has been raised and a choice must be made. We have every confidence that it will be the right one.  
—L.N.B.

## Faith - Feeling - Fruit

How shall I know that I am a child of God? This is a most important question. There is one thing which we wish to be certain about; that we have been born again; that we have passed from death unto life. How can I have this blessed assurance?

In the first three verses of I John we have a splendid answer which might be put in these words: Faith, Feeling, Fruit; or "Believe," "Love," and "Obey."

Faith is the foundation of the Christian Life; he that believes is born of God. What must I do to be saved? Believe on the Lord Jesus Christ. He that cometh to God *must believe*; without faith it is impossible to please Him.

Feeling is the motive power of the Christian Life. The Love of Christ constraineth us. We know that we have passed from death to life because we love the brethren. Faith works by Love.

Fruit is the proof of a genuine Christian Life. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. Fruit, more fruit, much fruit, fruit that abides. Fruit-bearing is just another name for keeping the commandments of God. We must have our fruit unto Holiness.

There are three "heresies" we must shun: the heresy of the Head, which is Unbelief; the heresy of the Heart, which is Coldness; the heresy of the Hand, which is Disobedience. Faith, Feeling, Fruit, are the tests of a Christian.  
—J.K.P.

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## Morality On The Skids

An Associated Press article under a New York dateline of August 25 discusses the startling sex problems which have followed the revelations of traffic in narcotics to young people.

Discounting the stories of the prevalence of sex delinquency to the extent that we believe isolated cases are often magnified, we nevertheless *know* that such delinquency is probably the greatest single problem facing young people today.

A boy or girl enters the adolescent age today with two strikes against him. Parents and adults in general, only too often accept the moral standards of the current licentious novel or movie without protest and contribute to the bewilderment and difficulties of young people by their own dress, conversation and personal practices.

To this serious situation the Protestant Church has contributed little that is constructive in recent years. On the other hand the Catholic Church has at least recognized the seriousness of the problem and tried to legislate against it.

It is not the purpose of this editorial to discuss a situation which is obvious to all who will open their eyes. We are concerned with a solution.

The article in question ends with this: "All over America, people are wondering and worrying today about the morals of the young. A great many others are studying the problem. Still others have to deal with it when it reaches a police court or a probation officer. The best observers say that if there is any single answer it is—better homes and parents."

It is to this wishful hope for "better homes and parents" that the Church has the answer. But, better homes and better parents are not the products of education and social environment alone. Unless men and women are born again by the transforming power of God's Holy Spirit, through faith in Jesus Christ, we are not going to have either better homes or better parents.

It is our observation that the Protestant Church today has failed to meet the appalling need of our generation because it has spent so much time preaching and working for things which are secondary in their importance. If every sermon preached on the ecumenical movement, social changes and economic problems during the past ten years had instead been an impassioned plea for men to repent of their sins and turn to the Saviour of Calvary before His righteous judgment falls, we believe our nation would be a vastly better place today and we also believe church union would be much nearer.

If the organizations working for the various programs of reform had spent their time and emphasis on methods to win men to a saving knowledge of Jesus Christ we believe the influence of the Church



would today be infinitely greater and also on the plane where it would command respect.

Three days ago we had in our office a young girl seventeen years of age who, on close questioning, admitted that she had been a sex delinquent for three years. She then looked us in the face and said: "But that is past now, I accepted Jesus Christ as my Saviour last Sunday night and I am through with the life I have been living."

There will always be sin and moral delinquency of every kind. It is for that reason that the Son of God came into this world. It is to preach His cleansing and forgiving gospel that the Church was

established. The power of that message has never ceased; it is only that it is not heard as frequently as its importance demands.

That America now has lowered standards of morality is a fact. That the Church has the only solution is also a fact. Unless the membership of the Christian Church sets an example of holy living and the ministry preaches with renewed emphasis both the redemptive and the sanctifying power of the gospel of Jesus Christ this moral decline will ruin our nation.

May God grant us the grace to realize the seriousness of the situation and the only solution, before it is too late!!  
—L.N.B.

## LETTERS

(Continued)

The signers of the Auburn Affirmation refer to the explanations of these facts and doctrines offered in "The Five Points" adopted by the 1923 Assembly of the U.S.A. Church as "theories" by contrast. Now "theory" is an ill-chosen word to refer to the Virgin Birth, for instance. But all the theology texts I have studied list various "theories" about the inspiration of Scripture. One of them is the theory of plenary or verbal inspiration implied in "The Five Points" as listed by Mr. Alexander in THE JOURNAL of June 18. My theology text also listed "The Satisfaction Theory" as one of various theories of the atonement. But the 1923 General Assembly of the U.S.A. Church apparently required ministers to subscribe to this particular theory of the atonement. Furthermore, the statement that "on the third day He rose from the dead with the same body with which He suffered ..." arouses grave questions when compared with Paul's teaching: "It is sown a natural body, it is raised a spiritual body." (I Cor. 15:44). Sometimes when we need one word to cover several entities, we err by choosing a word which misrepresents one or two of those entities. But who cannot forgive a man this linguistic foible?

In spite of the fact that some ministers objected, these "Five Points" were adopted by the U.S.A. Assemblies in 1910, 1916, and 1923. Our own General Assembly refused three times to adopt the same doctrinal tests. It seems passing strange that you would take it upon yourselves, on behalf of our denomination, to criticize these men so severely for objecting to the adoption of tests which our own Church itself refused to adopt!

In Dr. Bell's Open Letter (THE JOURNAL, June 27), he states:

"I believe I am expressing the viewpoint held by the overwhelming majority of the membership of our Church ..." (Where this conviction comes from I cannot explain, since nearly every vote that has been taken on questions relating to co-operation and union has shown a large majority for those favoring union). You apparently feel, Dr. Bell, that the Auburn Affirmation stands condemned by our Church. I challenge this. So far as I know, no official action has ever been taken by a court of our Church on the matter. I feel sure that there are many ministers in our denomination who would sign it if confronted by the same situation. I am one. I submit to you a copy of all those parts of the Affirmation which I feel are pertinent to this discussion, with my signature affixed. These represent my actual view. I am an ordained minister and a member of El Paso Presbytery, Synod of Texas, the Presbyterian Church in the United States. If these views are unworthy for a minister of the Presbyterian Church in the United States to hold, I challenge you to have a charge of heresy brought against me by the proper court of the Church. If the Church pronounces me a heretic, this means the Auburn Affirmation is officially condemned as heretical by our Church. If our Church refuses to pronounce me heretical for holding these views, then you have lost forever your favorite argument against reunion with the Presbyterian Church in the United States of America.

Sincerely yours,  
CHARLES MERRILL PROUDFOOT

Aug. 26, 1951.

Rev. Charles Merrill Proudfoot,  
2522 Louisville Street,  
El Paso, Texas.

My dear Brother:

My reply may not satisfy you

but I will attempt to do my best.

(a) I agree with you that the recent letter from the U.S.A. Church included the Auburn Affirmation as one of the matters for which it craved our forgiveness. But, in my judgment the offense of the Auburn Affirmation was not against our Church but against the Lord of the Church and against His written Word. The apologies are due to Him, not to us.

(b) You question the accuracy of my judgment where I stated: "I believe that I am expressing the viewpoint held by the overwhelming majority of the membership of our Church." I base this on the fact that the ministers of our Church who favor union are a very, very small minority in the entire church membership. I base it further on the fact that some of our churches who have been served by ministers who have stressed union are now, these ministers having gone, looking for pastors who oppose union.

(c) You wonder why this JOURNAL has not published the Auburn Affirmation in its entirety. Much has been printed in past years, particularly in Gordon H. Clark's "The Auburn Heresy," and Wm. C. Robinson's "The Liberal Attack Upon The Supernatural Christ."

(d) In your attached statement you warmly champion the position of the Auburn Affirmation and challenge us to bring a charge of heresy against you. I sincerely doubt whether such a procedure would bring a blessing to any concerned. I believe too that with the many positive statements you make of your faith in the great doctrines of evangelical Christianity that we are much closer together than either your letter or my reply might imply.

(e) On one thing we do seriously differ and I would close

(Continued on Page 23)

# Sour Grapes and Sharp Teeth

By Rev. M. E. Melvin

MELBOURNE, Fla.

*"What mean ye, that ye use this proverb concerning the land of Israel, saying: The fathers have eaten sour grapes, and the children's teeth are set on edge?" Ezekiel 18:2.*

**W**E HAVE here a case of how and why a false philosophy of life was blasted to bits.

It appears as the voice of God, speaking through Ezekiel, the prophet of the exile, to the Jewish people suffering in captivity in Babylon—people who were evading and avoiding all sense of personal responsibility. Their philosophy was expressed in an old proverb, namely, that children suffered from sensitive teeth only because their forebears had eaten sour grapes.

In short, it was unfair and unjust for God to impose suffering on a helpless and blameless generation. These exiles were in the habit of wailing in all of their river-side or street corner meetings that their unhappy lot was solely due to the irrational and unequal ways of God. They noted that in the natural order when a man ate sour grapes his own teeth were set on edge, but it was their misfortune to be suffering for acts with which they had nothing to do. Moral paralysis and a spirit of fatalism set in. This attitude struck at the very foundation of faith in Divine Government.

Ezekiel steps forward after listening to these complaints week after week. His message was inevitable. He laid down for all time, for his day and for our day, the broad principle of personal responsibility to God; that this cannot be shifted to other shoulders. It was his mission to make men see that there is another force than heredity at work in God's moral order—the force of the individual will; that emancipation from the past could be had by way of repentance, regardless of what their fathers had done. The concept of the false philosophy which Ezekiel blasted was based on group or mass responsibility, not on the relation of the individual to God. He was exalting human personality 500 years before Christ emphasized this in his teaching. Just here let us keep in mind that the Gospel message is addressed to the individual. Ezekiel addressed his message to the individual conscience, knowing that such a thing as a national conscience was a pure fiction. And so our Lord avoided the error that many have fallen into in this age of trying to deal with a "group or mass conscience." Actually such a thing is non-existent.

But, it is objected, that by experience and observation we know that children do suffer from the sins of parents; that one's life is affected by inheritance. The obvious answer to this is that we must distinguish between natural and penal suffering. The one is the language of the laboratory; the other, the language of the court room. God was here addressing His message to men in regard to the moral laws by which He operated Divine Government. And here each individual is responsible for his own sin. "The soul that sinneth it shall die." Ezek. 18:4. Men under a false philosophy were tossing all responsibility on the door-step of others, and Ezekiel called a halt on it.

Our so-called modern problems were anticipated and an answer given by the prophets of the Old Testament. Human nature remains much the same in all ages, and the cure for its evils and suffering lies in Jehovah, who changes not.

And the one most staggering problem of all in this age (including the threat of communism) is the steady and rapid process by which we are stifling, smothering and killing off the sense of personal responsibility among untold millions of our people. We have embarked in this country on a ruinous course. We pauperized millions a few years back with the WPA "hand-outs." We delegate to the intellectuals and the "brain trust" the responsibility for doing for the farmer what the law of supply and demand cannot do. We must see that every man has a job; that all have social security, though they cannot have that and freedom at the same time. The inevitable end of it all is a form of state socialism wherein our "New Deals" will reach full fruition in the total loss of personal responsibility.

**A**ND how did this all come about? It would be a very short sighted view to charge it to any political administration of recent years. We must

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go much farther back, to the time of the rapid growth and development of our physical sciences. Take a look. Our books on biology tell us that all depends on the protoplasm; our chemistry that all depends on the elemental constituents; our astronomy that man is an infinitesimal speck in an unlimited universe; our psychologists that primitive impulses are the key; our behaviorists that all human behavior is but the outreach of animal nerves. The social reformer insists environment and heredity offer the answer. The political reformer that the system is all wrong and needs changing. Almost every science has in the language of an eminent authority "added support to the conclusion that man is the victim of circumstances." And the individual is lost in the mass. In short, our educational process has helped to lead us to our "New Deals," and governmental responsibility for the whole of life.

Then consider the rapid growth within the last 50 years of group organization, group control, and group responsibility which totally eliminates personal responsibility. A labor strike is an illustration, where the group organization determines when and why to strike. The individual has no voice whatever. The same can be said of corporate business, and of any other of the many group controls in our country. Mass consciousness, mass action, mass responsibility, on every hand! And by contrast think back about 100 years when our forebears pushed across prairie and over mountains to build for themselves homes in a new land. They asked no subsidy. The Govern-

ment did not owe them a job or social security. And they developed characters that put oak in their backbones.

Daniel Webster at some social function was once asked by a friend what he considered to be the greatest thought he had ever entertained. After a moment's pause he replied: "The greatest thought my mind has ever entertained is the thought of my personal accountability to Almighty God." The Church of today is or should be tremendously interested in the course this Nation is following, not as a political measure, but a course that is breaking down and helping to disintegrate the one attitude of mind that offers the first approach of an individual into the Kingdom of our Lord. And notwithstanding this many of our pulpits today are preaching nothing but a social gospel, where sin, repentance and return to God are left out.

Ezekiel had the only answer to the false philosophy of his day. It is the answer of the Church of today, through the home, Sunday School, and pulpit, and may God gird us for the fight.

"Thou and God exist—

So think! for certain; think the mass, mankind,  
 Disparts, disperses, leaves thyself alone!  
 Ask thy lone soul what laws are plain to thee—  
 To thee and no other; stand or fall by them!  
 This is the part for thee; regard all else  
 For what it may be—Time's illusion."



# The Ten Commandments

according to

# The Shorter Catechism

By Rev. John R. Richardson, D.D.

ATLANTA, Ga.

## The Sixth Commandment

*Question 67: Which is the sixth commandment?*

*Answer: The sixth commandment is, Thou shalt not kill.*

This commandment emphasizes the sacredness of life. It erects a fence around human life. It affirms God's protection. Calvin expresses the intent of this commandment thus: "The end of this precept is, that since God has connected mankind together in a kind of unity, every man ought to consider himself as charged with the safety of all."

The human race requires a law of this kind. Man in his hot anger is tempted to take the life of another as Cain did that of Abel, his brother. By this law we are instructed to the effect that all life comes

from God, all life is His gift and to destroy it is a direct offense against God.

Since all of us are potential murderers, we should remember that once life is destroyed, it cannot be restored. Yes, "once done it cannot be undone." Murder carries with it the accent of finality. All of our tears of repentance or remorse are unable to bring the murdered victim back to this life for a single second.

Since the Bible gives a high view of man's origin—"in the image of God"—it maintains that human life is not something cheap. This idea was conveyed to Noah, "Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. 9:6).

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*Question 68: What is required in the sixth commandment?*

*Answer: The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.*

Since life is the gift of God, it is His exclusive right to determine its length, and the best time to take it away. Our life span is given us as an opportunity to work the work of God (John 9:4). "It is the seedtime of eternity."

God requires the preservation of our own lives. This law requires us, as one divine has put it, "to defend our lives against attack, to secure them against danger, to attend to what is necessary in food, raiment and rest, to regard the natural laws of health, and to guard against excesses which are hostile to our welfare." This should be one of our constant endeavors, and we need God's assistance in doing this.

This law also requires us to cherish and guard the lives of others. We are our "brother's keeper." Though Cain denied this obligation, God expects us to help our brothers and neighbors in danger, and defend them against the malice of others.

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*Question 69: What is forbidden in the sixth commandment?*

*Answer: The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.*

This precept therefore forbids suicide. To destroy our own life is wrong. It is a sin. It is usually the part of a coward. The suicide seeks to dodge out of life and leave his burdens to others.

It must also be remembered that we can destroy ourselves by degrees as well as by such quick methods as the gun or poison. Many forms of dissipation constitute suicide. Anything we do to shorten our lives is a violation of this law, whether by alcohol, tobacco, lust, or dope.



Paganism considered suicide to be legitimate. Many of the most cultured Greeks and Romans did not regard suicide as a crime. But the Bible teaches differently. The Scriptures teach that such an act is an affront to God. We dare not take into our hands the power God has reserved for Himself.

Furthermore, this commandment forbids us contributing in any way to the death of another person. It calls for safe working conditions. It demands sanitary housing. It pleads for a living wage. It forbids drunken driving or any act which exposes another human being to a needless physical risk.

The Larger Catechism elaborates upon this question and adds these factors: "This commandment forbids all such things as these—the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor and recreations; provoking words, oppression, quarrelling, striking, wounding, and whatsoever tends to destruction to the life of any."

## Questions For Discussion On The Sixth Commandment

1. What is the bearing of this commandment on the question of war?
2. How is this law to be interpreted in its relation to capital punishment?
3. Does this law annul the rights or duty of self-defence?
4. How did Christ relate this law to cherished anger?
5. What makes the life of man valuable?
6. Does this precept prohibit the killing of beasts?
7. How shall this law be interpreted in the light of I John 3:15?
8. How has God testified His displeasure against this sin?

# Let's Begin at Jerusalem

An Address Delivered  
At A Meeting Of  
JOURNAL  
Supporters On  
Aug. 15, 1951

By Rev. H. Lawrence Love, Jr.

FORT LAUDERDALE, FLA.

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him."  
—I Sam. 3:7.

**W**AIT a minute! Surely these words do not mean what they say! Samuel was dedicated to the Lord before he was conceived. He was given in answer to the importunate pleas of a godly wife who longed to be a mother. He was presented to the Lord in the temple when he was weaned. He was brought up within the walls of God's house; under the care of God's servant, Eli. He ministered unto the Lord before Eli, the priest of the Most High. He was an obedient son and a well behaved servant, a model youth, devoted to the Temple and its worship.

"Now Samuel did not yet know the Lord..."

These are the same words which were spoken of Hophni and Phinehas, the wicked and sensual sons of Eli!

Surely they did not mean the same when spoken of Samuel!

But can they mean anything else?

Have we forgotten, in our consideration of the youth of the church, that all have sinned and come short of the glory of God, all we like sheep have gone astray, there is none righteous, no, not one, there is not a just man upon the earth that doeth good and sinneth not?

Have we taken for granted that our young people know the Lord just because we have brought them up under the care of the church!

Are we assuming that our children do not need to be born again just because they are our children?

In most of our church literature, youth programs, Sunday School lessons, and youth conferences, little or no effort is being made to win our young people to Jesus Christ, and most of them are like Samuel, they do not yet know the Lord.

We have criticized Youth For Christ, Young Life, Child Evangelism and other movements outside the church through which efforts are being made to win the youth of our nation to Christ, while doing but little within the church to lead them to Calvary, to faith in the Son of God. It is high time to awake out of sleep!

Educators, publishers, directors of religious education, Sunday School teachers, pastors, PARENTS, wake up! Our young people need to be saved! They need to hear the word of the Lord; the word of faith which we preach! They need to be called again and again and again to repent and believe and be saved! May God burden our hearts for the youth of our church; may we travail as in birth till Christ be formed in them; until they, in answer to the call of Christ, be led to say as Samuel, "Speak, Lord, for thy servant heareth."

## LESSON FOR SEPTEMBER 16

# The Larger Fellowship Of Christians

**Scripture:** Luke 9:49-50; Acts 11:22-30; 15:1-35; *I Corinthians* 1:10-13; *II Corinthians* 9:1-5; *Philippians* 1:15-18. **Devotional Reading:** John 15:1-12.

"I am the vine, ye are the branches." There is but *one vine*, but there are many branches. Paul uses another figure of speech to present the same truth: "Ye are the body of Christ, and members in particular." Let us always bear in mind the fact that there is but *one church*. Every true Christian is a member of that church. The Church Visible is composed of all those who are members of some one of the branches of that church; the Church Invisible is composed of all those who have their names written in the Lamb's Book of Life. "We acknowledge one universal church, the same in all ages, of which Christ is the head. The church invisible consists of all the redeemed. The church visible is composed of all those throughout the world who profess faith in our Lord Jesus Christ, together with their children, and it is the duty of all believers openly to profess their faith by uniting with the church." (See Confession of Faith, Brief Statement).

In the figure of the vine there are several interesting features:

(1) Every branch that beareth not fruit he taketh away. If a man abideth not in me, he is cast forth as a branch, and is withered. There is such a thing as an "Apostate Church." In the letters to the Seven Churches, there is a warning which is often repeated: "I will remove thy candlestick."

(2) "He pruneth it." The Church is often chastened, even as Israel was, and the purpose is that it may bring forth more fruit.

(3) Abiding in Christ is absolutely essential; apart from Him we can do nothing.

(4) The purpose of the branch is to bear fruit: fruit, more fruit, much fruit, fruit that remains. Bearing fruit glorifies the Father and proves our true discipleship.

"We are not divided; all one body we." No race barriers, no national boundaries, no denominational lines, can keep the Church from being one body. There are bodies of so-called Christians, who use the name, but who deny the fundamental beliefs about Christ, such as His deity, who have no right to the name Christian. They shut themselves out by their unbelief.

## I. A Diversified Church: Luke 9:49,50.

Luke 11:23 ought to be studied in connection with these two verses. In this verse Jesus says: "He that is not with me is against me: and he that gathereth not with me scattereth." The enemies of

Jesus were saying that he was casting out devils through Beelzebub, the prince of devils. He refutes their blasphemous suggestion and issues a very solemn warning. Those today who are denying the deity and atoning work of our Lord, are "scatterers" who destroy the Church.

In Luke 9:49, 50, the case is very different. This "one" who was casting out devils in the name of Christ was a true believer. His only fault seemed to be, "he followed not us," and so they tried to stop him. It is about such a sincere worker that Jesus spoke the words, "He that is not against us, is for us." There are many varieties of Christians; we have different methods; some do their work in a noisy-emotional way, like the Salvation Army used to be, and others are as quiet as the Quakers. If they are "casting out devils in the name of Christ," let us bid them God-speed. If, however, they are seeking to undermine the very foundations of Christian belief, let us denounce them as traitors and "scatterers."

## II. A Spreading Church: Acts 11:22-30.

It took persecution to make the Christians go forth from Jerusalem. They seemed contented to remain in the city and enjoy their new-found blessings, and were slow to carry out the command of Christ. When persecution came, they that were scattered abroad went as far as Phenice, Cyprus, and Antioch preaching to the Jews only. Some of them, men of Cyprus, when they came to Antioch, spake to the Grecians. A great number believed and turned to the Lord.

Barnabas encouraged them in the Lord, and seeing the need for leadership of a high order, went to Tarsus to seek for Saul, who was the very man they needed. It was at Antioch that the disciples were first called Christians. The Church was broadening its vision and activity and gradually breaking away from Judaism. These Christians at Antioch show their breadth of vision, and also their love, by

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SEPTEMBER 30

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sending help to the brethren at Jerusalem. They recognized the oneness of the Church and their obligation to help.

### III. *A Liberated Church:* *The Council at Jerusalem:* *Acts 15:1-35.*

Was the Church to be tied to the old Mosaic ritual and ceremonial law? Would those who were converted among the Gentiles be forced to become Jews and observe the rite of circumcision, and the other parts of the Jewish law? In other words, were men saved by the grace of God through faith in Jesus Christ, or by the works of the law? Would the Gentile convert have to go through the process of becoming a Jew? This was a burning question and the whole future of the Church depended upon its settlement.

Peter had preached to Cornelius and witnessed a second Pentecost. He was convinced that God was no respecter of persons, and that the Gentiles, as well as the Jews, were saved by the grace of God. Paul and Barnabas had preached to the Gentiles and saw multitudes coming into the Church. But there were some who still taught that the Gentile converts must be circumcised and keep the law.

The council at Jerusalem was called to discuss and settle this vexing problem. There was full discussion. Peter made his report; Paul and Barnabas related their experiences; and then James, who seemed to be the chairman, or moderator of the meeting, makes a proposition which was approved by the council, liberating the Gentiles from all bondage to Jewish ceremonies and laws. The Gentiles were asked to abstain from pollution of idols, from fornication, from things strangled, and from blood. This decision of the council was sent to all the churches among the Gentiles and caused great rejoicing.

### IV. *A United Church:* *I Corinthians 1:10-13.*

"That there be no divisions among you." These were divisions in the inner life of the church, and had no reference to outward organization. One of the outstanding faults of the church at Corinth was this matter of inner jealousies. Some were saying, I am of Paul, I am of Apollos, or, I, of Cephas, or I, of Christ. Paul beseeches them to remember that Christ is not divided; that none of them were baptized in the name of Paul.

One of the common criticisms of the Protestant Church is along this line, and sometimes it may be justified. If we say, I am a Presbyterian, or, I am a Methodist, or, I am a Baptist and forget that we are *first* Christians, and then members of the different regiments in the one army, we are guilty of the sort of divisions which existed in the church at Corinth. But if we think first of the one body of believers, and put our denomination in a secondary

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place, we may make these very divisions an inspiration and help. I do not believe that a *one party* system would be good for American politics, or for our country.

Let the Protestant Church show its essential unity by its loyalty to the One Head of the Church, the Lord Jesus Christ. Let us not be jealous of each other as denominations, let us cooperate and work together and inspire each other through nobler service, rejoicing at the success of all members of the body of Christ.

As a Presbyterian I may be justly proud of some of the outstanding beliefs and policies for which we have always stood, and I believe the other denominations should feel the same way. I do not believe that organic union of all the churches would be wise or to the best interests of the Church as a whole, any more than trying to have all of the American army under one division.

### V. *A Ministering Church:* *II Corinthians 9:1-5.*

"Ministering to the saints"; whether the "saints" be in one part of the world or another; whether they be of the same race or color. Need transcends all barriers, social, national, racial.

### VI. *A Preaching Church:* *"Christ is preached":* *Philippians 1:15-18.*

Men in Paul's time were preaching Christ from various motives, some of them not very worthy. Some were preaching Him in the spirit of envy and strife, others in a spirit of contention. Paul had a big enough heart to rejoice even though these motives were wrong: "Christ is preached."



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## *Wanted -- Christian Teachers*

### *Introduction*

Christ commanded His Church to evangelize and educate, and we Presbyterians have always believed that "educate" meant to educate in the highest and fullest sense of the word. If the Church is to educate, the Church must have Christian teachers who can think as clearly and as deeply as anybody else. But you don't get this kind of teachers by simply reading the want ads. They must be trained and developed through years of discipline and study. This program is designed to present our urgent need for Christian teachers and to introduce your group to the Graduate Fellowship Fund which the churches have arranged for helping young people to study in a way that will prepare them to become Christian teachers.

Following the outline in *Presbyterian Youth*, we have a Scripture lesson cited just before the talks on the topic. Perhaps we should pause and study this Scripture lesson that we might get at the heart of the matter.

### *Scripture Lesson* *John 8:12-20, 31-32*

This Scripture lesson is taken from the discourse of Jesus when He went up to Jerusalem to one of the feasts of the Jews. Its theme is the fact that Jesus is the Light of the world. Jesus is the Light of the world not only for the moral and religious life of the individual, but He is also the Light for the intellectual life of the individual. In Him are hid all the treasures of wisdom and knowledge and He is the key to knowledge.

#### *1. A Declaration— V 12-20.*

In these words Jesus states that He is the light of the world and that all those who follow Him shall not walk in darkness but shall have the light of life. He goes on to defend His claim. In an appeal that will meet the requirements of the law there must be three witnesses to establish the truth of testimony. We are interested here in just the declaration that Christ is the Light of the world. Jesus Christ is the key to the secrets of the wisdom and knowledge of the universe. If you have Christ, you have the answer. If you do not have Christ, then you do not have wisdom no matter how many facts you may know in the various fields of knowledge. In our education we learn many things in the social and physical sciences, but all too often we simply have an unrelated series of things that we know and behavior that we can describe without having any insight into their meaning and significance for life and the universe about us. Christ is the Light who can give meaning and purpose to the apparently unrelated phenomena in the world about us. Never think of Christ as just a religious teacher whose practices ought to be followed in the moral

and religious life. All things were created by Christ and by Him all things hold together. He is the key of knowledge and His mind and will are written into the warp and woof of the universe. Find Him and you find the Light of Life. Miss Him, and you walk in darkness no matter how much you talk about our enlightened age.

#### *2. A Condition - V 31*

Many people today speak of Christ as the answer, but their conception of Christ is based on their own ideas and the ideas of others in this day and age. When we use the term "Christ," if we are honest, we have the right to use it only in the way that the term is used in the Scriptures. Christ said, "If you continue in my Word, then are ye my disciples indeed." If we accept the Word of the living God as it has been handed down to us by the prophets, Christ and the apostles, then we are disciples and our Christ is the Christ of Scripture and history. If we ignore or deny the Word of God in the Bible, then Christ is a creation of our own minds and is not the Christ of history, Scripture or historical Christian experience. We need Christian teachers who know that the Christ of the Word is the Light of the world and the key of knowledge.

#### *3. A Result - V 32*

When we come to the Light of the world as He is presented in the Word, we find the very truth of God for our hearts and lives, and as we surrender to that truth we are made free, free from the bondage of sin and free to demand that in religious institutions and in government we must remain free men under God. If we do not find Christ in such a way that we are freed from the power of sin, then we cannot long have freedom in government and religious institutions.

America today is in danger of losing its political freedom because its citizens have used their freedom for license and are in bondage to sin, and we are in danger of losing our religious liberty because men have used their freedom of religion as the privilege to be free from all religion; therefore, Protestantism is tending toward Romanism in its desire to exercise  
(Continued on Page 16)

# THE 1952 COMPETITIVE SCHOLARSHIP CONTEST

## Of The Presbyterian Church In The United States

### 1. WHAT SCHOLARSHIPS ARE OFFERED?

Twenty scholarships in Presbyterian colleges are offered, as follows: \$2,000, \$1,600, \$1,200, \$1,000—these four are on a four-year basis, one-fourth of the amount being available for each college year, provided acceptable work is done. The other sixteen awards are for \$500, \$400, three for \$300 each, three for \$200 each, and eight for \$100 each, and are for one year only. In every case the money will be paid to the Presbyterian college attended.

### 2. WHO MAY ENTER THIS CONTEST?

Any boy or girl who is (1) in the senior year of an accredited high school (or a recent graduate who has done no college work); and who is (2) a member of the Presbyterian Church in the United States (Southern Presbyterian Church).

### 3. HOW MAY ONE ENTER THIS CONTEST?

The applicant himself should write to the Division of Higher Education (address given below) for Application Form and other information.

### 4. ARE THERE ANY TESTS?

Standard tests, on forms furnished by this Division, are required. These are to be taken under high school supervision, at the school attended by the student.

### 5. WHAT IS FURTHER REQUIRED?

There must be sent to the Division of Higher Education: (1) the Application Form, including personal data on honors won, school activities, and church work; (2) the High School Recommendation, containing the record to date; (3) an Essay of not fewer than 500 words on "Why Attend a Christian College?" (*helpful literature on Christian higher education may be obtained from the Division of Higher Education, or from Presbyterian Survey and church paper articles*); and (4) an Autobiography of not fewer than 1,000 words. (*Autobiography and Essay may be written at home; they should be typewritten.*)

### 6. WHAT ARE THE DATES OF THE CONTEST?

(1) Completed Application Form must bear postmark not later than January 5, 1952; *none will be accepted if postmarked later than that date.* (2) The High School Recommendation must be mailed not later than January 12. (3) The Essay and Autobiography must be mailed not later than January 19. (4) The Tests are to be held on February 8 or 9, and the papers must be returned immediately by the school authorities.

All contestants will receive written notification of the results of the Contest, as soon as the grading can be completed. The scholarship money will be available for successful contestants for the college year beginning summer or fall of 1952.

### 7. WHAT INSTITUTIONS MAY BE ATTENDED?

The successful contestant must choose one of the colleges of our own Church, as listed below, if he is to receive the award. Write to the colleges in which you are interested for detailed information about the college.

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Hampton-Sydney.....	Men.....	Rev. Edgar G. Gammon, LL.D.....	Hampton-Sydney, Va.
King.....	Co-ed.....	Rev. R. T. L. Liston, Ph.D.....	Bristol, Tenn.
Mary Baldwin.....	Women.....	Rev. Frank B. Lewis, Ph.D.....	Staunton, Va.
Montreat.....	Women.....	Rev. J. Rupert McGregor, Th.D.....	Montreat, N. C.
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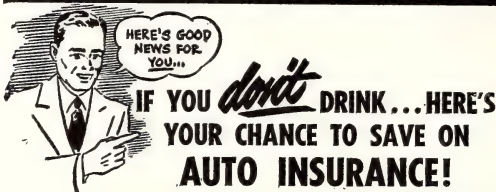


(Continued from Page 14)

authority over the souls of men. Freedom for the individual, freedom in religion, and freedom under government rest upon the assumption that the individual will so find Christ that he shall be freed from the bondage of sin and wholly dedicated to righteousness, justice and truth in all the relationships of life.

## SUGGESTIONS

Study the Scripture lesson before you go into the matter of Christian teachers and relate Christian teaching to the fact that Christ is the key of knowledge and Christ expressed in the life is the foundation of all social, economic, and political liberty.



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## CHURCH NEWS

### *Young Texas Minister Stricken With Polio*

Rev. H. C. Foster, 1950 graduate of Austin Seminary, and twenty six year old pastor of Dallas' newest Presbyterian Church, John Knox, was stricken with bulbar poliomyelitis on Monday, July 16th, and has been confined since to an iron lung in Parkland Hospital, Dallas. There are two children, Frances age 2 years, and H. C. Jr., age 4 months. Mrs. Foster is the former Betty Jo Jackson, A.T.S. graduate of 1948.

While every attention is being given by medical authorities and The National Foundation for Infantile Paralysis, there is serious doubt as to whether Mr. Foster will be able to resume active service in the foreseeable future.

The John Knox Church plans to enter its new \$50,000 building on Sunday, September 16th.

### *Memphis College Names*

#### *R. P. Richardson Vice President*

Dr. Robert Price (Pete) Richardson, Southwestern alumnus of the Class of 1917, and a Presbyterian missionary to China for 28 years, will return to his alma mater on September 1 to assume the post of vice president in charge of development, Dr. Peyton N. Rhodes, president, said yesterday.

A native of Memphis, Dr. Richardson has made his home in Augusta, Ga., since his return to the United States a few months ago, after communistic control of his mission field rendered further work in that area impossible.

He has been granted an indefinite leave of absence by the Board of World Missions of the Presbyterian Church in the United States. Dr. T. K. Young, pastor of Idlewild Presbyterian Church of Memphis, is chairman of the board.

#### **New Duties Defined**

As part of his new duties Dr. Richardson will assume the work of the Rev. David Worth Sprunt, assistant to the president and head of Southwestern's office of development, who has been granted a leave of absence to continue work on his doctor of theology degree at Union Theological Seminary at Richmond, Virginia.

### *Gripe Appointed*

#### *Davidson Chaplain*

DAVIDSON, N. C.—Rev. Alan G. Gripe, New York City mission worker and teacher in the Philip-

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pires, has been appointed Davidson College Chaplain for the coming year.

Coming to Davidson from advanced study at Union Seminary in New York City, Mr. Gripe will also act as Y.M.C.A. secretary, replacing John S. Lyles of Chester, S. C.

The new chaplain was graduated from Lake Forest College (Illinois), received his B. D. degree from Princeton Theological Seminary and taught for four years at Silliman University in the Philippines.

During 1950-51 Mr. Gripe was assistant to the Cadet Chaplain at West Point. This summer he served in the East Harlem Protestant Parish in New York.

He has already begun his duties at Davidson. He plans, late in September, to be married to Miss Elizabeth Howell of Elmira, N. Y.

*We don't mind liberalism in the Church if it  
is confined to the offertory.*

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

### Congo Mission:

The following missionaries have arrived from the Congo on their regular furloughs in the States: *Rev. and Mrs. L. C. Vass and three children*—July 26, 1951; *Rev. and Mrs. L. A. McMurray and three children*—August 14, 1951. These two families will be in Mission Court, Ginter Park, Richmond, Va. after the first of September.

*Mr. and Mrs. James A. Halverstadt and son, Dr. and Mrs. Henry S. Nelson and two children, and Mr. and Mrs. Eric Bolton* (new missionaries) and *two children* are sailing from New York August 18, going first to Belgium for study before proceeding to the Congo. *Dr. and Mrs. Nelson* have been transferred from our China Mission to the Mission in the Congo.

*Mr. and Mrs. Ira M. Moore and three children* sail September 6th from New York, going first to Belgium for study before proceeding to the Congo.

The following missionaries are sailing from New York direct to the Congo:

*Rev. and Mrs. T. K. Morrison and three children*, Sept. 5; *Mr. and Mrs. A. M. Shive and son*, Sept. 5; *Rev. and Mrs. Plumer Smith*, Sept. 19; *Rev. and Mrs. Harry M. Punt and three children*, Sept. 19; *Miss Mary Brown Crawford*, Sept. 19.

*Mrs. Allen M. (Frances B.) Clapp* flew from New York on August 2nd together with her daughter, *Mary*, to the Congo so that she would arrive in Lubondai in time for the opening of the Central School for Missionary Children. The School is to open on August 7. *Mrs. Clapp* is going out for a term of three years to serve as Matron for the school.

### Brazil Mission:

The following missionaries have arrived in the States on furloughs: *Rev. and Mrs. D. E. Williams and small son, Donny*, and *Rev. and Mrs. T. R. Taylor and four children*. *Laura Jocelyn Williams* was born on July 21, the daughter of *Rev. and Mrs. D. E. Williams*.

*Rev. and Mrs. L. G. Calhoun and two children*, sailed for the East Brazil Mission on July 12th, and *Rev. and Mrs. Wm. B. Moseley and two children* sailed for the North Brazil Mission on August 7th.

### China Mission:

*Dr. Joseph Wilkerson* arrived in San Francisco in July, and has joined his *wife* and *small son* in Berkeley, Calif. where they will spend some time before returning to North Carolina.

*Miss Charlotte Dunlap (R.N.) and Miss Ruth Worth* arrived in New York from China on August 15th.



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## Two Ways

BY RYAN L. WOOD, D.D.  
West Palm Beach, Fla.

THE CHRISTIAN WAY: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." —Matthew 8:11.

THE ECUMENICAL WAY: "And I say unto you, That many shall come from the east and west, and shall sit down with every Tom, Dick, and Harry, in the all-inclusive, creedless Church."

### Japan Mission:

*Rev. and Mrs. Lardner W. Moore and son, Bobby*, arrived on furlough the 27th of July. *Mr. Moore* is planning to spend the fall studying in Columbia Theological Seminary, Decatur, Ga. and *Mrs. Moore and son* will remain in Sherman, Tex.

*Dr. Rachel Henderlite* who has served for one year as a visiting professor in Kinjo Gakuin Girls' School, having been loaned by the Assembly's Training School where she is professor of Religious Education, arrived in San Francisco on August 4.

*Rev. and Mrs. W. C. McLaughlin* arrived on furlough June 27th from Japan.

The Board of World Missions has announced the resignation of the *Rev. and Mrs. William T. Wing Jr.*, of our Mexico Mission. *Mr. Wing* has resigned in order to enter the Chaplaincy. *Mr. Wing* hopes to return to the mission field after his service with the Chaplaincy has been completed.

The board has also announced the retirement of *Dr. and Mrs. Robert Knox* of our Korea Mission. These missionaries have compiled a record of almost 44 years of service to the Mission and to the Church. During their long and useful career they have played a significant part in the development of the Korean community.

At its August meeting the Board of World Missions voted honorable retirement for *Mr. and Mrs. Knox*, effective June 1, 1952, and expressed the gratitude of the Board and of the Church for their useful and faithful service.

## BOOK REVIEWS

**SONS OF ADAM**, by Samuel M. Zwemer. Baker. \$2. Anything that Dr. Zwemer writes is eminently worth reading. He always writes with theological soundness, thorough scholarship and marked discernment. He has the ability to write for the benefit of Christian laymen as well as Christian ministers whose minds have been trained in theological technicalities.

Professor Emile Cailliet wrote the preface to this volume and in it he stated, "The following pages are bathed in the twilight of the eternal. Moving through them and the company of Biblical characters we become aware of a new dimension of life. The only dimension that matters ultimately—the dimension of the abiding." This is well expressed for Dr. Zwemer has child-like faith in the Bible as the Word of God and the timeless truths set forth in it.

We would especially recommend this book to those who have been bothered by doubts on the subject of evolution. The chapter on "Adam: Myth or Fact?" is a gem. Here he tells us, "It is not strange that modern unbelief as well as ancient heresy stumbles over the record of Adam and Eve in the garden. When men deny the virgin birth and the bodily resurrection of our Saviour or scoff at the hope of His return from Heaven, it is not strange that they would consider the early chapters in Genesis a myth." Then he warns us, "Doubt breeds doubt and when we tear pages from the Old Testament because of Darwin or Nietzsche we unconsciously loosen pages in the New Testament for they are bound together in the bundle of God's revelation."

Dr. Zwemer tells us that the trouble with the Higher Critics on Genesis is that they swallow the whole theory of evolution and discard inspiration and revelation. He writes, "They not only make the account puerile and fail to see its sublimity but they are behind the times in the field of anthropology and comparative religion. Wilhelm Schmidt in his encyclopedic work on 'The Origin Of The Idea Of God' has demonstrated that the origin of religion was not by evolution but by primitive revelation. Anthropology and ethnology are swinging away

from the old evolutionary concept in regard to primitive races.

Zwemer strongly believes that revelation and not evolution is the key to the origin of the idea of God and of prayer and of sacrifice. He quotes Dr. Walter Lowrie of Princeton as saying "I believe that in Europe since the time of the First World War there has been no scientist in repute who has espoused the Darwinian theory." He also quotes Oswald Spengler to the effect that, "Future generations would look back upon it as one of the most pitiable delusions which ever gained sway over the human mind." He notes that this news has not been welcomed in many circles even by the godly. "For in academic circles it is not good form to speak ill of Darwinism ... lest the public school should find out that about

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such an important matter, scientists have for several generations been deceived and have been deceivers." These studies on Adam, Abraham, Hagar, Ishmael, Jacob, Moses, Samson, Noah, Daniel, Job, Solomon, Manasseh, Ezekiel and others are all suggestive and intriguing. While treated in an original and striking manner Dr. Zwemer always does so within the framework of the Biblical view expressed in the Old Testament.

We express the hope that Dr. Zwemer in the days of his retirement will continue to bring forth more books of this caliber. —John R. Richardson.

*THE CHURCH IN HISTORY*, by B. K. Kuiper. Eerdmans. \$4.95.

The book under review is one of exceptional merit. The author is professor of history in Calvin Seminary. It is the first in a series of Christian textbooks prepared by the National Union of Christian Schools under the Christian School Educational Foundation. If this volume is a fair sample of the ones to come, we shall be looking forward with avid interest to receiving them.

This book is impressive both in appearance and in content. It is attractive in every way. It is one of the most beautiful products ever issued by the Wm. B. Eerdmans Publishing Company.

The author of this book is evidently one who knows Church History and loves the Church that Christ purchased with His own blood. He is not only a man of extensive knowledge of this subject but a writer with rare discernment. At every stage of the Church's history we find that his interpretations are all in line with the Reformed Faith.

The author describes the Church from the day of Pentecost and closes it with a hopeful expectancy for the consummation of all things when the Lord of the Church comes in Glory. Although he wrote this volume especially for students of High School age, it could be enjoyed by pupils in elementary grades. It also has an appeal to adults. We would especially like to recommend this book to leaders of Young People's groups who are charged with the responsibility of preparing programs that will interest youth. A large amount of wonderful material could be found in this volume for such a purpose. Anyone who reads this book will be led to a higher appreciation of God's sovereign rule over history. It gives a good birds-eye view of the Church's story up to 1950 and we do not know of anything to compare with this volume that is written in simple, understandable language. We wish for this new work a phenomenal circulation. —John R. Richardson.

*VOICES IN THE CATACOMBS*, by Ludwig Bauer. Christopher. \$3.75. "Voices in the Catacombs" is a sequel to Ludwig Bauer's gripping novel,

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"The Quest." The author gives vivid descriptions of the Apostle Paul ministering to the Christians called Nazarenes in the gloomy depths of the catacombs. Fruitful hours of gathering the necessary data for this latest work have been richly rewarded by providing the reader with a highly exciting novel as well as an inspiring message. It is colorful and moving and marked by unusual literary and dramatic skill.

*THE JOURNAL OF JOHN WESLEY*. Moody. \$3.50.

This is one of the Tyndale series of great biographies. It contains an introduction by Hugh Price Hughes, an appreciation of Wesley by Augustine Birrell, and editorial remarks by Percy Livingston Parker.

The original Journal was in four volumes. The present one is a summary of the leading features of all four volumes. It has been said that the best way to know John Wesley is to read the Journal. All who are willing to read this volume will get some wonderful insights into this amazing man who changed the whole character of eighteenth-century England.

*CLOUDS AND RAINBOWS*, by Russell V. DeLong. Warner Press. \$1.25. Twenty-three messages by one of the leading ministers of the Nazarene denomination. These messages are dynamic, scriptural, terse and hard-hitting.

*HOOD*, by W. Dade Oldham. Warner Press. \$1.75. Dr. Oldham is pastor of the Park Place Church of God, Anderson, Ind. He is known nationally as a youth worker, convention speaker and evangelist. The author distinguishes between brotherhood and Christian brotherhood. The messages prescribe a cure for a sick world, as well as individuals. The cure? Jesus Christ, the hope of the ages.

*DEEPER EXPERIENCES OF FAMOUS CHRISTIANS*, by J. Gilchrist Lawson. Warner Press. \$2.50. Gleanings from biographies, autobiographies and writings of Old Testament characters, New Testament characters and other early saints and sages. Included are such outstanding Christians as John Bunyan, John Wesley, George Whitfield, D. L. Moody and others.

*THE CHRISTIAN HOME*, by Carl Kardatzke. Warner Press. 75 cents. This book has been written



for use in church school classes and by individual parents who wish a more complete answer to the question "How can we go about making our homes more Christian?"

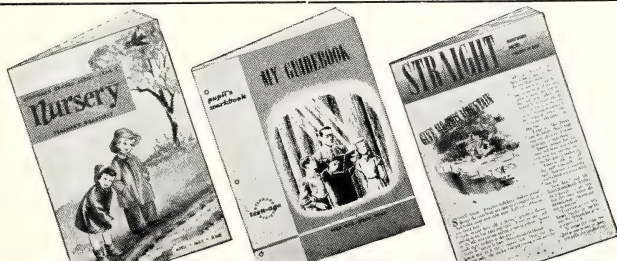
**PROGRAMS FOR INTERMEDIATE SOCIETY**, No. 3, by Gertrude Little. Warner Press. 75 cents. Twelve thoughtful programs on a variety of subjects that will appeal to Christian young people of intermediate age.

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*THE ATOM SPEAKS*, by D. Lee Chesnut. Wm. B. Eerdmans Publishing Co. \$2.50. D. Lee Chesnut has been with the General Electric Company for a number of years and serves as manager of sales in its educational section. He is a frequent speaker to engineering, business, industrial and civic groups on the general subject of nuclear physics in "laymen's language." This profusely illustrated volume is of permanent value to the average person who would have an intelligent grasp of the atomic age and all its implications.

*THE GOSPEL*, by Thomas G. Dietz. Wm. B. Eerdmans Publishing Co. \$3. This book is the unification of the four gospels from the American Standard Edition of the Revised Bible. The author has unified the entire text of the four gospels (A.R.V.) inserting each word, phrase or passage of the respective writers in its most probable chronological order, avoiding repetition and making a smooth reading text without supplying a single word other than that used by the writers themselves. The work represents the gospel in its original purity and completeness unified.

*GOOD WAYS TO LEAD ADULTS*. John Knox Press. 35 cents. A manual designed to help all teachers and leaders of adult groups in the church to make the best use of the various study materials and resources now available.

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*THE GOSPEL ACCORDING TO JOHN*, by Charles B. Williams, Moody Press. 10 cents. A translation in the language of the people. This little booklet is a chapter out of Dr. William's translation of the New Testament.

*DR. LEE S. HUIZENGA*, by L. J. Lamberts. Wm. B. Eerdmans Publishing Co. \$2.50. A stirring biography of one of the finest and most beloved of modern missionaries. He has been a minister of the Word and a minister of healing to thousands in China.

This record of one man's life is the story of an era and of a church. It is a significant chapter in the progress of World Missionary endeavor. It reveals the character of a man who sought only the glory of his Maker and the salvation of Christ's own wherever they might be found.

*LATIN AMERICA — A MISSIONARY COLOR BOOK FOR CHILDREN*, by Theodore W. Engstrom. Zondervan Publishing House. 35 cents. This book is prepared for small children, and the illustrations by Paul Hubartt are splendid. This book will create interest in missions in the minds of the young.

*A LADDER OF LIGHT*, by Harold B. Walker. Fleming H. Revel Publishing Co. \$2.25. A new volume dealing with the meaning of the Beatitudes. The author believes that the Beatitudes are like a ladder of light with each rung leading upward into divine light. From the first fundamental of poverty of spirit, spring those other virtues of the inner life toward God and its outward practical manifestation toward man. This book is written not primarily for the scholar but for the average reader.

*THE ECUMENICAL MOVEMENT*, by Dr. Rene Pache. Intersarsity Christian Fellowship. \$1. This book represents recent lectures on the W. H. Griffith Thomas Memorial Lectureship in Dallas, Tex. The theme is well keyed to the vital Christian issues of our day and because of its importance it is now given to the Christian Church at large. Dr. Pache brings a wealth of information and keen insight to bear on a confusing subject. He shows that the ecumenical movement, as now constituted, is faulty both in Christian doctrine and practical solution. The lectures deserve a careful reading by thoughtful Christian students and scholars.

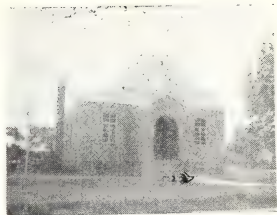
*CRIME IN AMERICA*, by Estes Kefauver. Doubleday. Cloth, \$3.50 with illustrations—Paper, \$1 without illustrations.

Here is the complete story of the recent Senate Crime Investigation Committee told by its leader, Senator Estes Kefauver. In a personal report to the American people, Senator Kefauver presents in his own words, an expose of the formidable scope of organized crime and political corruption in the United States. He traces the shameful pattern throughout the major cities and records the incredible findings.

This behind-the-scenes-record is backed by the reliable and specific testimony of more than four hundred witnesses. Much of the information was gathered by special investigators who must remain anonymous for fear of gang-land reprisals. The New York hearings which drew unprecedented nation-wide interest make up only two chapters in this book. The rest is equally revealing. Also included in this book is Senator Kefauver's engrossing account of his findings and his comprehensive recommendations for combatting crime in America.

*AND MY HIGH TOWER*, by Virginia F. Selvey. Doubleday. Virginia F. Selvey is the wife of a minister and the mother of three children. She and

her family live in the small town of Lees Creek, Ohio. Here in this volume she tells dramatically and entertainingly how two young people learned to live fully, freely and happily through the inspiring impetus of Christianity-in-action. It shows how a full commitment to Christ results in the feeling of personal security, a constructive family life, and a new found happiness which will lead one to share with others.



Westminister Presbyterian Church  
Augusta, Ga.

## LETTERS

(Continued)

with a plea for the plenary inspiration of the Scriptures. It is true that the Holy Spirit is the supreme guide in the interpretation of the Scriptures, not ecclesiastical authority, as with Roman Catholics. But, interpretation which denies facts is not interpretation but presumption. It is also true that there is no statement in the Bible worded to say that the writers were "kept from error," but the internal evidence and the experimental evidence confirm that view. "All scripture is given by inspiration of God," would preclude the inclusion of error. "For the prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," leaves their writings neither to the errors of ignorance nor the foibles of human wisdom. Our Lord's own use of the Scripture would also indicate His complete seal of approval on their reliability.

Our own Confession of Faith, speaking of the Holy Scripture, states: "... being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic." Also: "The infallible rule of interpretation of the Scripture, is the Scripture itself." And: "The authority of the Holy Scripture ... dependeth ... wholly upon God ... the author thereof; and therefore it is to be received, because it is the Word of God."

Finally, it is our observation, over a period of many years, that men who base their message and their lives on a Bible which is completely reliable and authoritative have a power in their preaching and in their work of winning men to Christ which is not present where the Bible is used as merely "containing" the Word of God.

It is this power which I crave for you and for God's servants all

over the world in these days when the power of Satan is so much in evidence.

With all good wishes, I am,  
Your brother in Christ,

L. NELSON BELL  
P. S. — You may be interested to know that a member of the U.S.A. Commission on Interchurch Relations has written as follows: "I have read with a great deal of interest your open letter\* ... I want to commend you upon the letter and tell you that you have expressed the conviction of many of us in the U.S.A. Church ... I want you to know that there are many of us who sincerely deplore the creation of that document that is known as the Auburn Affirmation and had we been in the Church at the time of its writing we should have urged complete denunciation of its liberal tendencies." —L.N.B.

\*Southern Presbyterian Journal, June 27, 1951.

### *Presbyterian Architecture*

Sir:

Several years ago, the Presbyterian Churches of Augusta began an outpost work in Albion Acres, a subdivision south of Augusta. The meetings were held in a bungalow. The name was Westminister Chapel. Sometime later the work was turned over to First Presbyterian Church during the pastorate of the Rev. Cary N. Weisiger, III, D.D. After Dr. Weisiger accepted the call to Mount Lebanon U. P. Church, the Rev. Robert King, D.D., came to supply First Presbyterian Church. When the Rev. Robert Strong, S.T.D., came to First Presbyterian Church as pastor, Dr. King decided to work at Westminister Chapel for a while. He preached, in the power of the Spirit, for about a week, under a tent. The results were splendid and a number of those attending the meetings decided to build a Church. In less than one year a brick Church and a Sunday

School building were erected and the bungalow was remodeled into a manse.

Westminister Presbyterian Church was organized with thirty members, about twelve of whom were men. These men, with friends, had done practically all of the work and only owed about \$5,000.00. The Church, self-supporting from the start, is now a little over a year old.

The Church is Presbyterian in architecture with the pulpit in the centre with the Bible on it and with the Communion Table on the floor level with the congregation, thus bearing silent testimony to the fact that our altar is in Heaven where the Head of the Church is.

The worship is simple and Christ-centered. There is no robe with the tail in Rome, and no crosses, candles or anything else to break the second commandment.

The pastor preaches the Word in its purity and power and he practices what he preaches. Souls are being saved as evidenced by transformed lives. Dr. King has been a blessing, not only to those of Westminister Church, but to many in Augusta who are not members. We thank God that, in His Providence, He ordained him to this work.

Westminister Presbyterian Church is following a Person rather than a program, is putting the emphasis on righteousness rather than ritual, and believes in the power of the Holy Spirit rather than the power of the ecumenical movement.

With Churches like Westminister and preachers like Dr. King, the Southern Presbyterian Church will defend and propagate the Gospel, the faith which was once for all delivered unto the saints.

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SEPTEMBER 12, 1951

SEP 15 1951

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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Sir:

The article written by Dr. Wm. C. Robinson concerning the use of images and pictures in divine worship interested me very much. This is a subject of great importance in our Presbyterian Churches at this time. Even though the point is clear to many, it is not to all. Recently I have begun to see more clearly the real reasons for not using images, pictures, candles and the like. Below are the reasons listed that have shown me the advisability of not using such physical aids to worship.

**First:** Pictures and images are expressly a violation of the commandment of God. God had His own reasons for giving us this command and it behooves all His children to remember His word to do it.

**Second:** Dependence is the danger of using physical aids to worship. The intelligent person who is able to think abstractly will understand the use of trappings in the worship service and will keep them from becoming objects of worship. The simple and undiscerning person, on the other hand, will become dependent on these aids to worship. I have heard some folk remark: "I cannot worship without these aids because I cannot get into the proper spirit. These aids always help me to get into a worshipful attitude." That person has become dependent on the physical as a means of approach to the Spiritual. He must have the drug.

**Third:** True worship must be developed apart from the physical. The Christian should be able to worship anywhere, any time. "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Using pictures, images and candles to blot out the world in order to worship misses the point of true worship. A little

## LETTERS

poem we used to use in college states the thought I have in mind here: "And the things of the world will grow strangely dim in the light of His wonderful face." Only Jesus will suffice, never an image or spiritual likeness.

**Fourth:** The use of the physical in worshipping the Divine can be a definite obstruction. In his book, "Worlds In Collision," Immanuel Velikovsky relates the story of the catastrophic events surrounding the era of the Pharaohs in a startling way. He attributes the various plagues, the pillar of cloud and fire which led the Israelites through the wilderness, the manna which fell from Heaven, and the long day when Joshua commanded the sun to stand still, to the cavorting of a comet. Now whether he is correct or not, I am in no position to say. This is the observation, however, I should like to make. The comet had two appendages resembling horns. The comet was called Ashteroth-Karnaim, or Astarte of the Horns. He says the golden calf worshipped by Aaron and the people of Israel was the image of this bull or comet.

To the Israelites the comet appeared to be the real power of the universe, bringing havoc and chaos to an otherwise orderly world. The point is, they were unable to see the Spiritual power of Almighty God because of the seeming powerfulness of the comet. There is a clear instance where the physical serves to blind the people to the true God of all things.

**Fifth:** The physical aids to worship are dangerous in that they may become the objects of worship. Mr. Velikovsky gives another illustration in his book which is moot in the discussion. Moses made a serpent of brass and put it

on a pole. The purpose of the snake was to provide a cure for those who were bitten by snakes. Seven and a half centuries later this brazen serpent of Moses was broken by King Hezekiah, guided in his monotheistic zeal by the prophet Isaiah, "for unto those days the Children of Israel did burn incense to it." The image of the serpent became objectionable in the Temple of Jerusalem even though it fulfilled an important purpose. Velikovsky points out that the brazen serpent, with the lapse of time, became an object of worship. Dependence on these aids is the first step. The second step leads the person right into worship of the object. Paul in his sermon in Acts 17 tells us: "We ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device." It is also true that through the medium of these likenesses (really unlikenesses) and devices we cannot worship Him.

**Sixth:** Finally, aesthetics on the human level and on the Divine level is vastly different in concept. The beauty which strikes the eye and ear of man, of his touch, taste and smell, are feelings of a sensually controlled body. The beauty of God in worship cannot be portrayed nor described to the human through weak, sensual feelings. To depend on aids to worship is to hide the real beauty of worship and of God with the sensual feelings of man. If man's thought and worship never rises above his own level, then can it be real worship or holy thought?

These thoughts came to me after reading Dr. Robinson's article. When I attended his class at the seminary he spoke along these lines, but just recently have I begun to see these reasons clearly. The chaplain on the battlefield

(Continued on P. 15)

## EDITORIAL

### Seeing Jesus

"But we see Jesus": Heb. 2:9.

The most important Person for us to see is Jesus; to see God in Christ, reconciling the world to Himself.

We ought to see Him in the days of His Humiliation, when He humbled Himself and took upon Himself the form of a servant and became obedient unto death, even the death of the cross. We need to see Him as the Babe in Bethlehem, the Carpenter of Nazareth, the Teacher of Galilee, the Great Physician and the Great Friend. We need to see Him in the Garden, on the Cross, laid in the Tomb.

But a greater vision than this is necessary: we must see Him in His Exaltation, as the risen, ascended, reigning Christ, the One and Only Head of the Church, Who is coming back in glory to judge the world and reward His people. We need to realize that He is the ever-present Christ, the One Who said, Lo, I am with you always even to the end of the age.

As we behold Him we are overwhelmed with amazement and wonder. There is the Wonder of His Cradle—the Incarnation; the Wonder of His Cross—the Atonement; the Wonder of His Crown—the many diadems that will adorn His brow.

If we can but "see Jesus" today our hopes will revive and our hearts will glow. —J.K.P.

### Six Days - Yes Eight Years - No

Soviet Russia participated in the war against Japan for just *six days*. For this participation she received large concessions in Manchuria without the knowledge or consent of China, and, in addition she is asked to San Francisco to participate in the activities current to the signing of the Japanese peace treaty.

Nationalist China fought the Japanese for *eight long years*; as our loyal ally for the last four. Refusing to make a separate treaty with Japan, when offered fairly reasonable terms after Pearl Harbor, the Nationalist government stuck with us.

Despite these *eight years* of fighting against Japan we arrange a treaty with Japan and refuse to permit the Nationalists either to attend the conference or sign the treaty.

Russia fights for *six days* for a promised reward in Manchuria and is invited to San Francisco.

Nationalist China fights for *eight years* until utterly exhausted and we refuse them their moral and legal rights.

May God forgive America for such double dealing—such utter disregard of principle and right. A business firm doing business on such a basis would be prosecuted and punished to the limit. Can a government and a nation live by a different code of ethics and morals?

We have conducted our entire foreign policy on a basis of *expediency* rather than *righteousness and truth* for so long that our citizens are becoming calloused to these lowered standards of ethics.

We are not holding up the Nationalist Government of China as a paragon of virtue. We are probably in a position to evaluate its past corruption, inefficiency and failures with the rest. But, we predict history will prove that it is *utter folly* to temporize and deal with Communism in any way and that our coddling and temporizing with Communists in China will prove the greatest single mistake in the history of America.

We believe there is yet a chance to rectify our mistakes but we believe the time is short and that it will not be lengthened. Liquidation of the better classes of older people on the mainland and the indoctrination of the youth at the same time, will seal the fate of China before more than a few years have passed.

We returned from our recent trip to the Far East convinced that Formosa is the key to the closed door of China. But, America will have to use the key. However, the hand that should guide the key shakes with the ague of compromise, indecision and moral incompetence.

Governor K. C. Wu expressed to us a truth we feel should be repeated again and again. He said, "America must learn that this is not a fight between democracy and communism. It is a fight between Christianity and the spirit of antiChrist."

Again we would urge Christians to pray—pray that God will forgive our sins, cleanse our hearts and overrule the diplomatic mistakes of the past decade and yet open the way for the Christians of America to share in the evangelization of the world.

"Put them in fear, O Lord: that the nations may know themselves to be but men." —L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 20, September 12, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina

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## Prayer

"Pray for our souls. More things are wrought by prayer than this world dreams of."

Yes, and pray for our bodies as well as our souls. Our Lord taught us to pray. "Give us this day our daily bread." One sometimes finds, however, the notion that if enough people pray for a sick loved one, and if they pray earnestly and continually enough that one will have to get well. And if that loved one die, then sometimes those about her blame themselves for not having prayed enough or not having exercised enough faith.

Then one meets, perhaps in reaction from this first attitude, a second extreme. Realizing that the first view goes too far, the second almost says: everything is settled from eternity in the plan of God and since God has determined the outcome it makes no difference whether I pray or not. Accordingly, I will not interrupt Him with my prayers.

This editorial is a protest against both of these attitudes. Against the first we must insist that Christian prayer is not magic. It is not taking God under our control and compelling Him to do our bidding. We can never properly say that because we have prayed with earnestness, preached with fervour, taught with soundness, lived with sobriety, therefore God is in our debt and must do thus and thus for us. All these things we ought to do, but do them in the recognition that before God we are always "in the red." We are ever indebted to Him, and He is never in our debt. The mercy of God is the logic of religion.

Yes, the first view forgets that GOD IS THE LORD and instead makes prayer itself the Lord. It turns prayer, which God ordained as a means of grace, from a means into God Himself. The first view does with prayer what the Roman Catholic doctrine of transubstantiation does with the Lord's Supper, or what fundamentalists are accused of doing with the Bible. We must not confuse the means with the God who has ordained these means by which we are to come unto Him. Scholars call this error *false mediacy*—exaggerating the means.

Now as the first error forgets that God is the Lord, the second error forgets that He is not less our Father. Jesus said: FATHER LORD OF HEAVEN AND EARTH. As our loving heavenly Father, God has taught us to pray, and wills that we come unto Him to share with our Father our cares and concerns—to lay before Him this precious little life that is hanging by a thread. As the confusing of the means with the LORD is *false mediacy*, so the notion that one can do without the means is *false immediacy*. As the former is the error of the Romanists, so the latter (as far as the sacraments is concerned) is the error of the Quakers. Our Lord Jesus taught His disciples to ask and it should be given, to ask in His Name, to remember that the heavenly Father was more willing to give than any

earthly parent—than an unjust judge to right a wrong for an importunate widow, or a neighbor to give bread to stop the shameless knocking on his door. Whenever you are prone to get into the second error read again these Gospel parables and teachings.

Conversely, when you are slipping into the first error go to Gethsemane: Not MY will, but THINE be done. Paul prayed earnestly that God would remove the thorn in his flesh, the Apostle prayed in faith, he prayed repeatedly. God heard his prayer and answered that prayer of His faithful apostle: No, I will not remove the thorn in My flesh, but MY grace is sufficient for thee, My strength is made perfect in thy weakness.

—Wm.C.R.

## A Protest - And An Affirmation

Evangelical Christianity constitutes both a protest and an affirmation. We Protestants bear the name of a movement protesting against perversions of truth and ways of life inconsistent with Christian profession in another generation.

In addition our religion is based on an affirmation of faith in the Bible and the truths and doctrines taught therein.

In each generation this process of protest and affirmation has been the evidence of vital Christianity. In fact, when Christians fail to protest against the evils around them it is a symptom of spiritual sickness. When those who have taken the name of Christ keep silent when His work or Person or Word are assailed they are either inoculated to error or are ignorant and indifferent.

Again, when Christians no longer can give a reason for the faith which is in them; when they no longer have convictions with reference to the great eternal truths of Christ; these too are signs of waning spiritual health.

There are some who decry controversy. But, it has been controversy which has kept bright the fires of evangelical Christianity and it has been controversy from which has flowed some of the greatest statements of Christian truth and some of the greatest movements of social and spiritual advance.

Therefore do not fear controversy. Truth and right are worth standing for. It is only when contending against sin and error becomes contentious that the Spirit is grieved.

Contending for the faith is one phase of evangelical Christianity. An affirmative faith which puts into daily practice the will of Christ is the other phase which in turn commends the gospel which we profess.

Therefore, never forget that evangelical Christian faith is both a protest—against all of the works of the Devil; and an affirmation of the Word and work of God.

—L.N.B.



## Significant!

We would commend to our readers an article in the Sept. 1st issue of *The Saturday Evening Post*, "I Walked To The Gallows With The Nazi Chiefs." This article, written by Henry F. Gerecke, former Chaplain at Nuremberg Prison, stirs the heart as it reveals the work of the Holy Spirit in the hearts of many of these men who had sinned so grievously against their fellow men. It is also a testimony to the saving power of the gospel of Jesus Christ, so effectively preached and witnessed to by this faithful man of God.

That such an article should appear in a secular magazine of the prominence of the *Post* is something for which we can be profoundly thankful, for it is a testimony to the glorious fact that the gospel is still the power unto salvation to all who will believe.

Some years ago we stated in an editorial that the awful change which had taken place in Germany, in morals, in outlook, in internal behavior and international relationships stemmed from the destructive criticism of the Bible which had destroyed faith in the Word with resulting loss of moral and spiritual values. Immediately our statement was held up to ridicule by some liberal theological leaders in this country. Who was right?

Speaking of his last interview with Herman Goering, one of the very few who refused to accept Christ, Chaplain Gerecke says: "That evening, around 8:30 I had a long session with Goering—during which he made sport of the story of creation, ridiculed divine inspiration of the Scriptures and made outright denial of certain Christian fundamentals." *Less than two hours later he committed suicide.*

America today is faced with the same sort of teaching which influenced Herman Goering: laughing to scorn the Genesis record of creation and man's fall, the divine inspiration of the Scriptures and other fundamental Christian truths. That this is in part responsible for the moral and spiritual decline which is evident to all will be denied by those responsible for such teaching. But, the burden of evidence is that when men's faith in the Bible is shaken their entire moral and spiritual fiber loses something infinitely precious.

We believe Germany is an example of what happens when the higher critical viewpoint of the Bible is widely taught and accepted. We believe that Herman Goering is an example, extreme perhaps but none the less true, of the end result of such destructive teaching in the life of an individual.

In love, and with a yearning heart, we would ask those who would rationalize their faith to include denials of the Scriptural records and who in turn pass on their rationalization to others—do you have the right to be "liberal" with God's Word? Faith in the Bible produces men with the character needed

now as always. Impair that faith and the results can be tragic and eternal. —L.N.B.

## Billy Graham On Television

That God is using Billy Graham to win tens of thousands of souls to Christ through mass evangelism is something for which Christians in America are profoundly thankful. In addition, his "Hour of Decision" program over the A.B.C. radio network on Sunday afternoons has become recognized by analysts as the most listened-to religious program in the history of radio.

Now to this is being added a thirty-minute broadcast by television each Sunday night. We believe this tremendous responsibility and venture of faith on the part of Mr. Graham will be richly rewarded. When faced with the decision to sign a contract which makes him responsible for the raising of an additional \$15,000 weekly for television time he remarked, "The devil is trying to take over television, it is our prayer that these thirty minutes on the air will be used to the honor and glory of our Lord and to the saving of many souls."

We would urge the readers of THE JOURNAL to pray for Mr. Graham, that he may be given the physical strength and the complete filling and power of the Holy Spirit so absolutely necessary for this great task. —H.B.D.

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# The Eye Of Faith Or The Eye Of Flesh?

*"For we walk by faith not by sight."*

At the time of the Reformation, the Church ritual still spoke of "hearing mass"; but in the large cathedrals the worshipper could only see the lifting up of the elements and perhaps hear the ringing of the bell when the change was alleged to take place. Consequently, the Romanists used altars, candles, pictures, statues, plays, processions, pageants to instruct the people. The Reformation brought back preaching as an act of worship and restored the pulpit to the Church.

Faith cometh by hearing and hearing by the Word. Faith is born of the Word, lives of the Word, and can no more exist without the Word than the fruit without the root, or the light of day without the sun. Take away the Word and there will be no faith left.

Under the preaching of the Word the eye of faith saw the invisible Christ graciously reigning at God's right hand, receiving and giving gifts to His Church. With the ear of faith the Reformed Church heard the Good Shepherd speaking through His Word, the sword out of His mouth. And under the wooing of the Holy Spirit, she yielded obedience to her blessed Lord. As the Word was expounded, she was brought by faith from the earthly vestibule into the invisible sanctuary which God has pitched in heavens. There she worshipped, beholding with the eye of faith the High Priest of her profession plead-

ing His merits for her salvation, and offering with her feeble and unworthy tribute of prayer and praise the precious incense of His own intercession. Yes, she had her Prophet, her Priest, and her King all visible to the eye of faith. By the same token she had her altar of expiation and her altar of prayer both in the heavenly sanctuary where the minister of the true tabernacle officiated.

Under the preaching of men like Calvin and Knox the worshipper forgot the preacher and heard the Word, forgot the visible and beheld the invisible, forgot the reformer and listened to the Lord.

As Professor T. M. Lindsay points out, At the root of the Reformation lay an appeal from man to God, from the priest to God who justifies for Christ's sake, from the decrees of popes and councils to God's revealed Word. This appeal was from the seen to the unseen. "What the *Christian Institution* did for the sixteenth century was to make the unseen government and authority of God, to which all must bow, as visible to the intellectual eye of faith as the mechanism of the mediaeval church had been to the eye of sense. It proclaimed that the basis of all Christian faith was the Word of God revealed in the Holy Scriptures; it taught the absolute dependence of all things on God Himself immediately and directly; it declared that the sin of man was such that, apart from the working of the free grace of God, there could be neither pardon nor amendment, nor salvation; and it wove all these thoughts into a logical unity which revealed to the intellectual eye of its generation the House of God not made with hands, eternal in the heavens. Men as they gazed saw that they were in the immediate presence of the authority of God Himself, directly responsible to Him; that they could test 'the Pope's house' by this divine archetype; that it was their duty to reform all human institutions, ecclesiastical and political, in order to bring them into harmony with the divine vision. It made men know that to separate themselves from the visible mediaeval Church was neither to step outside the sphere of the purpose of God making for their redemption, not to free themselves from the duties which God required of man."

Professor Barrois of Princeton left Rome, in part, because he was unsatisfied by the show, the theatrical emphasis of her worship. When, however, one sees our Church bringing in an altar on earth, candles such as the Romanists burn to get the souls of the departed out of purgatory, pictures as worship-centers, one wonders. Are our people turning from the visible because faith is too weak to rest in the invisible? Must we go back to the flesh pots of Egypt because the vision of faith has faded?

Now the eye of faith grows dim only when there is too little of the Word of God taught and preached and read and appropriated by our people. Let the Word of Christ dwell in us more richly and we shall again turn from the trappings of Rome to the

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tabernacle in the heavenlies; from the eye of flesh to the eye of faith; from the ideation of eloquent speakers to the grace of the invisible Christ; from the aesthetic cleverness of man-made worship to the obedience of Christian faith and the worship which our generous King of Grace has provided for us in His Word. —Wm.C.R.

## Not That Way

Christian faith is not acquired through the same channels through which other forms of knowledge come. We would repeat—*Christian faith is not acquired through the same channels through which other forms of knowledge come.*

It is because many in positions of leadership in education fail to appreciate this fact that the end results are often so far from those desired and expected.

Paul makes it very clear when he says, "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

In other words, Christian faith is primarily the result of the supernatural operation of God's Holy Spirit on the heart and mind of the individual, not the result of human reasoning. How much futile work and how much disaster would be avoided if this was recognized!

Is the field of Christian education a *training ground*; or, is it a battle ground? To many it is regarded as the latter and the result is a lack of *positive teaching*. It is no reflection on young people to say that they need basic faith from which to exercise reasoning powers. To "present both sides" of matters, philosophy or logic; only one of which is true, may be desirable in matters of general science, but it is an entirely different matter to present truth and error in religion on a basis of equality and leave it to the deductive and reasoning powers of minds in the formative stage to come to a proper decision.

In the study of medicine there are certain basic sciences—chemistry, physics, biology, physiology, anatomy, etc. Those who teach these subjects do so with the conviction that there are certain *facts*, the

truth of which is to be imparted as *facts*. Because these teachers believe these basic sciences themselves they have an authority and an effectiveness in their methods which in turn produce clear convictions in the minds of their students. It is not considered "pedagogically unsound" to be dogmatic in teaching the basic sciences to pre-medical students. Why then should it be so considered in teaching the basic truths of Christianity? And yet, only too often it is.

Christian education should begin in the home and with early childhood. The Bible is the textbook. When parents themselves have faith in both the reliability and the authority of the Word, children sense this faith. It is not based on human wisdom but is a spiritual force, something given by God Himself. It implies a trust in Him which takes precedence over everything else. It is a daily demonstration of the truth that the "*fear of the Lord is the beginning of wisdom.*"

Parents have, or should have, clear convictions as to what is best for their children with reference to their health, their food, their education and their behavior. These things children learn to accept without question.

Why then should it be left to children to wait until years of maturity before being faced with the realities of spiritual things? The Spirit of God works in a marvelous way in the hearts of the young. We have seen evidences of this in surprising ways again and again. It is a tragic injustice therefore to let them grow as weeds so far as things of the Spirit are concerned.

We believe this spiritual training, both in early childhood and in the more mature years, *must* be approached only in the power and the wisdom of the Holy Spirit. To secularize spiritual truth is to disown that truth itself. It is this naturalization and secularization in the presentation—we use the word advisedly because it is *not* teaching—of Christian truth which can make futile so much effort. Christ says, "*God is a Spirit: and they that worship him must worship him in spirit and in truth,*" while Paul says, "*For the wisdom of this world is foolishness with God.*"

The successful approach to Christian teaching must be through the authority of God's revelation, not through human reason and deduction. This hurts our pride and runs counter to the natural man and the natural mind.

The following was recently noted in a church bulletin:

### THIS CHURCH DOES NOT SUBSTITUTE

Science for Scripture  
Reason for Revelation  
Theories for Truth  
Culture for Conviction  
Benevolence for Blood  
Goodness for Grace  
Sociability for Spirituality

Play for Praise  
Pep for Prayer  
Profession for Possession  
Programs for Power  
Reformation for Regeneration  
Good for God  
Speculation for Salvation  
Jubilation for Justification  
Feelings for Faith  
Paralysis for Peace  
Politics for Precepts

God has given us minds and the powers of reason but he has also given us the ability to exercise faith which transcends the things which we can explain. Faith is the confidence we have of things hoped for and the evidence of things not yet seen.

Christian education *must* be based in the supernatural work of the Holy Spirit—"That your faith should not be in the wisdom of men, but in the power of God." —L.N.B.

## Encouraging!

A copy of a remarkable letter has just come to our desk—a letter signed by seven Congressmen and written to all of the members of the Senate and the House of Representatives. Thank God for the interest of these men in America's greatest need and thank God that they are a part of our government in Washington. —H.B.D.

The letter is as follows:

### CONGRESS OF THE UNITED STATES HOUSE OF REPRESENTATIVES

WASHINGTON, D. C.

August 1, 1951

Dear Colleague:

This Nation was founded by men and women of great courage and faith in God. There is great need today for the people of America to return to the faith of the founding fathers. Faced with war, turmoil, distrust, uneasiness and grave uncertainties of this atomic age, we humbly feel that we Americans, all of us, would do well to heed the divine appeal:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

It is with this thought in mind that we respectfully call to your attention the coming to Washington early next year of the noted minister, Dr. Billy Graham. A great revival will be conducted by Dr. Graham in Washington and it is earnestly hoped you and your staff will avail yourselves of the opportunity of hearing him. The burden of his message is a call to repentance and wherever he goes people hear him by the thousands. His messages are always simple, earnest and deeply spiritual. Surely this is a time to humble ourselves and return to the faith of our fathers and we invite your participation in this great spiritual campaign to be conducted by Dr. Graham.

Sincerely,

A. Leonard Allen  
Joseph R. Bryson  
William H. Ayres

O. K. Armstrong  
Brooks Hays  
Percy Priest

Walter H. Judd

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## Christ Said

“Except a man be **born again**, he cannot see the kingdom of God. —John 3:3.

There is a way that **seemeth right unto a man, but the end thereof are the ways of death.** —Proverbs 16:25.

Verily, verily, I say unto you, He that heareth My Word, and **believeth on Him** that sent Me, **hath everlasting life, and shall not come into condemnation; but is passed from death unto life.** —John 5:24.

For God **so loved** the world, that **He gave** His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that **the world through Him might be saved.** —John 3:16,17.



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The Southern Presbyterian Journal,  
Weaverville, North Carolina.

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*The truly consecrated Christian—the soul-winning Christian—has made with God*

A

Holy

Alliance

By Rev. H. Lawrence Love

Fort Lauderdale, Fla.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise." Proverbs 11:30.

This verse, Proverbs 11:30, presents what Bishop Taylor Smith called a holy alliance, and provides the secret of victory in the life of our church. Holy living and soul winning; two unconquerable allies! Soul winning cannot continue apart from holy living, and holy living will inevitably produce the "fruit of the righteous."

Those who abide in Christ produce fruit for Christ, and herein is the Father glorified. The call of God today, not for the Continuing Church Committee, but for the Continuing Presbyterian Church in the United States is to a separated life and a soul winning ministry. Many of us who are sound in doctrine and are willing to contend for the faith once delivered unto the saints, have not translated our theology into life and are not producing results in our ministry. Many of our evangelicals and evangelical churches are fighting to hold their own when they should be more than conquerors.

The ecumenical movements abroad in the world today are indicative not of strength but of weakness, for they regard union essential to effective service and, indeed, to survival. "Bigness" must be met with "bigness," numbers with numbers. And indeed, apart from the miracle-working power of God, this is so. We evangelicals are decrying what the pro-

ponents of union are declaring essential, and, rightly so, yet are demonstrating all too feebly the firmness of our convictions that the gospel is the power of God unto salvation and that the answer lies not in numerical superiority but in the power of God.

If we who affirm our beliefs in the great, fundamental doctrines of the Christian Church, who demand a sound doctrinal position as a basis for any union or cooperation, would begin to work out our own salvation in fear and trembling, remembering that it is God that worketh in us to will and to do His good pleasure, mindful that we have this treasure in earthen vessels that the excellency of the power might be of God and not of us, and would preach the gospel in the demonstration and power of the Spirit of God, the results produced would provide an answer to all our problems.

The need of the hour is for men with a holy walk whose lives are bearing fruit for God.

Robert Murray McCheyne, in the delirium of his dying hour, left us wisdom in these words, "I don't think much of policy in church courts; no, I hate it; but I'll tell you what I like—faithfulness to God, and a holy walk!" Amen! "The fruit of the righteous is a tree of life; and he that winneth souls is wise." A holy alliance which spells a victory!

### *The Lost Sheep*

The shepherd had a hundred sheep,

But at the close of day,  
Only ninety and nine were in the fold,  
For one had gone astray.

Through the night the shepherd searched,  
O'er the mountain, wide and steep,  
Until all heard his joyous cry,  
"I have found my sheep."

Oh, I love this sweet old story,  
And I want to tell you why,  
You see, the shepherd is my Saviour,  
And the lost sheep was I!

—Alice Barbour Bennett.

### *Evangelism Notes*

Dr. Thompson H. H. Thompson in his recent report to the General Assembly said that "tract evangelism has been little used by Presbyterians." Surely there are many exceptions to this, although Dr. Thompson's report does indicate a lamentable shortcoming to be overcome.

If some of our readers who do use tracts in personal evangelism will send short accounts of experiences in using them to Frank A. Brown, 408 Vista Drive, Gastonia, N. C., they will be compiled and published in THE JOURNAL in a future issue.

## LESSON FOR SEPTEMBER 23

*Living Together In The World*

*Scripture: Isaiah 65:17-25; Acts 17:16-17, 22-28; Romans 10:12; Revelation 21:1-8. Devotional Reading: Isaiah 2:2-4.*

Our Devotional Reading gives us a picture of a warless world, when "the devil's university" will be forever closed, "neither shall they learn war any more." I believe that this blessed time will come when the Prince of Peace returns in glory, and the nations judged and rebuked. There is a great deal of "wishful thinking" and foolish talking about peace, as there was in the time of the prophet. They are saying, Peace, peace, when there is no peace, for there can be no peace to the wicked, saith our God. Men are feverishly trying to do an impossible thing, namely, build a new world out of rotten material. If we could have a world-wide revival, there could be hope of at least a relatively peaceful world. How can a body of men, half of whom are heathen, or atheists, and many of the others only nominal Christians, if they claim to be Christians at all, bring peace to our troubled world.

The barrier to peace is SIN, and there is only one remedy for sin, Jesus Christ. As long as men reject Him and say, We will not have this Man to reign over us, there can be nothing but confusion and strife. Unregenerate men, with hatred, jealousy, selfishness, and hypocrisy in their hearts are doing such a nonsensical thing that even God is represented as "laughing" at their folly. (See Ps. 2).

Before men can live together in the world in peace and fellowship, there will have to be *new men*, born from above, saved from sin, filled with the Holy Spirit. All professing Christians should be this type, and should be of help in showing others how to live.

What, then, is the Christian's relation to the world? How shall we live together with the other people of the world?

In one sense, we are not to live together, but to be separate from the world: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." We are to be a "peculiar people," a people for His own possession; we are to be "in the world," but not "of the world." We are to keep ourselves unspotted from the world.

But we are living side by side with all sorts of men and women, sinners, with whom we come in daily contact, in civic, social, and business life. What should be our relation and our duty toward them? As God's representatives, as epistles known and read of all men, what is our responsibility?

We are to "Let our light shine"; we are to adorn the teaching of God our Saviour in all things, making it beautiful and attractive. We are to win people by the beauty, nobleness, and purity of our lives, and by our kindness, courtesy and helpfulness

to them when they need our service, going about doing good even as Jesus did when He lived among men. We are to be witnesses for Him, telling the story of salvation as best we can. We are to be constantly looking for His coming. This hope will encourage our hearts.

We are to do all we can to bring peace to a war-torn world, but let us beware of relying upon mere man-made schemes of ungodly men, which are devoid of even the semblance of God's only plan for peace. We are to make it clear to the unregenerate men of earth that there is only one way for peace—God's way out—Christ on the Cross redeeming the world, Christ in the heart, Christ on the throne. *Christ is the only answer.*

### *I. The Prophet's Picture:*

*Isaiah 65: 17-25.*

In these verses we have a wonderful picture of a new heavens and a new earth. It is a world filled with righteousness and joy, peace and harmony. This picture is given many times in the Scriptures. Prophecy is full of it, the Psalmists sing about it, Jesus tells of it, Paul discusses it, Peter adds new light and Revelation gives us the finishing touches, as we shall see later.

This prophecy will be gloriously fulfilled some day. Christians differ as to when and how it will be fulfilled. We can all pray, Thy Kingdom come, Thy will be done on earth as it is in heaven, and strive with all our might to hasten the coming of that Kingdom. All of us want the kingdom of Satan to be overthrown, the Kingdom of Grace to be advanced, ourselves and others brought into it, and kept in it, and the Kingdom of Glory to be hastened.

### *II. Paul's Sermon:*

*Judgment precedes a new world.*

*Acts 17:16-17, 22-28.*

It seems to me that the most important part of Paul's sermon is the part that follows our selection. The great apostle in his masterly address on Mar's Hill speaks of the Unknown God Whom he would

present to these polytheists and philosophers of Greece. Then he tells them that God made men of one blood and we are His offspring. He comes to two conclusions: (1) That men made in the image of God ought not to imagine in their folly that the God Who made them is like gold, or silver, or stone. (2) That God is calling men to repentance, for He has appointed a Day when He shall judge the world in righteousness by Jesus Christ, Whom he raised from the dead. When they heard of the resurrection, some mocked, others said, we will hear you again, but a few believed. God is calling men to repentance before that Great Day of the Lord shall come. In Revelation, the new heavens and the new earth follow the judgment of the great white throne.

### III. *The Righteousness of Faith:*

*Romans 10:12.*

There is no distinction between the Jew and the Greek but the same Lord is rich unto all that call upon Him—for whosoever shall call upon the Lord shall be saved.

"The Righteousness of Faith" might be called the subject of this chapter. Israel, being ignorant of God's righteousness, (the righteousness of faith) is trying to establish its own righteousness, and has not submitted to the righteousness of God. Christ is the end of the law for righteousness to everyone that believeth.

This righteousness of faith is nigh to all men. It comes through confession based on belief: confessing Christ as Lord, and believing that God raised Him from the dead. With the heart man believes, and with the mouth confession is made. (See the conversion of the Philippian jailer, and the eunuch) This righteousness is for *all men*, not merely for the Jews: all who call upon Him; for whosoever shall call upon the name of the Lord shall be saved.

The Gospel, (righteousness of Faith), good news, is to be taken to all—faith cometh by hearing, and hearing, by the Word of God. Not all men will believe, but all must be invited and urged to come. This is a most important part of the Christian's business in the world. He must be faithful in taking to the world that which alone can save the world—the Gospel of Jesus Christ, the good news of the "righteousness of faith."

### IV. *The Finished Picture:*

*Revelation 21:1-8.*

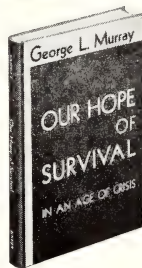
The Book of Revelation gives an account of the Conflicts and Triumphs of the Church and of the Lamb. It is filled with beautiful pictures of the redeemed and glorified Church singing Doxologies, and on the other hand, with awful pictures of the terrible character of sin, and its power in the world, and its final overthrow—pictures of the wrath of God and His judgments upon Satan, sin, and all the agencies of evil on earth. Then comes the final judgment, the great white throne, in chapter 20.

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There is a separation, before the picture is completed. Whosoever was not found written in the book of life was cast into the lake of fire. Before there can be a new heavens and a new earth one of two things will have to take place in regard to the people of the earth; they will either be saved, their names written in the book of life, or they will experience what is called in vivid language, the second death.

Behold, I make all things new. These are the words of the King upon His throne. First, there must be an innumerable company of *new people*; the elect, the redeemed, the Church, the Bride of Christ.

These people will enjoy a *new blessedness*: no death, no sorrow, no crying. Sin is the cause of sorrow, tears, death, and sin will be removed.

We see Paradise Lost in the Book of Genesis. Paradise is regained in the Book of Revelation. Men shall live together in a perfect brotherhood, for all that breaks that fellowship will be taken away.

These words are true and faithful. Let us be sure of the great fact; God will not be satisfied until there is a new heaven and a new earth wherein dwelleth righteousness.



# The Greatest Of These Is Love

## Introduction

The heart of the Bible is summed up in these two proportions: God so loved that He gave, and man receives and lives. This is the unique message of Christianity—that God so loved man that He gave His Son for man and man who receives that Son loves even as God loved. Since love is the heart of God's message to man, and love is man's greatest response to God, we want to study carefully the theme of love in the Word of God. Because of our modern novels and our modern movies, love means little more than lust to the average American. Therefore, we are submitting the following outline as the basis of a Bible study on the theme of love.

### Bible Study on Love

#### 1. *We Must Love Because of What God Is*

- a. God is love—1 John 4:8.
- b. God loved and gave—John 3:16.
- c. God's love—moves us to love—1 John 4:10-11.
- d. God's love—source of our love—Romans 5:6-8.

#### 2. *God Himself Must be Object of Our Love*

- a. The Command—Mark 12:28-31.
- b. The Obedience —

- (1) By Keeping His Commands — 1 John 5:1-3.
- (2) By Serving Him—Deuteronomy 10:12.
- (3) By Hating Evil—Psalm 97:10.
- (4) By Loving Our Brothers—1 John 4:20-21.
- (5) By Not Loving The World — 1 John 2:15.

#### 3. *Our Love For God Must Express Itself Practically to Man*

- a. The Command—Mark 12:31.
- b. The Fulfillment —

##### (1) *Whom Must We Love?*

- (a) All men—Matthew 5:43-45.
- (b) All Christians—John 13:34-35.
- (c) Our families — Ephesians 5:25; 6:1-4.

##### (2) *How Must We Love?*

- (a) Sincerely—Romans 12:9.
- (b) In deeds not words—1 John 3:18.

##### (3) *How Will Our Love Manifest Itself?*

- (a) Will never hurt by word or deed—Romans 13:10.
- (b) Will always do good to others—Galatians 6:10.
- (c) Will be servant of all — Galatians 5:13.
- (d) Will help needy—Galatians 6:1-3.
- (e) Will share with all — Acts 4:32.
- (f) Will pray for others—1 Samuel 12:23.

##### (4) *What About Self-love?* — Luke 9:23-26.

#### 4. *The Great Hymn of Love—1 Corinthians 13.*

- a. The One Root—In Christ—1 Corinthians 12:27.
- b. The Manifold Nature—Many services—1 Corinthians 12:28-31.
- c. The Supreme Fruit—Love—1 Corinthians 13.
- (1) Contrasted with other gifts—V 1-3.
- (2) Analyzed in practical way—V 4-7.
- (3) Exalted above all gifts—V 8-13.

### SUGGESTIONS

In *Presbyterian Youth* you have a good many Bible references concerning love. Use the suggestions in *Presbyterian Youth* and the suggestions above to make a full-rounded Bible study of the great doctrine of love.

COMMUNISM IN CHINA AND ITS CHALLENGE, a 15-page booklet by George A. Hudson, Th.D., a former missionary to China, who has spent 30 years there, is available at 3 cents per copy from the Decatur Presbyterian Church, Decatur, Ga. Please remit postage with orders on the following scale: 1 cent per copy for orders up to 25 copies; ½ cent per copy for orders from 25 to 50 copies; ¼ cent per copy for orders of more than 50 copies.

## WOMEN'S WORK

### *What I Saw - Heard - Felt At My Synodical Training School*

Glorifying God was the theme of the Sixth Annual Training School, Synod of North Carolina, opening at Peace College, Raleigh, N. C., Thursday, June 7. All through the School, the 178 persons participating radiated a spirit of eagerness, earnestness and enthusiasm which carried out the theme in a very personal way. Dean of the School was Mrs. Julian B. Hutaff, Synodical President.

At the evening programs, the Rev. Edward J. Agsten on "Glorifying God," Dr. E. A. Beatty on "Glorifying God Through Christian Citizenship," The Rev. W. C. Bennett, "Glorifying God Through Dedication of Self," Dr. James E. Bear, "Glorifying God Through World Missions," Dr. James Sprunt, "Glorifying God Through The Years" brought inspiring addresses.

Saturday evening was reserved for fun and fellowship. The nine Presbyterials furnished a hilarious evening with their skits, recitations and music. Afterwards a lawn party was planned.

Each day began with Morning Watch in the upstairs parlor, then after breakfast, we were not unlike college students sprinting to third floor rooms and off to classes conducted as follows: How to Study the Bible by Miss Janie McCutchen, Missions in the Local Church by Dr. James E. Bear, Organization and Work of the Women of the Church by Mrs. E. C. Heins Jr., Parliamentary Law by Mrs. Alexander Maitland and the Platform Hour, Stewardship (which was also a credit course) by Dr. B. Frank Hall.

A significant observation was the number of young women who appeared to be of college age and one of the most interesting personalities was the dear lady of 82½ years attending her first Training School and having the time of her life.

The dining room was divided in two sections and a contest was on to recite the Ten Commandments perfectly. After all the rush to recite (and some of us to review) we found we could not win . . . both sides were 100 per cent.

The afternoons were filled with workshops and conferences. It was sometimes difficult to make a choice. An unexpected pleasure was given after one of the evening programs when slides were shown by Mrs. Harold F. Newman, and the commentary given by her husband, Dr. Newman, of their trip through England, Europe and the Holy Land.

Then it was Wednesday, June 13th. After lunch, as if by magic, the halls were quiet. I was excited

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and eager to return to my large and dear family but within my heart I carried home a deeper sense of humility and a prayer that I might be a greater channel of usefulness thereby to glorify God and enjoy Him forever. —Mrs. John Farrior.

### *I Asked For Faith*

I asked for faith;  
I thought that it would come  
Gently, with ease.  
I did not know that all hell's forces  
Would be loosed within my heart,  
That life itself would almost go,  
That reason would be near dethroned  
In the storm that came.  
Satan does not lightly loose his hold.  
That which is founded on the Rock  
Must be built with pain  
That it may last  
And we its value know.

I asked for faith.  
I learned—and I am learning still—  
The cloth of which my faith is made  
Must be tested, tried, and tried again;  
And if a fault is found,  
Must be returned for further work.  
The Workman—God—and not ourselves;  
Our part to yield ourselves to Him,  
With Joy to let Him have His way.  
How can we, who do not know  
Ourselves, think to mould  
That which we do not comprehend?

—Kathryn L. Hollingsworth.

## LETTERS

(Continued)

who has to carry a little portable altar around with him in order to conduct worship for servicemen seems handicapped to me. The Church stuck in the muss of excess baggage soon burdens its people with numerous prayer beads, stations, actions, and the like. It is my feeling that Christ used none of these things nor gave any of these things to His disciples when He taught them to pray: "Our Father who art in Heaven . . ."

JOHN A. KIRSTEIN

EUFAULA, Ala.

## Re Church Union

Sir:

In all this talk about church union . . . I agree with you all the way. I do not see why we should destroy through our actions a Church which the Lord has raised up. I pray that in God's time His children may become united in Him but I do not believe we should run ahead of Him into a union with a branch of His Church which still refuses to rebuke its heretics. Our prayers should be that God would cleanse the Northern and Southern Presbyterian Churches and bless both of them in the service He has for them to do—not pray that He should unite us in a marriage of our sins and iniquities and then begin cleaning house. Let's house-clean first!

Then we shall see if we are so anxious about organizational oneness. When our churches become one in spirit and purpose, there will no longer be barriers to union. Until that time, the barriers can not be ignored.

M. SCRIBLERUS

Sir:

I have been reading *Truch Unchanged - Unchanging*, by D. Martin Lloyd-Jones, which I ordered through you. Let me say this book is a "must" for anyone (ministers and teachers particularly) who are interested in true Christian doctrine. If it does not convince the sceptic, nothing will, and it will strengthen the believer. It is dynamic. It is a classic.

TAMPA, Fla.

G. P. CANNON

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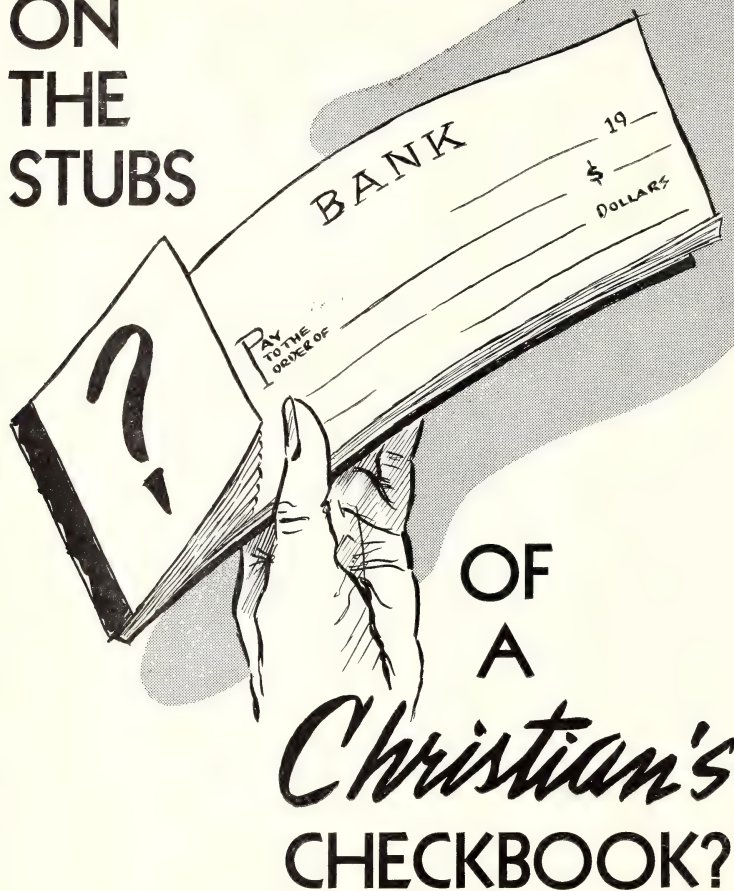
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Gospel, the faith which was once for  
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SEP 20 1951

SEPTEMBER 19, 1951

## I Would Do

I would do something for Thee, Lord,  
My soul floods o'er with joy,  
A high and noble work of love  
And lay it at Thy feet.

I would do something for Thee, Lord,  
And lead me to that place  
Where, once I've settled down a while,  
I may do something great.

My soul cries out to serve Thee, Lord,  
If Thou will change my place,  
If Thou will give me recompense,  
If Thou will let men see.

I would do something for Thee, Lord,  
How is it I do nought?  
My soul's largess was to have been  
Thine own when times were right.

I cannot serve Thee, now, O Lord,  
But season's change may bring  
A day when other cares are gone  
And I may work for Thee...

Shame, shame my soul, yet will the Lord  
Point thee to thy default:  
How present is this evilness  
When I begin to do.

VOL. X NO. 21

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Seeing Jesus

*THE HEAD OF JESUS: "His head and his hairs were white like wool, as white as snow."*  
 Rev. 1:14. "And on his head were many crowns"  
 (diadems). Revelation 19:12.

The head of Jesus crowned with thorns is a picture of the depth of His humiliation and shame. It is a wonder that these mocking men were not struck dead in their tracks as they placed it upon His brow, pressed the thorns into His flesh, and bending the knee, cried, "Hail, King of the Jews." No painting of man can reproduce such a scene.

The head of the risen and ascended Jesus, white like wool, as white as snow, would seem to suggest His Eternity, His Holiness, His Glory. The hoary head is a crown of glory, if it be found in the path of righteousness, and the glory of His eternal holiness shines forth in this symbolic picture in the "unveiling" of the Christ, much like His transfiguration on the Holy Mount when the disciples "saw His glory."

The head of Jesus, crowned with many diadems, or crowns, is a beautiful picture of His Majesty and Power, as He is now seated at the right hand of His Father, and as He will reign over all the kingdoms of the world. All the crowns which men seek will be His: the crown of Perfect Manhood, the second Adam; of Infinite Wisdom, for in Him are hid all the treasures of wisdom and knowledge; of Almighty Power, for all power in heaven and earth is His; of Abounding Love, the height or depth, the length or breadth of which no one knows; of Humble Service, for He is the Servant of Jehovah, and the Son of Man, ministering to every need; of Deepest and Noblest Sacrifice, as He hangs upon the tree, giving Himself for us; of Universal Dominion, for every knee shall bow and every tongue confess that He is King of Kings and Lord of Lords. Is He on the throne of Your heart and mine?  
 —J.K.P.

## True Success Or Failure Depend On

### How You Start The Day

How do you start your day?

## EDITORIAL

SEEING JESUS . . . . .	2
HOW YOU START THE DAY . . . . .	2
SHOULD THE CATECHISM CONFORM TO THE REVISED CONFESSION OR TO THE WORD OF GOD? . . . . .	3
SAVING SOULS . . . . .	4

## DEPARTMENTS

SABBATH SCH. LESSONS—SEPT. 30 REV. J. KENTON PARKER . . . . .	6
YOUNG PEOPLE'S DEPT. — SEPT. 30 REV. W. G. FOSTER, D.D. . . . .	12
CHURCH NEWS . . . . .	13
MINISTERIAL MISCELLANY . . . . .	13
WOMEN'S WORK . . . . .	14
BOOKS . . . . .	15

## FEATURES

THE SPIRIT OF MARTIN LUTHER . . . . .	4
COLOMBIA PERSECUTES AGAIN . . . . .	5
THE CHRISTIAN VIEWPOINT . . . . .	7

Life has probably never been more hurried or complex; and men have never needed God more than now. Yet, this stepped-up tempo of living, the multiplicity of the problems, the burdens, the temptations which are a part of each day make it absolutely essential that we start and continue the day with God and His Word.

There is no piety of purpose, no intention to do right, which can take the place of the infilling which God gives to those who wait on Him. The true success of each day's endeavor depends on whether we go in our own strength and wisdom and abilities, or whether we receive into our hearts and lives the living Presence Who alone is strength and wisdom and love.

As a matter of practical Christian living let us all remember that when we are too busy to start the day with prayer and Bible study we are busy in a way displeasing to God.

The Devil will do everything he can to thwart this time alone with God. We must, as Daniel did, "purpose in our heart" that the first part of each day belongs to God, and we must not let anything take this privilege and this blessing from us.

It may help for us to stop and realize that God has a plan for each of us for each day and that plan can only be carried out when He is in complete charge.

When we start the day with Him we are making possible His presence and blessing for the entire day.  
—L.N.B.

## Should The Catechism Conform To The Revised Confession Or To The Word Of God?

Our esteemed 1951 Assembly has submitted to the Presbyteries an amendment to question 183 of the Larger Catechism. One notes in passing that this matter came to the attention of the Assembly and before its Committee on Bills and Overtures from an individual, or individuals, ably and responsibly serving the Church, but without having first been presented to a Presbytery or a Synod as is required of overtures by a standing rule of the General Assembly. Our purpose in this article, however, is not to question the regularity of the procedure. It is rather to challenge the content of the action.

This revision might well be treated as a mere detail and accepted without discussion. But there is

a principle at stake here that must be called to the attention of the Church, in the hope that we may see the issue either here or somewhere along the line and avert in our Church that downgrade which led to the dissolution of New England Calvinism.

The phrase which the amendment omits is based squarely on First John five, sixteen and that apparently rests on our Lord's own reference to the sin that will not be pardoned either in this world or in that which is to come. In other words the Larger Catechism is amended from a statement that conforms to the Word of God to one that conforms to the Confession of Faith after the Confession has been earlier changed from its testimony to this same Scripture. The change was made in the Confession on the allegation that the omitted phrase was not relevant or necessary or useful to the system of doctrine.

In the changes, then, in the Confession and Catechism some standard other than the Word of God is set up and the Church's standards are being changed to conform to this other standard. And yet in our first ordination vow we accept the Holy Scriptures as being the Word of God, the *only* infallible rule of faith and practice. In accord with this vow our standards ought to set forth from His Word the whole counsel of God and every change ought to be an endeavor to set forth this counsel more accurately and more completely. To cut out a phrase that is adequately based on the Word of God in the interest of conformity to the system of doctrine or conformity to the revised Confession is to reverse the order of our first two ordination vows, to treat the second as though it were first. Furthermore, one may challenge the idea that it is in accord with our system of doctrine to conform details of either the Confession or the Catechism to the system, or to the recently revised part of the standards (in this case to the revised Confession). For the Confession itself says that all synods and councils have

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The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 21, September 19, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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erred and do err, "THEREFORE THEY ARE NOT TO BE MADE THE RULE OF FAITH OR PRACTICE BUT TO BE USED AS HELPS IN BOTH." Our system of doctrine recognizes not the system and not the acts of assemblies which have modified the Confession as the rule of faith, but the Word of God. Consequently, our faith ought ever to be reformed by that Word.

Someone is saying, however, that one can never know when another has sinned a sin unto death, that the inclusion of the phrase is useless. Well all of God's Word is not evident to everyone immediately or in every occasion. When John wrote his words (1 John 5:16) they were useful and meaningful. Facing all the hostile powers of mighty Rome without a sword in her hand, the early Church declared that the denial and desertion of the faith was a sin unto death. Those who denied the faith would betray the Christian leaders and they would be thrown to the lions or the flames and the congregations would be scattered. The Church used no force to meet this catastrophe, but she did say to the would be traitors: You are sinning a sin unto death, and if you sin this sin we will not pray for your forgiveness and whatsoever we loose on earth God looses in heaven. This may sound meaningless to us today. May I suggest that it is probably not so meaningless to the Christian congregations in China. And if the communists take over in the United States it may come to have a most acute meaning for us. Let our Catechism continue to bear its testimony to the whole counsel of God and if conformity with the Confession be essential let the Confession also be reformed to the Word.

—Wm. C. R.

## "Saving Souls"

The greatest compliment ever paid this JOURNAL has come from a young couple who have been reading its pages for several years. They said: "We

have never read an issue of THE JOURNAL without finding somewhere in it a clear statement of God's plan of salvation."

We know that we have made many mistakes and we shall make them again. But we also know that the central aim of the writers who share in these pages from week to week is to glorify our Lord and to honor His Word.

In a time when the saving of souls is held up to ridicule we rejoice in the privilege of sharing in making Christ known. A contemporary religious paper recently quoted—apparently with approval, as it was given front-page space—from a writer who said: "It is hardly accidental that frequently the fundamentalist leadership has been recruited from, and the financial support for the movement given by, successful business men who have been more concerned about 'saving souls' for eternity than about redeeming society in the name of Jesus Christ."

This JOURNAL unequivocally affirms that the saving of souls for eternity is the greatest work in this world. It is of infinite importance because it comes first. It is important because there will never be a redeemed society until the individuals who compose society are themselves redeemed. It is important because it was for that purpose that our Lord left Heaven and came into this world.

It is this putting of the cart before the horse—trying to make a Christian social order out of worldlings—which has brought confusion into theological thinking and made the world look at the Church with suspicion.

It is our strong conviction that if the primary emphasis of Christian preaching is placed on the conversion and redemption of the individual that the social inadequacies, injustices and other problems will be tackled and met by these "saved souls."

### The spirit of Martin Luther is not dead.

Sunday morning, July 1, 1951, dawned as "just another Sunday" for the parishioners of St. Ann's Church, Brentwood, L. I. But those who attended the two masses that morning, at which Father Florenz officiated, heard a soul-shaking farewell sermon on the futility of priestly works and the all-sufficiency of the sacrifice offered "once for all" by the Lord Jesus Christ on Calvary. Telling them that simple faith in the Christ who died for them was the only requirement for eternal salvation, Father Florenz stepped down from the altar and out of the priesthood.

That afternoon he was met by a representative of Christ's Mission, Inc., of New York, an organization which for more than 70 years has extended practical counsel and assistance to hundreds of priests who have left the Roman Catholic Church. He had heard of Christ's Mission through a subscriber to the Mission's publication, *The Converted Catholic Magazine*. From the Mission he had obtained a copy of the book, "The Infallibility of the Church," which dispipated his last illusion regarding the infallibility of the Pope.

Through the Mission's assistance, Rev. Florenz is now studying in seminary for the Protestant ministry. His story is told in the November issue of *The Converted Catholic Magazine*. The Mission's office is located at 160 Fifth Avenue, New York, N. Y.



However, too many whose names are on the church roll give little if any evidence of either a saving knowledge or belief in Jesus Christ. The Church is to them a social organization, a club, a place in which to be married, and from which to be buried. Many of you ministers know this to be true and are preaching your hearts out trying to arouse these people before it is too late.

Those who place primary emphasis on "saving souls for eternity," looking on it as the greatest occupation in the world, are in good company. It was the mission of our Lord Himself. It has been the primary purpose of the Church whenever the Church has wielded its greatest influence on the world. It is the motivating purpose of God's people in every generation.

We yield to no man in a concern for the society of which we are a part. The moral and spiritual declension of our time is such that the judgment of God may not long be withheld. But, we do not delude ourselves into thinking that the redemption of this society is to be accomplished in any other way than the way of the redeeming blood of Calvary, cleansing the hearts of individuals who come to Him in faith.

Abraham was a pretty good citizen, a man of sublime faith, but we are told that "he looked for a city which hath foundations, whose builder and maker is God."

Moses certainly wielded a tremendous influence on the society of which he was a part but he looked forward and "had respect unto the recompense of reward . . . for he endured, as seeing him who is invisible."

Paul admonished the Colossian Christians: "Set your affection on things above, not on things on the earth."

Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

The concern for the redemption of society which will bring permanent results is a concern for the saving of souls, for in that way and that way alone is to be found eternal life. It is only to those who have been born again that the transformation of the social order is trusted.

*"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."*

—L.N.B.

## Colombia Persecutes Again


Another missionary in Colombia has been compelled to feel the hate of the Roman-Church-inspir-

ed persecution against the evangelical church. A letter received from Dr. A. C. Snead, of the Christian and Missionary Alliance headquarters in New York City, identifies the missionary as Miss Evelyn Prince of Dolores, Colombia. Word had reached our office previously from an eyewitness, who described the scene as follows:

"They had just started to sing when they heard angry voices outside. Suddenly, three men tore into the house, all drunk of course, and began to beat Bob with the flat side of a machete across his back and shoulders. Twice a man started at him with a dagger and both times he turned his hand over and beat him with the handle. Who made him turn his hand over? What a merciful God!! Carlos was hit over the head with a club but nothing serious. From now on we can expect trouble because the priest is furious that the church was built so fast; he was caught napping, so now he has to get busy. He sent out a circular forbidding anyone to come to the services, not even for curiosity and I think he thought that the temple would be empty. BUT when it was filled to overflowing (more than 500) and well over 250 each night of the conference, that was just a little more than he could take. Then, too, the country is having new political unrest, and the clergy is pushing the government hard to fulfill their promises to get the evangelicals out of the country."

Other information that reached our office indicated that Miss Prince, who was not identified in our first reports other than a missionary lady in Dolores, was taken to the jail by the police and compelled to remain over night. She threatened to call the U. S. Ambassador and then called in a native lawyer, who secured her release after about fourteen hours. The higher police officials were very apologetic and said that it "was all a mistake," and would she please overlook the whole matter. The matter was not overlooked. In a few days after the event occurred, the Department of State in Washington was reviewing, at our request, the whole matter as outlined by the civilian lawyer and other informants of this last episode of, apparently, recurring persecutions of the Protestants by Colombians.

—From National Association  
of Evangelicals.



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## LESSON FOR SEPTEMBER 30

*Enlarging The Christian Fellowship*

*Scripture: Isaiah 60:1-3; Acts 1:4-8; 8:4-5, 26-29, 35-38; Romans 15:14-29. Devotional Reading: Romans 1:8-16.*

Enlarging the Christian Fellowship is just another name for world missions, and a world-wide Church, reaching every land. In our Devotional Reading we have what might be called "the heart of a true missionary. It is seen in some of the expressions used: (1) "I thank my God through Jesus Christ for you all." A real missionary has a world-wide vision. He sees the Christians in far-off places and is grateful to God for the "bigness" of the Church. A true missionary can never be narrow-minded. (2) "I make mention of you always in my prayers." A true missionary is praying for the Christians of the world. His heart is warm and his interest in them is very keen.

(3) "I may be prospered by the will of God to come unto you." (R.V.) "I long to see you." He wants to have closer fellowship. He knows that it will be good for them and good for him. (vss. 12-14)

(4) "I might have some fruit among you." There was still fruit to be gathered and he wished to share in the harvest of souls.

(5) "I am debtor." The real missionary recognizes his responsibility to those who have not the gospel. Unlike Cain, he says, "I am my brother's keeper."

(6) "I am ready to preach the gospel." This is our business here in the world.

(7) "I am not ashamed of the gospel." He knows that the Gospel is the power (dynamite) of God unto salvation.

If all missionaries were as single-hearted and as zealous as Paul we would soon carry the Gospel to the world.

*I. Christian Fellowship as Seen by the Prophet: Isaiah 60:1-3.*

Isaiah is called the evangelical prophet because there is so much of Christ and the Gospel in his writing, and also the world-wide nature of the Kingdom of God. In these verses we have a glimpse of that glorious kingdom of light and love. Gross darkness is the condition of the world where the light of the gospel has not entered. "Arise, shine: for thy light is come." In John's Gospel Jesus is often spoken of as "Light." "Light is come into the world"; "I am the light of the world."

The Gentiles (nations) shall come to thy light. Isaiah saw beyond his own nation and included the whole world. This was the purpose of God when He called Abram, "In thee shall all nations of the world be blessed." "God so loved the world"—this

name for world missions, and a world-wide Church, reaching every land. In our Devotional Reading we have what might be called "the heart of a true missionary. It is seen in some of the expressions used: (1) "I thank my God through Jesus Christ for you all." A real missionary has a world-wide vision. He sees the Christians in far-off places and is grateful to God for the "bigness" of the Church. A true missionary can never be narrow-minded. (2) "I make mention of you always in my prayers." A true missionary is praying for the Christians of the world. His heart is warm and his interest in them is very keen.

big, ugly, sinful, rebellious, and lost world—that He gave His only begotten Son. The world was in the heart of God, and it must be in the heart of every child of God. The Christian fellowship is as big as the world, for it includes all Christians.

*II. Christian Fellowship as Seen in the Early Church: Acts 1:4-8, 8:4-5, 35-39.*

*I. The Command of Christ—Acts 1:4-8. We have this command given in several forms in the Gospels.*

First, they were to wait for the promise of the Father—the filling with the Holy Spirit and with power; they must be baptized with the Holy Spirit before they were ready to go into all the world. We make our missionaries wait today until they have been trained in college and seminary, and this is well. Would it not be even better to make them wait until they are filled with the Spirit, until they are prepared from heaven? The mission field requires more than education; it needs Spirit-filled men. The most vital part of preparation is from above: "wait for the promise of the Father." I believe that much of the failure on the mission field is due to the fact that men and women have gone out who were "man-prepared," but not "God-prepared," nor even called of God for the work. "Ye shall receive power after that the Holy Ghost is come upon you": here is our only source of power.

Second, they were not to be too much concerned about questions which no one could answer. "Wilt Thou at this time restore the kingdom to Israel? Our business is not unprofitable discussion of times and seasons, but a zealous carrying out of His command. Sometimes we waste a lot of time, and are none the wiser by trying to set dates and make out a program which we feel the Lord is bound to follow. "The meekness of wisdom" is fine quality to have.

Third, we must go the uttermost part of the earth. Like an everwidening wave on the ocean, we

are to go out and touch the shores of distant lands. Our business is to find the lost people of the whole world and "bring them in from the fields of sin."

Thus, in the command of our Saviour we see the extent of Christian fellowship, as it goes to a lost world.

2. *They that were scattered abroad went everywhere preaching the Word: Acts 8:4-5.*

The Church seemed slow to carry out this command of Christ, and appeared contented to stay in Jerusalem and enjoy their experiences. The persecution which arose about Stephen was a means in God's hand of making them "go" whether they wished to go or not. When forced to flee from Jerusalem, then they went everywhere preaching—or talking—the Word.

One of these was Philip, the deacon. He went down to the city of Samaria and preached Christ to them, and the people gave heed with one accord and there was a great revival and great joy in that city. So successful was this work that the apostles sent Peter and John to supervise it.

Philip is now sent to the South country (verses 26-29) and we have the most interesting story of the conversion of the Ethiopian as he was returning from Jerusalem, and his baptism by the roadside. (35-38).

Under the leadership of this consecrated deacon we have the Christian fellowship reaching to the Samaritans—a mixed race of Jews and Gentiles—and to the Ethiopian who was evidently a Jewish proselyte.

In chapter 9 we have the story of the conversion of Saul of Tarsus who was to enlarge the vision of the church and become the apostle and missionary to the Gentiles. In chapter 10, Peter who was a typical Jew, was led to go to Cornelius, the Roman centurion and preach to him and his friends. The Holy Spirit was poured out in what has been called a second Pentecost.

Paul's eyes were ever looking toward unreached and unevangelized territory where the Gospel had

never been proclaimed. He longed to go to Rome and then on to Spain.

At the same time he had a warm place in his heart for "the saints at Jerusalem," and was preparing to take them an offering from the Gentiles in Macedonia and Achaia. He felt, no doubt, that this would be a striking evidence of the oneness of the church and the obligations of Christian fellowship.

We have the outline of this visit and his experiences at Jerusalem, where he was almost killed by the fanatical Jews. God overruled the wrath of man and made it the means of taking Paul to Rome where he had his opportunity to see the brethren and to preach two whole years in his own hired house.

In his letter to the Romans he pleads with them to "strive together with me in your prayers." This is one thing which all Christians can do; we can pray for the whole Church of God. The fellowship of prayer is a strong tie that binds all Christians. If we had enough of this praying and love we would feel a stronger sense of the oneness of the Church.

The whole book of Acts is the story of this gradual enlargement of the Church and of Christian fellowship. The Jewish nation as a whole rejected their Messiah and the Church became almost entirely Gentile. What a glorious time would come if the Jews would turn from their unbelief.

III. *Christian Fellowship in the Mind of Paul: Romans 15:14-29.*

There have been very few men among the Jews who even approached the Apostle Paul in his broad-minded and big-hearted attitude toward the Gospel, and toward the Gentile nations. He was a loyal Jew, devoted to his own people. He says, "My heart's desire and prayer to God for Israel is that she might be saved." He could even wish himself "accursed" for the sake of his brethren. He always tried to reach the Jews first.

But his mind was open and his heart warmed by the love of Christ so that he could look at the Church in its world-wide aspect.

## THE CHRISTIAN VIEWPOINT

*Prepared by Bible Department of Presbyterian Junior College*

*Twelve years ago we planted some pine seedlings on the front campus. Some of them are over thirty feet tall now, growing symmetrically up toward the noon-day sun. One or two of them were planted under oak trees, where they can get no sunshine. They are scrawny, twisted and dwarfed, poor little stunted trees.*

*Millions of young people are starting back to school this fall. They should be growing, physically, mentally, socially, and spiritually. They develop by reaching up to the light of truth and seeking to become the best they know. Just as plants grow up by living in the sunshine, so men grow spiritually by living in the light from God. Grow up toward the sunshine. Reach up to the Light of the World, Who is the "sun of righteousness with healing in His wings."*

—Malachi 4:2.

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Knox - Cantonment, Fla.  
First - Crestview  
First - Tallahassee  
Chipley  
First - Pensacola  
Laurel Hill  
First - Quincy  
Defuniak Springs

### St. John's Presbytery

Calvary - Orlando  
First - DeLand  
First - Leesburg  
Seminole Heights - Tampa  
First - Sanford  
Park Lake - Orlando  
Bee Ridge  
Pine Shores  
First - St. Petersburg  
First - Frostproof  
Ybor City - Tampa  
Inverness  
Palma Ceia - Tampa  
First - Sarasota  
First - Orlando  
Westminster - Miami  
Hyde Park - Tampa  
Peace Memorial - Clearwater  
First - Wildwood  
First - Brooksville  
First - Tampa

### Savannah Presbytery

First - Gainesville  
First - Jacksonville  
South Jacksonville  
Riverside - Jacksonville  
First - Lake City  
Norwood - Jacksonville  
Southside - Jacksonville  
Murray Hill - Jacksonville  
First - Ocala

## SYNOD OF GEORGIA

### Athens Presbytery

First - Toccoa  
First - Athens  
First - Elberton  
Calvary - Elberton  
Cornelia  
Friendship - Athens  
Commerce  
Homer  
Maysville  
Chestnut Mountain - Homer  
Hebron  
Hopewell  
Lavonia  
Carnesville  
Clarksville  
Four Churches in Madison County  
Arcade  
Mizpah  
Jefferson  
Athens

### Atlanta Presbytery

Hempill  
Kelly  
Stockbridge  
Alexander Memorial  
Druid Hills  
West End  
College Park  
Lakewood  
Smyrna  
Barnett  
East Point  
Loyd  
Roswell  
Austwell  
Hapeville  
Wee Kirk  
McDonough  
Timberidge  
Monroe  
Decatur  
Jonesboro  
Riverdale  
Peachtree Road - Atlanta  
Capitol View - Atlanta  
Manchester  
Panthersville  
Georgia Avenue - Atlanta  
West Point  
Cascade Road  
Fairview  
Columbia  
LaGrange  
Pryor Street  
Newman  
Carrollton  
North Avenue

### Augusta-Macon Presbytery

Greensboro  
Madison  
Siloam  
Monticello  
Eastman  
Wayside  
First - Augusta  
Greene Street  
Vineville  
First - Macon  
Union Point  
Bethany  
Benfield  
Maner Robins  
First - Milledgeville

### Cherokee Presbytery

First - Dalton  
Chickamauga  
Summerville  
Rockmart  
Sardis  
First - Cartersville  
First - Cedartown  
Smyrna  
Calhoun

First - Rome

First - Marietta

Parkview

### Savannah Presbytery

First - Jesup  
East Heights

Flemington

First - Sta

First - Br

First - W

Chapel in

First - Fit

Darien

St. Mary's

Southwest G

Sherwood

Dawson

Memorial

First - Do

First - Co

First - Th

First - Mo

First - Co

Quitman

First - Tif

## SYNOD OF K

Gurran Pr

Harveytow

Hull Memc

First - Ha

Lexington-Eh

First - Gex

First - W

Nicholasvil

First - Cat

Mary Spea

Louisville Pr

Springdale

South Frar

Harvey Br

Highland

First - Bai

Grace

Second - L

Madison A

Shelbyville

Beulah

First - Lot

Portland

Bardstown

Richwood

Union

Lebanon

Anchorage

Third - Lo

Glasgow

South Loui

Woodland

Beechmont

First - Eli

Strathmoor

Hawesville

Shawnee

Beuchell

First - Em

Goshen

Berry Boul

Jas. Lees I

Fort Thom

Crecent S

Big Spring

Jeffersonto

Flora Heig

Stuart Rob

Hopewell

Mecklenburg

First - He

First - Ho

First - Cen

First - M

Central

First - Pac

Bowling G

Transylvania

First

Bethel

Stanford

## SYNOD OF LO

Louisiana Pr

Monte San

First - Jen

First - Bat

Palmer Me

Welsh



# CHURCHES NOW Lead People to Christ

as of September 1, 1951)

## New Orleans Presbytery

First - Bogalusa  
Third - New Orleans  
Covington  
Cabrera  
Gentilly  
Abbeville  
First - Thibodaux  
Carrollton Avenue  
Canal Street

## Red River Presbytery

St. Joseph  
First - Shreveport  
Belcher  
Vivian  
Bastrop  
First - Rayville  
Bossier  
Minden

## SYNOD OF MISSISSIPPI

### Central Mississippi Presbytery

First - Canton  
Central - Jackson  
Blackmont  
Itta Bena  
Rolling Ford  
Hollandale  
Westminster

### East Mississippi Presbytery

First - Pontotoc  
First - Starkville  
Ripley

### Meridian Presbytery

First - Pascagoula  
First - Laurel  
Trinity  
Magee  
Sharon  
Calvary  
Fairview  
Gavin Chapel

### Mississippi Presbytery

J. J. White Memorial

### North Mississippi Presbytery

Batesville  
Hudsonville  
Shaw  
Charleston  
Clarksdale  
Holly Springs  
Hernando  
Byhalia  
First - Cleveland  
Sardis  
Sumner

## SYNOD OF MISSOURI

### Lafayette Presbytery

Lee's Summit  
Range Line  
Longwood  
Westminster

### Missouri Presbytery

First - Fulton

### Potosi Presbytery

Bellevue  
Brazee  
Caruthersville  
First - Cape Girardeau  
Farmington  
Jackson  
Kennett  
New Madrid  
Pleasant Hill  
Potosi  
Ste. Gene.  
Sikeston  
Apple Creek  
Clarkton  
Irondale  
Malden  
Panna  
Perryville

### St. Louis Presbytery

Midland  
McPheeters Memorial  
Overland  
Festus

## Upper Missouri Presbytery

First - St. Joseph  
Central  
First - Liberty  
Christ  
Boone

## SYNOD OF NORTH CAROLINA

### Albemarle Presbytery

North Wilson  
First - Greenville  
Falkland  
Grace  
Bethany  
Boyd Memorial  
First - Rocky Mount  
First - Goldsboro  
Westminster  
Neuse Forest  
Ahoskie

### Concord Presbytery

Kirkwood  
Little Joe's  
Second - Mooresville  
Bayless  
Bethpage  
Second - Kannapolis

### Fayetteville Presbytery

First - Maxton  
Shiloh  
Bethel  
Bluff  
Godwin  
McMillan  
First - Laurinburg  
Highland  
Ashpole  
Center Church  
Smyrna  
Gaithia

### Granville Presbytery

Kenly  
First - Henderson  
First - Raleigh  
Westminster  
West Raleigh  
White Memorial  
Fuller Memorial  
First - Vanguard  
Buffalo  
Selma  
Mount Bethel  
Northgate  
Young's Memorial  
Brookston  
St. Andrew's  
Ernest Myatt  
First - Durham  
Varina  
Blacknall Memorial  
Roanoke Rapids

### Kings Mountain Presbytery

First - Lincolnton  
Dallas  
Tryon  
Adams Memorial  
Linwood Comm.  
Brittain  
Union Mills  
East Belmont  
Lowell

### Mecklenburg Presbytery

Amay James  
Amity  
Avondale  
Badin  
Eanks  
Benton Heights  
Bethel  
Biscoe  
Cameronian  
Park Avenue  
Commonwealth  
Cornelius  
Ellerbe  
First - Rockingham  
Hopewell  
Indian Hill  
Lee Park  
Marshville  
New Salem

## Marks Creek

Marston  
McLean  
Rouark  
Mount Gilead  
Pee Dee  
Providence  
Robinson  
Salem  
Seigle Avenue  
Sharon  
South Park  
Steele Creek  
Sugar Creek  
Waxhaw  
Westover Hills  
Williams Memorial  
Hawley Memorial  
Unionville  
First - Charlotte  
Caldwell Memorial  
Myers Park  
First - Monroe  
McGee  
Sunset Hills  
Norwood  
Paw Creek  
St. Paul's  
Charlotte

## Orange Presbytery

First - Sanford  
Church of the Covenant  
First - Greensboro  
Siler City  
Mount Vernon Spring  
Hillsboro  
Asheboro  
Leaksville

## Wilmington Presbytery

Burgaw  
Hopewell  
Winter Park  
Carolina Beach  
Pearshall Memorial  
Charburn  
St. Andrews - Covenant  
Calypso  
Webb Memorial  
Moorehead City  
Jacksonville  
Pike Creek  
Currie (N. C.)  
Rocky Point (N. C.)  
Harper - Southerland  
Smiths  
Pleasant View - Albertson, N. C.  
Pink Hill  
Mount Olive  
Baker (Mount Olive)  
Westminster  
Holly Grove  
Graves Memorial  
Waccamaw  
Myrtle Grove  
Cape Fear  
Wallace  
Carwell  
Black River  
Harmony  
South River  
Immanuel  
Rockfish  
Willard  
Potts Memorial  
Woodburn  
Acme  
Clarkton

## Winston-Salem Presbytery

First - Lexington  
Meadowview  
Fairmont  
Second - Fairmont  
First - Thomasville  
Asbury  
Pine Ridge  
Pilot Mountain  
Collinstown  
Beulah  
Flat Rock  
Reynolds  
Elkin

Geo. W. Lee Memorial  
North Wilkesboro  
Highland  
Waughtown  
West Jefferson

#### SYNOD OF OKLAHOMA

##### Durant Presbytery

Goodland  
First - Durant  
First - Idabel  
Eastside  
First - Caddo  
First - Mead

##### Mangum Presbytery

Southminster  
First - Mangum

#### SYNOD OF SOUTH CAROLINA

##### Bethel Presbytery

Blackstock  
Concord - Blackstock  
Cornwell - Blackstock  
Woodlawn

##### Mount Pleasant

Unity  
Clover

##### Bethel-Shiloh-York

First - Rock Hill

First - York

Tirzah

Old Waxhaw

Ebenezer

Tirzah - York

Fishing Creek

Richburg, S. C.

Richburg

First - Kershaw

Beaver Creek

Northminster

Alison Creek

Pleasant Grove

Catholic (Blackstock)

Hebron

Beersheba

Filbert (S. C.)

Ramah

Bathesda

Uriel - Chester

Liberty Hill

Heath Springs

Fort Lawn

Blacklock Creek

Salem (Gaffney)

Douglas

Wade Memorial

Great Falls

Cedar Shoals (Richburg)

Lancaster

Van Wyck

Hopewell (Lesslie)

Bowling Green

Oakland Avenue

Bethel

Purity

Zion

Olivet

##### Charleston Presbytery

First - Monck's Corner

St. Andrew's

First - Orangeburg

Denmark

Bamberg

Second - Charleston

Edisto Island

##### Conaree Presbytery

First - Columbia

Batesburg

Arsenal Hill

Rowan

##### Enoree Presbytery

Inman

First - Union

Lockhart

Mount Taber

Fountain Inn

Second - Spartanburg

McCutchen Memorial

Westminster - Greenville

First - Woodruff

First - Greenville

First - Greer

##### Harmony Presbytery

Andrews

First - Sumter

Lake City

Pitts

##### Pee Dee Presbytery

Sooty Hill

Timmonsville

Fair Hope

Hopewell

Latta

Florence

Kingston

McColl

#### Piedmont Presbytery

Walhalla

Bethel

Easley

First - Anderson

Iva

Pelzer

Williamston

Seneca

Piedmont

#### South Carolina Presbytery

First - Clinton

Aveleigh

First - Laurens

Greenville (Donalds, S. C.)

Donalds

Ninety-Six

#### SYNOD OF TENNESSEE

##### Columbia Presbytery

First - Lewisburg

Union

Zion

First - Fayetteville

Swan Creek

First - Pulaski

##### Memphis Presbytery

Fraser

Somerville

Highland Heights

Union - Memphis

Second - Memphis

Evergreen

Bunlyn

Curry Memorial

Westminster

First - Covington

Chelsea Avenue

McLemore

##### Nashville Presbytery

Westminster

First - Nashville

Donelson

Glen Leven

Gallatin

Trinity

Bethsalem

Wartrace

Hendersonville

Shiloh

Second - Nashville

#### SYNOD OF TEXAS

##### Brazos Presbytery

First - Pasadena

First - El Campo

Second - Houston

La Marque

First - Lufkin

Alvin

Robbins Memorial

First - Rusk

Memorial

First - Bryan

Brazoria

LaMarque

##### Central Texas Presbytery

Robinson

First - Southern

First - Mart

First - Bartlett

Fairfield

Harmony

First - Waco

Eureka

##### Dallas Presbytery

Wynnewood

Sunset

Northridge

First - Dallas

Fain Memorial

Covenant

Oak Cliff

Southern

Preston Hollow

Highland Park

Trinity Heights

John Knox

First - McKinney

First - Sherman

First - Denton

First - Waxahachie

Grand Avenue - Sherman

First - Irving

Divine Saviour

First - Milford

West Shore

First - Bowie

First - Ennis

First - Iowa Park

First - Happy

First - Quannah

Federated

Westminster

First - Lancaster

Hyde Park

Good Shepherd

First - Clarendon

First - Pilot Point

First - Roanoke

#### El Paso Presbytery

First - Big Spring

#### Mid-Texas Presbytery

First - Bridgeport

Handley

Covenant

John Knox

First - Throckmorton

First - Rule

First - Sweetwater

First - Ballinger

Mexican

First - Haskell

First - Cleburn

First - Abilene

First - Itasca

Ridglea

Anson

Cisco

Roscoe

Weatherford

Westminster

First - Bangs

First - Talpa

Oakhurst

Commanche

First - Brownwood

Spur

St. Stephen

#### Paris Presbytery

First - Tyler

Greenhill

First - Marshall

Westminster

Wake Village

Shell

First - Kilgore

First - Texarkana

Graham Memorial

First - Bonham

First - Troup

Bethesda - Lindale

First - Mount Pleasant

Akin

Moore's Chapel

First - Paris

First - Sulphur Spring

First - Longview

Alpine

Barber Memorial

First - Henderson

First - Gladewater

First - Waskom

#### Western Texas Presbytery

First - Aransas Pass

First - Junction

First - Pleasanton

First - Laredo

Allen Memorial

First - San Marcos

Crestholme

Community

#### SYNOD OF VIRGINIA

##### East Hanover Presbytery

Fairfield

Third

Grace Covenant

Blackstone

East Laburnum

Pryor Memorial

Laurel

Lawrenceville

First - Richmond

Second - Richmond

Mizpah

Tabb Street

##### Lexington Presbytery

Craigsville

Smyrna

Third - Staunton

McDowell

Mount Carmel

Immanuel

Oxford

Bethesda

Loch Willow

Union

New Providence

Mossy Creek

Hot Springs

Monterey

Crabbottom (Blue Grass)

Pisgah (Hightown)

Olivet

Collersville

Spring Hill

Millboro

Windy Cove

New Manassouth

Stuarts Draft

Falling Springs

Sinking Springs  
Fairfield  
Goshen  
Lebanon  
Hebron - Staunton  
Second - Waynesboro  
Warm Springs  
First - Harrisonburg  
First - Waynesboro  
Lexington  
First - Staunton  
Second - Staunton  
**Montgomery Presbytery**  
Altavista  
Clifton Forge  
Fincastle  
Glen Wilton  
Melrose  
Montvale  
Villanmont  
Pearisburg  
West End  
Northminster  
Bedford  
Radford  
Salem  
McAllister Memorial  
Christiansburg  
Second - Roanoke  
First - Roanoke  
Floyd  
Quaker Memorial  
Stuart  
Blue Ridge Group  
Iron Gate Field

**Norfolk Presbytery**  
Bethany  
Boaz  
Franklin  
Glenwood Park  
Second - Newport News  
Severn  
Craddock  
East Ocean View

**Potomac Presbytery**  
Central  
Rockville  
Leesburg  
Second  
Armistead Gardens  
Laurel  
Culpeper

**Roanoke Presbytery**  
First - Danville  
Spring Gardens (Chatham)  
Weal - Chatham  
Burton Memorial - Schoolfield, Va.  
Williamson Mem. - Ringgold, Va.  
Forest Hills - Martinsville, Va.  
Beal Memorial

Anderson Memorial  
Briery  
Keysville  
Meherrin  
Chatham  
Village  
Clarksville

**Winchester Presbytery**  
Woodstock  
Winchester

Strasburg  
Gerrardstown  
Bunker Hill  
Charles Town  
Keyser  
Thomas, W. Va.  
Davis, W. Va.  
Petersburg  
First - Martinsburg, W. Va.  
Falling Water  
Hodgesville  
Tomahawk  
Four Churches - Shepherdstown Gr.

#### SYNOD OF WEST VIRGINIA

##### Bluestone Presbytery

Bramwell  
Williamson  
Princeton  
White Oak

##### Greenbrier Presbytery

Oak Grove  
Mount Pleasant  
Spring Creek  
Frankford  
Lacy  
Richlands  
Laurel Hill  
Green Bank  
Philippi  
Belington  
Alderson  
**Kanawha Presbytery**  
First - St. Albans  
First - Dunbar

## Wings For The Soul

### The Joy Of Intercession

#### "Helping Together By Prayer" (II Cor. 1:11)

I like to feel that though on earth  
We never meet,  
Yet we may hold heart-fellowship  
At God's dear feet.

I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee too.

I like to think that in the path  
His love prepares,  
Thy steps may sometimes stronger  
prove  
Through secret prayers.

I like to think that when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus pray for thee!

—Selected.

### On Being

Be wise!

Use well the present day,  
Clear purpose and resolve  
Will always find a way.

Be brave!

High courage knows no fear.  
The good you do right now  
Brings conquest ever near.

Be true!

Don't swerve or idly shrink.  
Life's prizes are conferred  
On men who nobly work.

Be strong!

There's something great to do.  
Have faith and really know  
That God will see you through.

### The Lord's Command Is Clear

Deem not the time is far beyond this age  
When Christ, the King, returns to summon all  
Who sought the promise of His Gospel's truth,  
And would not play a part as Satan's thrall.

The time is near, O watch and pray lest you  
Hear not the trumpet's call to gather in,  
Lest you see not the coming of the Lord,  
In that dawn when a new life shall begin.

The Lord's command is clear, heed that alone.  
Seek not to counsel with the subtle league  
Which whispers to the consciousness of pride,  
And worships at the shrine of planned intrigue.  
Arise, true Christian, child of God, arise,  
Put on the armor of the Risen One.  
Defend the faith established on the Rock,  
The fight's not lost, Ah, no, it's but begun.  
—R. P. Parkhill.

## VESPER TOPICS FOR SEPTEMBER 30

*Does P. Y. F. Matter?**Introduction*

Our Vesper program tonight is designed to be a skit that will present the meaning and significance of the Presbyterian Youth Fellowship. In the outline as suggested the only Scripture cited is the Benediction. Most of our services close with a Benediction, but our minds are already on the way out the door and we place relatively little significance on the meaning of the Benediction. Perhaps we could close this program by just studying the Benediction.

*Benediction - Ephesians 3:20-21*

In Ephesians 3:13-21 the Apostle Paul prays for the church. It is a wonderful prayer that very well sums up the Christian life. Our Benediction is the close of that prayer and its theme is a petition to God that the Ephesian Christians will have the power to accept and experience the things for which Paul has just prayed. Whenever we close a service with the Benediction, we are lifting our hearts for a final vision of Christ and surrender to Him that His power may enable us to accept the things that we have talked about in the service.

*1. The Source of Our Power - V 20a.*

When you and I go out to serve the Lord and live the Christian life, we do not go out to live it in our own strength and power. We sing "The Arm of Flesh Will Fail Thee," and yet very few of us remember the secret of "Standing in the Strength of the Lord," and in the power of His might. In this closing Benediction, Paul lifts our eyes unto that One who is able to do the impossible and whose power is unlimited. This reminds us that we have the power that can do the impossible, the power that is unlimited, available for our every day use.

*2. The Channel of Our Power - V 20b.*

This power is channeled to us and works in us by means of the Spirit of the living God. This power is not ours simply for the asking or the taking. But if we have received the Lord Jesus Christ and have been born from above, the Holy Spirit is at work in our hearts and He is working in us and through us.

*3. The Goal of Our Power - V 21.*

This power is not ours to use and squander in any way that we might wish, nor can we presume upon that power. That power has been given to us to use now and forever to the glory of Jesus Christ through His church. That is, to do through the church the job that Jesus Christ has given us to do. As we faithfully study the Word of God and seek to obey Christ, we find out the secret of that goal and we move steadily toward it.

**SUGGESTIONS**

Presbyterian Youth Fellowship is a fellowship of Christian young people banded together to accomplish through the church just exactly what Paul declares in this Benediction that Christ by His Spirit wants to do to the hearts and lives of those who believe. You might have somebody outline the Benediction and give a brief study before using it in unison to close your service.



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## CHURCH NEWS

### *Ouachita Presbytery To Hold Meets*

The Presbytery of Ouachita will meet in adjourned session in the First Presbyterian Church at Monticello, Ark., 11 a.m., Sept. 18, and in stated session at Warren, Ark., 2 p.m., Oct. 16.

### *Queens Initiates Parent Orientation*

CHARLOTTE, N. C. — In connection with the regular orientation week for freshmen, September 11-16, Queens College will have this year for the first time an orientation program for parents of first year students. The idea of parent orientation is a part of the new over-all program in Home and Community Studies, and parents of freshmen have been invited to attend special events which are scheduled for September 11 and 12.

### *Presbyterian Junior College Beginning '51 Session*

MAXTON, N. C.—New students at Presbyterian Junior College took preparatory and freshman aptitude and achievement tests September 3-4 and the first chapel period began the orientation program. Guy Misenheimer, president of the student body, introduced the members of the student council. Each faculty member met with his counselling group. A documentary film setting forth a year's life at Presbyterian Junior College was showed all freshmen September 4. Classes began September 5.

### *Appalachia Synodical To Meet In Wytheville*

The Women of the Church of Appalachia Synodical will meet October 9-10 in the Presbyterian Church, Wytheville, Va., according to an announcement. Registration will begin at 1 p.m., October 9 and close at 2:30 p.m. Opening sessions will begin at 3 p.m. An executive board meeting will be held at 1:30 p.m. The meeting is the 37th annual synodical and will close October 10 with an evening service.

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

*Died, Elias Santos Rodriguez*, member of Dallas Presbytery, born at Progreso, Coah, Mexico, Nov. 23, 1881, ordained, Texas-Mexican Presbytery, Aug. 2, 1908, in Dallas, August 8, 1951.

## GREAT BOOKS BELONG TOGETHER!

And, it just was inevitable that the works of Dr. William Childs Robinson and Dr. Loraine Boettner's *The Reformed Doctrine Of Predestination* should be offered together to the readers of THE JOURNAL at a special dollar-saving rate.

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or

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## WOMEN'S WORK

### *What I Heard - Saw - Felt At My Synodical Training School*

Could those who first discovered the Blue Ridge mountains and the Valley of Virginia possibly have received any greater thrill than the 461 women who attended the Training School for the Women of the Church, Synod of Virginia, in our 30th annual session as we met in that same Valley of Virginia at Massanetta Springs from July 30 - August 5? We, too, made new discoveries in unknown fields of service and down uncharted paths of light. The program committee planned for us the best in speakers and teachers in order to burn into our hearts the words: "Now is the time of witnessing."

We heard Rev. Joseph R. Sizoo, D.D., President, New Brunswick Theological Seminary, N. J., in two pertinent addresses challenge us to recover our power of witness so that we may give to the world, now groping in spiritual darkness, more than just economical and military security. We heard Rev. George M. Docherty, a native Scotsman, now pastor of the New York Avenue Presbyterian Church, Washington, D. C., and our vesper speaker, say: "Believing is seeing . . . If we don't get beyond intellectual discussions concerning religion we are still blind . . . When Christ meets ordinary people who believe, He gives them a new dignity and makes them kings and queens and priests."

We heard that brilliant, yet very human, Bible teacher, Miss Lucy Steele, Peace Institute, Raleigh, N. C., as she taught the Epistle of James and as she took us on a tour of our Protestant heritage in Europe, following her itinerary of last summer. Her conclusion begged us to "hold fast to the profession and possession of our faith."

We saw women everywhere wanting to know and hear more. The bookstore was running over with them. The teachers were surrounded by them after they had held forth in their chosen subjects. Six courses were offered and many were those who received credit, certificates, and diplomas at the final service. We saw two splendid uses of dramatics in the "Wanted Bookshop," presented by Miss Bessie C. Lewis, and the Massanetta Pageant, showing the history of the conference grounds and the Training School in episodes presented by the eight presbyterials in excellent fashion. We saw workshops in special interest groups where women poured in to extracurricular classes on Church Music, Church Libraries, Church Flower Arrangements, and Visual Aids.

We felt the strength of God in the hills; the birth and rebirth of human friendships; the horizon of a new day for our own power of witnessing as we

dedicated ourselves anew in each morning worship. We felt the desire to go back into the villages and towns and cities from whence we came and try to live continuously for Him, for we came away refreshed in body and mind and spirit, new vessels to be used in our own homes in whatsoever way He leads us.

—(Mrs. Raleigh M. Engle) Elizabeth Crawford Engle, Past President, Norfolk Presbyterial, now living in Chester, S. C.

### *You Are Invited To Have A Part*

All who really know Montreat know and love the Prayer Room—that little building nestled among the shrubbery beside the quiet mountain stream between Gaither Hall and the Winsborough Building. It has been a place of refuge and blessing for countless people, adults and young people, missionaries, martyrs, ministers, and plain folk like you and me.

Some 20-odd-years ago a small group of people saw the need for a Prayer Room at Montreat and started a fund to erect such a building. Announcement was made of the project through the church papers and interested friends throughout the Assembly were invited to make contributions. Sufficient money was sent in to construct the little one-room building; then came an added amount which made possible that little porch which is open only to the beauties of nature as it overlooks the quiet mountain stream.

A 17-year-old boy working in Montreat for his summer's keep, whose life is now dedicated to full time service, found great blessing in the Prayer Room this summer. In appreciation of what that place had meant to him, he gave out of his summer's savings a beautiful Bible to the Prayer Room.

Another of its frequent visitors and servants expressed the blessedness of the place in a poet's language:

In the deep recess of the little Prayer Room  
Where all is quiet and still,  
I come to meet my Saviour,  
My soul's deep need to fill.

Life's burdens fall unheeded,  
All earthly joys grow dim,  
God's presence fills my spirit  
As I commune with Him.

—Kathleen Lemmon.

Still another visitor to the Prayer Room this summer, left a small gift with a note that it was for repairs on the Prayer Room. All who visited that place this summer were aware of the need of repairs on the little building that had its front steps worn away by the constant tread of the feet of those who had come to pray; its overhead was beginning to show that it had weathered many winters (and summer's!) rain.

The peculiar thing about the Prayer Room in Montreat is that it does not belong to anyone—the Association does not own it and only those who come to pray have any claim upon it. It is truly the House of God—a place of prayer. Its repairs therefore are dependent upon funds from interested friends. The Montreat Prayer Room repair fund, therefore, stands open and all who are interested are invited to contribute to this fund that before another summer's season the little building may be put in good condition and made yet more inviting to all who come.

Send contributions to the Montreat Prayer Room Repair Fund, in care of Dr. Rupert McGregor, President of Mountain Retreat Association, Montreat, N. C.

## BOOKS

*THE MIND'S ADVENTURE*, by Howard Lowry. Westminster. \$2.50. The primary question raised by this book is, "Can a liberal education that omits religion be considered really liberal?" Dr. Lowry argues that education to be truly liberal must recognize the need for and contribution of religion to life.

Secularism, Dr. Lowry maintains, has failed. "It has allowed specialists to be specialists without first trying to be men." The secular point of view that dominates modern education tends to produce "hollow man" who is not equipped to make life's most important decisions.

The last chapter looks forward to the second half of our century and the part education may or may not have in achieving some of our democratic goals. It tries to suggest also the kind of Christianity likely to have much significance for education and for human living.

Although the author is not always conservative in all of his view-points, he does make it clear that, in his conception of Christianity, it is not merely another phase of the "good life" and that Jesus is more than "just another good man." The Christianity he espouses, he tells us, accepts Jesus Christ on the basis of what He said He was. He closes by telling us that it will be hard for higher education to think of anything more intelligent than the message of Christianity. This book should appeal to educators in both state institutions and church-related colleges.

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*GAMES FOR ALL OCCASIONS*, by Ken Anderson and Morry Carlson. Zondervan. \$2. This book contains 263 indoor and outdoor games. It will serve as an invaluable aid for all who are asked to direct recreation in churches or playgrounds. There is a good index that will assist the director in finding a suitable game without loss of time.

*LIFE STARTS TODAY*, by Evelyn Wells. Doubleday. \$2.75. The value of this book is to show that in spite of handicaps, physical or otherwise, one is able to live fully and happily. Lessons are drawn from well-known personalities such as Franklin D. Roosevelt, Lady Astor, Helen Keller, Bobby Jones and many others. Throughout this book, Miss Wells strikes the note of hope and courage in a frequently chaotic world. Although this book is on the shallow side viewed from a theological standpoint, it does have some words of inspiration for the handicapped and all who desire to live a finer quality of life.

—John R. Richardson.

*THE HEBREW SANCTUARY*, by Wallace B. Nicholson. Baker. \$1. The author of this book is a minister of the Free Church of Scotland located at Vancouver, British Columbia, Canada. He has here given us a study in Typology. The author holds to the viewpoint that the symbols of the Mosaic Sanctuary contain the fundamental doctrines of Christianity as a golden casket in the Most Holy Place treasured up the law which is holy and just and good and contains as its quintessence the terms of the New Covenant as well as the old.

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# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

SEPTEMBER 26, 1951



PRES. NEWS

REV. BRUCE C. BONEY, D.D.

## Further Replies

to Rev. C. M. Proudfoot's criticism <sup>3</sup>(THE JOURNAL, Sept. 5, 1951), of this paper's policy on the Auburn Affirmation will be found on pages 2 and 10.

## Boney Resigns Program Of Progress Position

DECATUR, Ga. (PN) — The Rev. Bruce C. Boney, D. D., has resigned as field director of the Program of Progress, according to an announcement by J. G. Patton Jr., executive secretary of the General Council.

Dr. Boney will become assistant pastor of the First Presbyterian Church of Decatur, Ga. October 1. "We would express to him our deep appreciation for his faithful, untiring and efficient labors which have brought a blessing to the Church and its work," said Patton in the announcement.

First as field representative in Oklahoma, Arkansas and Missouri, Dr. Boney then became field director for the entire Church in the Program of Progress. Explaining his move, Dr. Boney said he believed the work of the Program nearly complete as its 5-year period draws to a close.

# THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

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## EDITORIAL

### Tithing

Those who have experienced the blessings and the satisfaction of tithing will be the first to come forward to urge others to share in this happy experience as our Church puts on its campaign to promote tithing.

There are thousands who will testify to the fact that tithing not only brings a spiritual blessing; it also brings material blessings. Just as there are spiritual laws, so too there are natural laws, and in God's economy tithing is the fulfilling of a spiritual law. At the same time it is God's way for His children and when they comply they find many other economic problems solved for them.

It has been proved again and again that the person who tithes finds that the nine-tenths left will go further than if he had kept it all for himself. God has challenged us to prove Him and He has always honored His promises. *"Bring ye all the tithes into storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."*

If any who read these lines have never experienced the joy and the inner satisfaction from tithing we would urge them to try this plan. It is nothing new. It is a principle established at the very beginning; just as one day in seven was set aside as a holy day, a day of rest, so the tithe was established as the principle by which man is to give to the Lord's work.

It is taking God at His word and doing things God's way which results in blessing. Try it, you will never be sorry!  
—L.N.B.

## A Further Reply To Mr. Proudfoot

May the writer venture another word in answer to the letter from Mr. C. M. Proudfoot appearing in the September 5 issue of THE JOURNAL?

The Auburn Affirmation has not been before our General Assembly, and hence no formal action has been taken upon it. Mr. Proudfoot's statement

## EDITORIAL

TITHING . . . . .	2
A FURTHER REPLY TO MR. PROUDFOOT . . . . .	2
A TIME OF TESTING . . . . .	3
SEEING JESUS . . . . .	5
CHURCH PAPER WEEK . . . . .	5

## ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM REV. JOHN R. RICHARDSON, D.D. . . .	6
EVANGELICAL RALLY IN BERLIN REV. PAUL B. FREELAND . . . . .	7
YES - IT SOUNDS HERETICAL CHALMERS W. ALEXANDER . . . . .	10

## DEPARTMENTS

SABBATH SCH. LESSONS — OCT. 7 REV. J. KENTON PARKER . . . . .	12
YOUNG PEOPLE'S DEPT. — OCT. 7 REV. H. LAWRENCE LOVE, JR. . . . .	14

that our General Assembly has three times refused to adopt the doctrinal tests of the 1916, 1919 and 1923 USA Assemblies could easily mislead the reader.

Our General Assembly has not passed "the five points" in the language of the USA Assemblies. But our General Assembly of 1939 unanimously passed an action of its own supporting and sustaining in the language of the confession and catechisms, the major things affirmed in "the five points" and rejected by the Auburn Affirmation.

This unanimous act of the 1939 Assembly was reaffirmed as an *in thesi* deliverance by the 1940 Assembly. Its inclusion in the Plan of Union would maintain the faith without naming the Auburn Affirmation. This act reads:

The General Assembly hereby declares that it regards the acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God who became man by being born of a virgin, who offered Himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will come again to judge the world as being involved in the ordination vows to which we subscribe.

This doctrinal statement is couched exclusively in the language of the confession and catechisms "which are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of Scripture in relation to both faith and practice." The statement on the Bible is taken from the first chapter of our Confession and on the atonement from the Shorter Catechism.

Accordingly, one hopes that all of our ordained officers accept the action of our General Assemblies on these doctrines and so yield obedience to their brethren in the Lord. Yea, we pray that the living, risen Lord will lead each of His ministers into the full Scriptural testimony to Himself—in the obedience of faith.

The faith once for all delivered to the saints is the pearl of great price. God, who uses means, has given us the shield of faith wherewith to quench all the fiery darts of the Adversary.

As we keep the faith, we are kept by God *through faith* unto salvation. That is, may God in His *mercy*—for merit has no place here—sustain our faith in the hour of trial. And when our last hour comes,

may He grant grace that we may die *in faith*, and go to the heavenly pastures where the Lamb shepherds His flock by the fountains of living water.

—Wm.C.R.

## A Time Of Testing

To Christians the world over this is a time of testing. When divested of extraneous matters the testing hinges on two primary questions: *What do I believe? To what length shall I go for my faith?* How we shall react to the second question depends entirely on how we answer the first.

It is probable that never in the history of the Christian Church has there been such confusion as to just what constitutes the Christian faith. According to the news letters in *The Christian Century* we find that in some of our cities Presbyterian, Methodist, Congregational and Unitarian congregations have been uniting for the Sunday evening services. In Portland, Ore., this has been true for four years. When erstwhile evangelical groups unite with Unitarians on a basis of equality it shows a loss of Christian conviction which but highlights the spirit of theological inclusiveness which is gradually destroying the influence of the Church. How can Christians unite in worship with those who deny the deity of our Lord? In a spirit of love we must categorically state that Unitarians are *not* Christians and our approach to them must be exactly the same as to any others out of Christ.

But, this consuming zeal for ecumenicity has so captured the minds and imaginations of many that to them a great organization, a world-wide Church, is more important than the elements of Christian faith itself.

It is here that the first test comes. What do I consider of greater importance, a great organization or the content of the Christian faith itself? As desirable as a united Christian witness is—and we think it is of the greatest importance—we believe such a witness can only be effective when based on unity of belief.

We are not here speaking of those differences which distinguish the great denominations, most of them minor so far as the plan of salvation is concerned. What we are talking about is the lamentable fact that in most of the major denominations there have arisen some leaders whose actions seem to indicate a lack of definite convictions on the great his-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 22, September 26, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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toric Christian doctrines—the essential deity of our Lord and His incarnation, His virgin birth, the records of His miracles, the atonement by His blood shed on Calvary, His bodily resurrection and ascension into Heaven and His certain return. That is, they have stronger convictions regarding the desirability of the ecumenical movement than they have with reference to the essential facts of Christianity itself.

Therefore, the first test which faces a Christian has to do with what he believes about Christ, His Person and His work; a clear record of which is found in the Scriptures.

If a Christian is convinced that the Christian faith consists of a certain irreducible minimum of facts then he cannot with a clear conscience permit these facts to become an intellectual football, to be kicked hither and yon at the whim of human reason. There are many Christians who have such convictions and as much as they may long for and see the desirability of a united Christian witness they at the same time—and with perfect logic—insist such a witness is possible only where there is unity of faith in essentials.

To join services with Unitarians is, we believe, to lose one's effective witness to the fact that Jesus Christ is the very Son of God. To teach or preach that belief in the virgin birth is of minor importance is to do violence to the Bible record and also to place at least a question mark before the deity of our Lord. To deny or explain away the records of His miracles is unworthy of one who claims to be a Christian. To deny or try to explain away His bodily resurrection is to question one of the best attested facts of history.

Therefore, if a Christian has clear convictions as to what the content of the Christian faith requires, these convictions of necessity make him stand for that faith.

Christians in China are not suffering at the hands of the Communists because of some political allegiance. They are suffering, as have martyrs of all generations, because they prefer death to denying Him.

Those of us who are Presbyterians, who question the compromises now only too often in evidence in the ecumenical movement, are not contending primarily for our peculiar Presbyterian doctrines, although we believe they are worth standing for, and that our generation needs the moral and spiritual fiber which faith in such doctrines engenders. What we are contending is that a movement which is consummated on a compromise of essential truths—truths clearly taught in the Scriptures and which are contained in the standards of almost all of the great denominations—is a movement which may assume great proportions in outward show but is destined to confuse rather than further genuine Christian witness in the world.

The facts are available for any who will weigh them. We have before us on our desk two books, both written by men prominent in the Christian world; one a minister and a college president, the other a minister, a professor in a liberal theological seminary. The first frankly and unequivocally denies the deity of our Lord. The second is a studied series of denials of the Bible from Genesis to Revelation. It is asking more than many Christians can take that they either unite or associate with these men on a basis of Christian fellowship.

If the time and energy now being spent in furthering the ecumenical movement was used in a united witness to the facts of Christianity, coupled with an implementation of this faith in daily living, then the Church of Jesus Christ could and would almost immediately assume its rightful place and its mighty influence for righteousness in the world.

Why should the world be greatly concerned when many in the Church do not even believe in Hell and eternal punishment? Why should lost sinners accept a Saviour when they hear that they are the victims of social and racial and economic circumstances rather than that they are sinners in the sight of a loving but a righteous God? Why should the world pay undue attention to the Church when there are so many conflicting voices within the Church, some based on human reason, with human solutions and lacking in any sense of God's divine revelation and commands?

We long for a mighty spiritual awakening here in America and in the world at large. God knows it is the paramount need of this hour. But, we believe such an awakening will come only when a mighty conviction of sin sweeps over people and that conviction, by the power of God's Holy Spirit, comes under the preaching of the gospel of Jesus Christ as it is clearly and unequivocally revealed in the Bible. It is not necessary to have great numbers for this. Nor is a great outward organization essential. God has never seen fit to make numbers or organization the basis of outpoured blessing. Rather it has again and again been the individual or the small group who are completely surrendered to Him and who undertake their work trusting solely in the power of the Holy Spirit.

Opposition to a movement which is inclusive in nature and lacking in any clear definition of the content of Christianity itself is already bringing theological and other sanctions on many. Already there are signs of intolerance and ecclesiastical pressure being exercised by some in power against those that they consider obstructionists. There is no reason to think such pressure will lessen as organizations get larger and power becomes more and more centralized. This power will be exercised in the interests of "harmony," "loyalty" and for a number of other equally plausible reasons but it will usually be exercised against those whose convictions make them take a stand.



We started this editorial by stating that to Christians the world over this is a time of testing. This testing hinges primarily on two questions: *What do I believe? To what length shall I go for my faith?*

We suggest that we answer these questions after prayer, after long study of God's Word and after the Holy Spirit has spoken to our hearts.

—L.N.B.

## Seeing Jesus

### *The Voice of Jesus*

**"I turned to see the voice": "His voice as the sound of many waters." Rev. 1:12,15.**

I do not know the meaning of these words; I can only bring you what they suggest to me. The human voice is a marvellous thing; what must His voice have been even as a man. In this vision we have the voice of the glorified Christ.

"Many waters" makes me think of the gentle rain coming down to refresh the parched earth, of the cool spring on the side of the mountain, of the clear stream flowing down through the valley, of the mighty river as it takes its course toward the sea, of the boundless ocean.

I am sure that the voice of Jesus as He lived among men, as He taught and preached must have been as varied as the "many waters" of this world. I would have loved to have heard His voice as He warned and rebuked the cold-hearted leaders of His day; as He spake as never man spake to the multitudes who came to hear Him; as He won individual souls like Nicodemus, and the woman at the well; as the Great Physician cheered and healed the sick; when He prayed; when He spoke those "seven last words" from the cross.

But the voice of the risen and ascended Head of the Church is still a voice of many waters. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised saying, Yet once more I shake not the earth only, but also heaven." (Heb. 12:25, 26)

Oh, that the world and the Church would do as John did on Patmos, turn to see the voice, the voice as the sound of many waters; the Voice of Authority, of Warning, of Teaching, of Comfort, of Salvation.

—J.K.P.

## Church Paper Week

October 14 to 21 will be observed as Church Paper Week throughout the Southern Presbyterian Church.

Unfortunately, this week, all too often, is observed from a distance, smiled upon with favor and stacked away with the endless procession of other weeks observed through the year by church and state.

We write, not especially to urge our readers to obtain subscriptions for this paper, although that is the suggested method by which THE JOURNAL has grown and is growing today. What we have in mind is that this week is really an important one in our Church and in the local church.

For today, the printed word is powerful. It can easily say one thing with the implication of another. It can arouse the spirit, but it can also depress the soul. It can portray beauty, but it can also depict filth. It has the power to condemn by the law and the power to call men to God by the Word of God.

The printed word can be used to tell the truth and it can be used to tell a lie. It can be used to tell the Big Lie, as Comrade Stalin has used it, or it can be used to tell the Good News, as the Lord Jesus has done.

The printed word can be employed for instruction and can be employed for destruction. It can

exalt and it can debase. It can be wise, churlish; intelligent, foolish; dedicated, enslaved.

It can lift the clouds of ignorance and it can lower the shades of heartless pedantics. Through the printed word, men can sway the masses. Through the printed word, the masses can sway the man.

It has life and can bring light and can lead men unto the Light, the belief in Jesus Christ and acceptance of His atoning sacrifice for a man's salvation. It can also lead men to the crossless Christ, the justless God, the creedless Church. By and large, it can lead some men, some time, to almost any place it wants to.

But it can be destroyed. The printed word can be ripped to shreds, burned to ashes and erased from the minds of men.

There is only one Word that endures. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men . . . And the Word was made, flesh, and dwelt among us . . .

That is the Word we suggest for Church Paper Week . . . the Word we suggest for church papers . . . the Word this paper would hold forth and none other . . . It is our suggestion for a successful observance of this week in the life of our Church.

—A.D.R.

# The Ten Commandments

## The Seventh Commandment

*Question: "Which is the seventh commandment?"*

*Answer: "The seventh commandment is, 'Thou shalt not commit adultery.'"*

The main thrust of this commandment is to inspire purity in personal and family life. The Old Testament severely condemns immorality and argues strongly for the sanctity of marriage. The health of society and the Church depend in a vital manner upon the observance of this law. The Mosaic legislation prescribed the death penalty for offences against this commandment. (Lev. 20:10).

Although the Bible stamps impurity as one of the worst of sins, the nations surrounding Israel openly and unblushingly practiced these debasing immoralities. Greece and Rome were slaves to the most vicious of passions, and looked upon such practices with complacency. The Mosaic legislation is unique in that it teaches that the purity of the home is the next most sacred thing to life itself.

---

*Question: "What is required in the seventh commandment?"*

*Answer: "The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour."*

According to Calvin, the end of this commandment is:

... that because God loves chastity and purity, we ought to depart from all uncleanness. The sum of it therefore is, that we ought not to be polluted by any carnal impurity, or libidinous intemperance. To this prohibition corresponds the affirmative injunction that every part of our lives ought to be regulated by chastity and continence. But He expressly forbids adultery, to which all incontinence tends.

The purity that God requires covers the entire personality—heart, speech and behaviour. The purity in the heart influences every word and every act. We do not by nature have this purity of heart. We must pray for it with the Psalmist: "Create in me a clean heart, O God; and renew a right spirit within me." This purity of heart must be kept diligently, for "out of it are all the issues of life."

according to

# The Shorter Catechism

By Rev. John R. Richardson, D.D.

ATLANTA, Ga.

God requires us to exercise self-restraint in our affections and passions. He expects us to be watchful and flee from the unclean companions, literature and places which may cause us to stumble and defile the sacredness of our bodies. Since there are dangers all around us and evil men and women are endeavoring to entrap the innocent and unwary, we are exhorted to "watch and pray lest ye enter into temptation." A necessary caution to all of us is: "Let him that thinketh he standeth take heed lest he fall." The Apples of Sodom may be beautiful to look upon, but "their taste in the mouth is as the taste of ashes."

---

*Question: "What is forbidden in the seventh commandment?"*

*Answer: "The seventh commandment forbiddeth all unchaste thoughts, words and actions."*

This commandment seeks to nip in the bud all impure words and actions by regulating the thought life. This was our Lord's interpretation when He told His followers that an unclean thought must be shunned as adultery. His example of purity and His insistence upon a life of purity of thought, word and act have done much to cleanse life and set forth a great purifying force in the world. When the heathen Celsus objected to Christianity centuries ago, Origen, his contemporary, wrote:

The work of Jesus reveals itself among all mankind where communities of God founded by Jesus exist, which are composed of men reclaimed from a thousand vices; and to this day the name of Jesus produces decency of manners.

This thought is sorely needed in our generation which has suffered a serious moral let-down. Many in our day are in open revolt against the implications of this law. Those who are tempted to unfaithfulness in marriage and other forms of uncleanness must heed what Paul wrote to the tempted Christians of his day: "Let them not even be named among you as becometh those set apart." Christians should avoid "the works of the flesh," for "they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21).

Christian writers like Ruskin and Tennyson have caught the Biblical concept of purity as something strong and beautiful and given it to us in their literary productions. One of the best ways to live purely is to observe this marriage relationship in relation to God. "Thy Maker is thy Husband." The divine union of the believer with God exalts the human tie. God's loyal love and perfect holiness should become challenging ideals for the human race.

## Questions For Discussion

### The Seventh Commandment

1. Should the State do its best to safeguard marriage?
2. Is real fitness for marriage a matter of the heart or the head or both?
3. Should there be uniform laws for marriage throughout the United States?
4. Do Christians need to cultivate a more sensitive conscience on this subject.
5. Should Christians patronize amusements which are not clean?
6. Should the oneness established in marriage last till death or is one mate at liberty to give his or herself to another?
7. Can adultery be justified by calling it "self-expression"?
8. How did a sense of God help to keep Joseph pure in the face of a strong temptation to commit adultery?

## Evangelical Rally in Berlin

Rev. Paul B. Freeland

The Evangelical Rally or "Kirchentag" which was held in Berlin July 11-15 has proved to be a greater success than had been expected. A recent report for the five day rally states that 120,000 people from all zones of Germany attended the rally and these were joined at the climax on Saturday and Sunday by 200,000 others. Meeting in the city of Berlin, with activities in the East and West sectors, once again focused attention upon the importance of Berlin as a strategic center not only of politics but of religion. Dr. Martin Fischer, President of the Evangelical Theological Seminary, which was host to the rally, states: "All the tensions, needs, hopes, and expectations of the people from the East were vibrating in the atmosphere of the Kirchentag. On this occasion the Church has spoken and acted for the whole people and I believe that this was an event, the importance of which cannot be overestimated."

The Kirchentag was followed by a three day student rally attended by 3,000 students, during which Bible studies and addresses were given by outstanding Christian leaders of Germany.

This is the third annual Evangelical rally in Germany, each has been larger than the last. They are but indications of the vitality of religion in a land divided, yet united in its Christian witness.

## Wings For The Soul

### CHRISTIAN BE OF GOOD CHEER

*"As thou goest, step by step, I will open up the way before thee."* Proverbs 4:12. Heb. Trans.

Child of My love, fear not the unknown morrow,  
Dread not the new demand life makes of thee;  
Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning  
Of My Command, but thou the light shalt gain;  
Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee  
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,  
Dare every peril, save to disobey;  
Thou shalt march on, all obstacles surmounting,  
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee  
Hav'ng my promise, needing nothing more  
Than just to know, where'er the future find thee,  
In all thy journeying I go before.

—Selected.

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The Southern  
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WEAVERVILLE, N. C.

# YES, *It Sounds* *Heretical*

BY CHALMERS

W. ALEXANDER

In the Sept. 5, 1951, issue of THE SOUTHERN PRESBYTERIAN JOURNAL there appeared a letter written by Rev. Charles Merrill Proudfoot, of El Paso Tex. (now New Haven, Conn.) regarding the Auburn Affirmation.

In the third paragraph of his letter, Mr. Proudfoot states:

Your whole argument seems to rest upon the use of the word "theory" in the Affirmation. Now in my source for the wording of the Affirmation, I do not find the reference of this word as clear nor as damning as you seem to think it. The writers of the Affirmation not only speak of theories but of "great facts and doctrines." I quote: "We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have redemption; that having died for our sins He rose from the dead and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailling presence He is able to save to the uttermost." These, mind you, are "great facts and doctrines." Does this sound heretical?

Before answering the question which Rev. Proudfoot asks, let me point out that in the Auburn Affirmation the next two sentences following the one which he quotes above from the Auburn Affirmation read as follows:

Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scripture and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship.

Now what the Auburn Affirmation signers, who represented more than one-tenth of the ministers then in the Northern Presbyterian Church, were making protest against was "The Five Points" doctrinal statement which the General Assembly of the Northern Presbyterian Church had in 1923 declared to be essential. In this doctrinal statement each of the following had been declared to be "an essential doctrine of the Word of God and of our standards":

1. That the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.
2. That our Lord Jesus Christ was born of the Virgin Mary.
3. That Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.
4. That on the third day He rose from the dead with the same body with which He suffered, with which He also ascended into heaven, and there sitteth at the right hand of His Father, making intercession.
5. That our Lord Jesus showed His power and love by working mighty miracles. This work was not contrary to nature, but superior to it.

It was several months after the General Assembly had declared these five points to be "essential doc-

trines" that the Auburn Affirmation was issued in protest. It is important to remember this.

When you read the quotation from the Auburn Affirmation about the "great facts and doctrines," which Rev. Proudfoot cites, and realize that it is making protest because the five statements of doctrine above listed were declared to be essential, then this "great facts and doctrines" quotation takes on an entirely new significance.

Regarding the "great facts and doctrines" statement found in the Auburn Affirmation, the following remarkably clear analysis was given by Dr. J. Gresham Machen, one of the greatest New Testament scholars of this century. Dr. Machen said, regarding that statement:

That sounds Christian, does it not? But the trouble is that every one of these noble terms is often used today in a non-Christian sense by destructive unbelief; and the Auburn Affirmation is careful to say that it will not define those terms in the manner that the General Assembly did, so as to break definitely with unbelief.

A document which will affirm inspiration but denies that the Scripture is without error; which affirms the incarnation but will not affirm the virgin birth; which will affirm the atonement but will not say Christ died as a sacrifice to satisfy divine justice and reconcile us to God; which will affirm the resurrection but will not say, as our Standards say, that the Lord rose from the dead with the same body in which He suffered; which will say that He wrought mighty works but will not say that He wrought miracles—this is simply one more manifestation of that destructive Modernism which is the deadliest enemy of the Christian religion in practically all of the larger Churches of the world at the present day...

A mighty conflict is on in the Presbyterian Church at the present time. On the one side of the conflict are to be put believers in, and defenders of, the Word of God; on the other side are to be put not only the signers of the Auburn Affirmation themselves, but also all those who are ready to make common cause, without protest, with the signers of the Auburn Affirmation in mission boards, in governing boards of theological seminaries, and in the courts and councils of the Church.

Dr. Machen was not the only minister in the Northern Presbyterian Church who regarded the Auburn Affirmation as containing heresies of the worst type. Among the many other ministers in that denomination who took the same view was Dr. Clarence E. Macartney, pastor of the great First Presbyterian Church of Pittsburgh, Pa., and himself a former Moderator of the General Assembly of the Northern Presbyterian Church.

Dr. Macartney stated that, because of the serious doctrinal division within the Northern Presbyterian denomination, one evidence of which was the Auburn Affirmation, the Presbyterian League of Faith had come into being in 1931. Among the 1,082 Northern Presbyterian ministers who organized the Presbyterian League of Faith were well known names in the Presbyterian Church, prominent pro-

fessors, missionaries, ministers, and three former Moderators of the General Assembly of that denomination. And one of the objects of the Presbyterian League of Faith was stated in these words: "To oppose the attack made by the document commonly called 'The Auburn Affirmation.'"

Among the great host of prominent ministers in the Southern Presbyterian Church who have regarded the Auburn Affirmation as a frontal attack upon the Christian faith was that careful scholar and veteran defender of the faith, Dr. William M. McPheeters. Dr. McPheeters taught at our Columbia Theological Seminary for some 47 years prior to his death in 1935. And concerning the Auburn Affirmation he wrote:

... the oftener I read it the more deeply I am convinced that its conception of Christian liberty in connection with subscription to the system of doctrine set forth in the Standards of the Presbyterian Church in the U.S.A. is intellectually absurd, historically false, ethically detestable and pernicious, and religiously blasphemous.

Now Rev. Proudfoot, after quoting the "great facts and doctrines" statement from the Auburn Affirmation, immediately asks this question: "Does this sound heretical?"

The answer is, of course: "Yes, it sounds heretical." When you take that statement of the Auburn Affirmation and read it in its context, it not only *sounds* heretical, but in view of what it intentionally fails to say, as Dr. Machen so clearly points out in his analysis of it, that statement is heretical.

There is a great issue of supreme importance before the Church of our Lord today. As Dr. Machen so well stated it:

That issue is the issue between Christianity as set forth in the Bible and in the great creeds of the Church and a non-doctrinal or indifferentist Modernism that is represented in the Presbyterian Church in the U.S.A. (the Northern Presbyterian Church) by the Auburn Affirmation and that is more or less dominant in most of the large Protestant Churches of the world.

With regard to that issue, these positions are possible and are actually being taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferentist tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and seek, without bringing it to a head, to preserve the undisturbed control of the present organization in the Church.

The time has now come for all of the members of the Southern Presbyterian denomination to decide where they stand on this present doctrinal issue.

And it should be perfectly obvious to any informed Presbyterian that it is impossible for a Southern Presbyterian minister to remain loyal to his ordination vows and at the same time defend the heretical Auburn Affirmation.

## LESSON FOR OCTOBER 7

*Abraham -- God's Pioneer**Scripture: Genesis 11:27 - 13:18. Devotional**Reading: Hebrews 11:1-10.*

Abraham was not the only pioneer. There have been many men who have gone forth to new lands and new discoveries. Abraham was not God's only pioneer. In the 11th chapter of Hebrews we have a list of the "heroes of faith" who were also pioneers in different ways. These all died in faith with their faces turned toward a "better land." Abel was a pioneer in worship, as, by faith, he offered a more perfect sacrifice than Cain, and being dead he yet speaks to us, pointing out to us that without faith it is impossible to please God in our worship. *Enoch* was a pioneer in walking with God, and teaches us that without faith it is impossible to please God in our lives.

We hear people say that the only heresy is the "heresy of the heart": that so long as you have the right feeling, love, you can think as you please. I believe in feeling, in love, as much as any man, but there is also a "heresy of the heart," and a man will not long love a person or cause unless he *believes*, unless he has faith. In all these "pioneers," FAITH is the foundation: they lived as they lived, and loved as they did, because their heads were right.

*Noah* was a pioneer builder. He faced a skeptical and sneering world and built the ark to the saving of his house because he believed God.

We usually think of a pioneer as a man seeking a new country, like Columbus starting out to find a new world, or Daniel Boone and thousands of others in the early days of our country.

Abraham was such a pioneer, but with a higher call and purpose, for he was following the call of God and was seeking far more than an earthly country, for there were great spiritual blessings in store for him. I would like to note briefly some of the characteristics of this great pioneer.

*I. The Pioneer Hears the Call:**Listening Faith:**Gen. 11:27 - 12:3.*

It seems that the call came when he was still in Terah's home and that his father started with him for the promised land. But Terah died in Haran. Dr. Alexander Whyte, using his vivid, and usually, sanctified, imagination, makes a good deal of this fact and draws some fine lessons from it. We are not sure as to why the travellers stopped and dwelt at Haran until Terah died: we just know the facts as stated in Genesis 11 and referred to by Stephen in his defense before the council in Acts 7. Not all those who start on a journey get all the way. It may be that Terah became discouraged, his faith wavered, and that he gave up, and his son had to complete the journey. I know from experience that when we

grow older, we cease to be good travellers, and are often content to let our children go further than we have gone.

A pioneer is one who hears a "call." It may be "the call of the wild," or it may be the call of God. In the case of Abram it was a clear call of God. It is the call to separation, and to service, coupled with a very definite promise. This promise has several provisions, or parts: (1) I will make of thee a great nation, (2) I will bless thee and make thy name great, (3) thou shalt be a blessing, (4) I will bless them that bless thee and curse him that curseth thee, (5) in thee shall all the families of the earth be blessed. This is one of the most comprehensive and far-reaching promises in the Bible. Notice its Messianic and missionary import. It has been marvelously fulfilled in all its parts.

*II. The Pioneer Obeys:**Obedient Faith:**12:4-9.*

Faith is never proved until it obeys; Abram obeyed. It is interesting to compare what Paul and James say about Abraham's faith. (See Romans 4, and James 2:17-24) At first sight there seems to be a conflict in their teachings, but a thorough study will clear up this seeming difficulty. Paul too, would insist upon an obedient faith, one that works by love, and James knew that works must be based upon faith. If Abram had said, I believe that what God says is true, but had remained in his own land, his faith would have been a dead faith. Faith ventures out on the promises of God. So the pioneer goes to the land of promise, thus proving the genuineness of his faith. Faith has in it, not only the element of intellectual assent, but of trust, and obedience.

*III. The Pioneer is Afraid:**A Wavering Faith:**12:10-20.*

It surprises and startles us that "the father of the faithful" should ever waver, or be fearful. Temptation, however, often strikes us on our "strong side."



Wolfe beat Montcalm on the plains of Abraham because he struck the French from their strong side and climbed the cliffs which were thought to be impregnable.

Faith was Abraham's "strong side." The incident in Egypt shows, however that even the strongest faith may be assailed by fear and lead to cowardice and sin. This, and the very similar one later, shows us that even the faith of an Abram may falter at times. God protected His servant and saved him and Sarah from the consequences which might have followed. The Bible does not hide the faults, weaknesses, and sins of its heroes.

#### IV. *The Pioneer has his Problem— An Unselfish Faith:* 13:1-18.

Abram and Lot were rich, and as was to be expected, a perplexing problem arose which threatened their friendship. It was a problem which often develops where there is much property and many servants. "There was strife."

How was this difficulty to be met and overcome? Abram, as the older man and the guardian and benefactor of his nephew, might have insisted on "his rights," and ordered Lot to find a place for his cattle in the mountains or wherever he could, and leave the best of the land to him.

Abram's faith made him a big and generous man and he gave Lot his choice. If Lot had been as big a man as his uncle there would have been a very different attitude on his part and a very much happier ending to our story of this most unhappy man. All of us know what Lot did. The fertile plains around Sodom, so inviting for a man with flocks and herds, was too great a temptation for his selfish spirit to resist. So he chose this land and pitched his tent toward Sodom, but the men of Sodom were wicked and sinners before the Lord exceedingly. The balance of the story as related to Lot, is sad reading, and we would never guess that he was a "righteous man" unless we were told so in the Bible. At best, however, he was a poor witness for God.

In these two rich men, the giant and the pigmy, we have an illustration of the rich men of all ages; some are greedy and grasping and selfish, others are generous and big-hearted, who accept their wealth as a responsibility and stewardship. Let us not condemn all rich men because there are some very bad ones; there are some bad poor people, also.

Not all pioneers are generous. Some develop a domineering spirit and wish to shut out all competitors. This has been demonstrated in some of the pioneers of the business world, and in some explorers.

I suppose that Abram was disappointed and a bit discouraged after this incident. At any rate, God appeared to him, reiterating His promise and cheering him with His words.

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#### V. *The Pioneer Builds his Altars:*

*Worshipping Faith:*

12:7, 13:4, 18.

Worship is a very important part of the pioneer's life, if he is a pioneer for God. "Build an altar unto the Lord." Abram did not forget his altars, places of worship. Some of the pioneers who came to our country did not forget this important phase of their life; they built "meeting-houses" wherever they went, and many of them had their "family altar" where the Bible was read and prayers were offered. The best Person to take with us to a strange land is God, and the best Book is the Bible.

Three characteristic expressions in relation to these patriarchs reveal at the same time the simplicity and the sublimity of their lives: (1) pitched their tent, (2) dug a well, (3) built an altar. These three go together: home, business, worship. Their "tents" showed that they were "pilgrims and stranger"; their tents were their homes. The "well" represented their business, for they were raisers of cattle and sheep, and water was essential. The "altar" was the worship side of life, and the most important of the three. Have we in America forgotten that we must have the altar? Except the Lord build the house, they labor in vain that build it. I see new houses, beautiful houses, going up on every highway, and in every piece of woods. How many of these have "pitched their tents," "dug their wells," but have never "built an altar"? Let us build again the altar.

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## VESPER TOPICS FOR OCTOBER 7

*Vive la Compagnie!*

"Long live fellowship!" Friendship, companionship, communion or fellowship—whatever the term, there must be some basis for its establishment and continuance. Therefore, as we consider our topic for the week, let us look to the Word of God for enlightenment concerning it, and direction as to how we may apply it in our lives from day to day.

1. *The Basis For Christian Fellowship.*  
(First Speaker)

First of all, there must be some basis for fellowship if the peoples of the earth are to have world communion, and the foundation for such fellowship is Jesus Christ. Often we sing the hymn, "In Christ There Is No East Or West," without placing the emphasis where it belongs, "In Christ."

All men are not members of God's family, as some would have us believe, but only those who have been born into His family by the Spirit of God through faith in the Lord Jesus Christ. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13).

Jesus, in speaking to those who rejected Him, said, "Ye are of your father, the Devil, and the lusts of your father ye will do." (John 8:44). It is plain that He did not regard all men as His brothers, nor look upon all as children of God. Only those who receive Him as Saviour, who are born into God's family, have any basis for Christian fellowship and communion. "How can two walk together except they be agreed?" We can't very well work together for victory unless we are on the same team.

Paul, in writing to the Philippians, thanked God for their "fellowship in the gospel;" and in the record of the early church as set forth in Acts 2:42 Luke says, "and they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."

Doctrine and fellowship were hand in hand, and the doctrine which preceded the fellowship was proclaimed by Peter when he declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..."

And John, in his first epistle, wrote, "That which we have seen and heard declare we unto you, that

ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." The Word of God clearly teaches that the only basis for fellowship is the Lord Jesus Christ. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." (1 Cor. 1:9).

2. *The Extent of Christian Fellowship.*  
(Second Speaker)

Christian fellowship is the only fellowship that is truly world-wide. It embraces those of "all nations, and kindreds, and people, and tongues," who "have washed their robes and made them white in the blood of the Lamb." It does not matter where or under what circumstances you meet a fellow Christian, or from what country he may come, or what the color of his skin; if both know and love the same Lord, having been born of the same Spirit, there is a "unity of the Spirit in the bond of peace" which is the very essence of fellowship.

We, by reason of our relationship to Christ, are one in our worship. We worship the God and Father of our Lord Jesus Christ.

We are one in our witness. We witness to the saving grace of our Lord Jesus Christ, pointing men to "the Lamb of God which taketh away the sin of the world."

We are one in our walk. We walk in the obedience of faith, in the narrow way of holiness, as strangers and pilgrims.

We are indeed one body, as Paul so clearly teaches in the 12th chapter of his first epistle to the church at Corinth! "as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

If our toe were mashed, we would treat it!

If a nail were to puncture our foot, how concerned we would be!

Thus how earnestly we ought to pray for Christians around the world; for the suffering members of the body of Christ, which body are we. And how

intimate indeed is the fellowship which is ours in Him, our glorious Head!

### 3. *The Character of Christian Fellowship.* (Third Speaker)

Christian fellowship is unique in its character. It is the only fellowship in which men truly believe "it is more blessed to give than to receive." Paul, in II Corinthians 8:4, speaks of "the fellowship of the ministering to the saints."

The fellowship of ministering! Jesus said, "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:27-28). In the fellowship of the saints, the great are those who serve.

The fellowship of ministering! Missionary enterprise—"the ministry of reconciliation!" World-wide fellowship in the truest sense. Stewardship—the ministry of giving; "good stewards of the manifold grace of God." Worship—the ministry of the Word and the Sacraments, the "fellowship of the saints." "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants (ministers) for Jesus' sake." (II Cor. 4:5) Such is the character of Christian fellowship, composed of those who are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10).

The fellowship of the world is self-centered; the fellowship of Christians, Christ-centered. The fellowship of the world narrows down to the self life, and asks the question, "What's in it for me?" The fellowship of the saints is extended to embrace a world of dying sinners with the loving arms of faith and a message of redeeming grace, crying, "Whosoever will, let him come!"

### GROUP DISCUSSION

True Christian fellowship and communion is to be found among those who know the Lord Jesus Christ as personal Saviour, for "truly our fellowship is with the Father, and with His Son Jesus Christ." It includes all, from every land and nation, who have received Jesus Christ and who rest upon Him alone for salvation as He is offered to us in the gospel. It perpetuates and extends itself through the ministry of reconciliation, through the fellowship of ministering. Vive la Compagnie!

### Dr. Frazer Completes Supply Work At Lakeland

Dr. W. H. Frazer, supply pastor of the First Presbyterian Church of Lakeland, Fla., for the past 10 months, has completed his work there. Dr. John L. Newton is to become pastor of the church. During Dr. Frazer's pastorate in Lakeland, 88 members have been added to the congregation.

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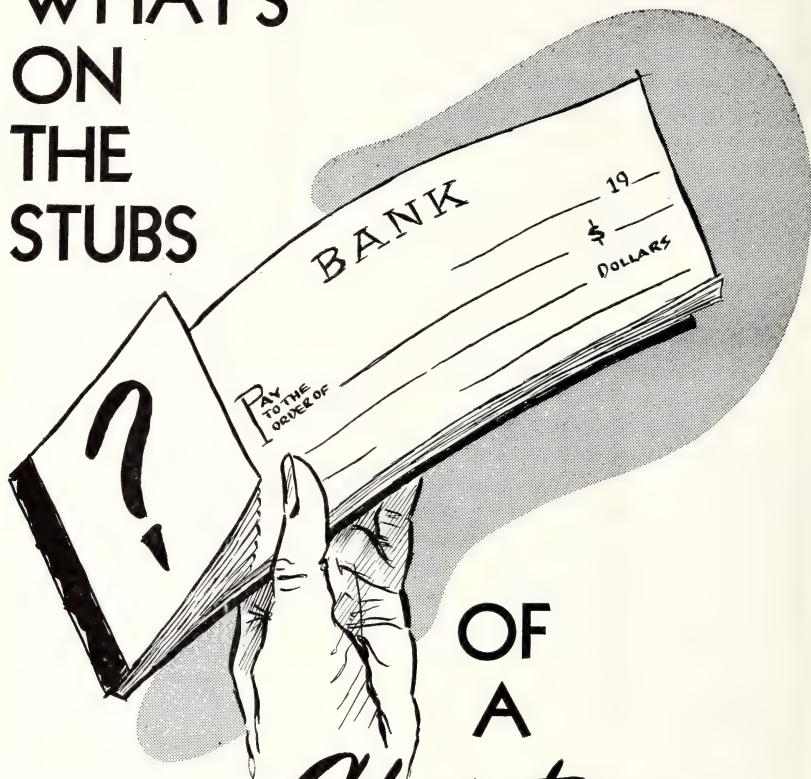
### Dr. Lapsley To Retire From Roanoke Ministry

Dr. Robert A. Lapsley, pastor of the First Presbyterian Church of Roanoke, Va., has asked his congregation to concur in his request to Montgomery Presbytery for retirement effective Dec. 31.

Dr. Lapsley has been pastor of the church for 21 years. Known throughout the Southern Presbyterian Church, Dr. Lapsley wrote the best-selling popular "Beside The Hearthstone" last year and more recently a series of sermons entitled "The Bridge of God."

As a frequent contributor to church papers, Dr. Lapsley has found an eager audience through the pages of THE JOURNAL. According to *The Roanoke Times*, Dr. Lapsley will continue to live in Roanoke.

# WHAT'S ON THE STUBS



## OF A *Christian's* CHECKBOOK?

GOD HAS PUT ENOUGH OF HIS OWN MONEY INTO THE HANDS OF THE PRESBYTERIANS TO DO ALL HE EXPECTS THE PRESBYTERIAN CHURCH TO DO FOR THIS WORLD. IF HE COULD ONLY GET THAT MONEY BACK INTO HIS OWN WORK.

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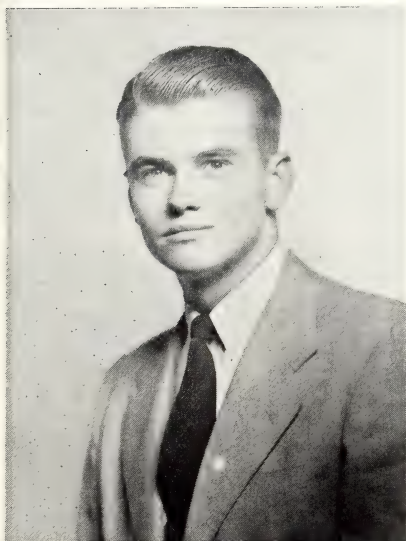


# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCT - 6 1951

OCTOBER 3, 1951



**DONALD W. SHRIVER, JR.**

Chairman - United Youth Movement  
(See Page 12)

## EDITORIAL

SEEING JESUS . . . . .	3
THERE ARE MANY ABSOLUTES . . . . .	3
SALVATION - IMPOSSIBLE WITH MEN POSSIBLE WITH GOD . . . . .	4
WHAT HAPPENS? . . . . .	5
THE ROOT OF OUR TROUBLES . . . . .	5
FOOL'S PARADISE . . . . .	5
LET US INDOCTRINATE . . . . .	6

## ARTICLES

HOME MISSION ADVANCE IN THE NORTHERN AND SOUTHERN CHURCHES . . . . .	7
REV. WILLIAM CROWE, D.D.	

## DEPARTMENTS

SABBATH SCH. LESSONS — OCT. 14	8
REV. J. KENTON PARKER	
YOUNG PEOPLE'S DEPT. — OCT. 14	10
REV. H. LAWRENCE LOVE, JR.	
CHURCH NEWS . . . . .	12
MINISTERIAL MISCELLANY . . . . .	13
WOMEN'S WORK . . . . .	14
BOOKS . . . . .	20
LETTERS . . . . .	2

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## A Result Of Union

Sir:

A local insurance agent, faithful steward and treasurer of a local Methodist Church, serving free, told me how he was instructed not to write the renewal policy on a local building because the insurance would be written from New York, the building now being under care of the Woman's Division.

True copy of portion of the steward's letter trying to keep the insurance through his office:

"It was my understanding, when the churches were united, all things would be equal, nationwide, but the practicing attitude is entirely different, I see. In centralizing the insurance program (as you put it), it seems to me that the insurance committee is penny wise and pound foolish, because the Methodist churches of the South contribute their portion of the monies used to pay the insurance covering properties in the South... You will also find there are others who share the same feelings as I about the procedure regarding transferring all of the Woman's Division insurance up there..."

I make no comment, but I ask one question. In the event of union, will our insurance be written from New York or Philadelphia? Many thanks for all you are doing.

T. SHEP CLARK

AUGUSTA, Ga.

Sir:

I read with much interest and agreement Dr. Bell's article on the Montreat Platform. It has been my privilege to attend at least one conference each summer at Montreat for the past several years. As a young layman and

## LETTERS

business man, this is precious time to me and I anxiously look forward to the Bible Hour and Sunday Services as a time of inspiration, not confusion.

It seems to me that to substitute the preaching of God's Word with secondary and controversial matters is an abuse of the platform, and a golden opportunity to lift men's souls is lost. Men today are hungry for God's Word, and lives that are dedicated to Christ and under the guidance of His Holy Spirit will certainly bear much fruit in correcting the individual, economic, social and national evils of our land. I think the leaders of the Montreat programs are to be highly commended for the Bible Hour and Sunday speakers for the past few years. The messages that have helped me most are those that have opened the Word of God to my heart.

Two paragraphs in Dr. Bell's article I thought were particularly good. I quote: "It is our observation that people are starved today for spiritual food and they look

forward to the Bible Hour and Sunday Services at Montreat to supply them with the inspiration for which their souls long. If, instead of a spiritual blessing, they hear a discussion of social problems, ecumenicity, etc., etc., they go away unsatisfied, and, if they disagree with the speaker, they go away resentful that this hour of inspiration has been utilized for something else"... "On the other hand, strengthen the platform at Montreat for spiritual inspiration, for loyalty to and clear teaching of the Bible and you will strengthen our Church where it sorely needs strengthening in this hour of national and international crisis."

I think that the thoughts of these two paragraphs should not only determine the policy of the Montreat Services referred to above, in these troublesome times, but should also be a guide to every Christian pulpit in the land.

Yours very truly,

HERMAN BEST

SHELBY, N. C.

## THE DIFFERENCE

Walter Lippman, the newspaperman, in concluding his imaginary dialogue between a Modernist and a Fundamentalist, makes the Modernist ask that the question be discussed without heat. But the Fundamentalist says: "Has it ever occurred to you that this advice is easier for you to follow than for me?" "How so?" asked the Modernist. "Because for me, an eternal plan of salvation is at stake. For you there is nothing at stake but a few tentative opinions, none of which means anything to your happiness. Your request that I should be tolerant and amiable is, therefore, a suggestion that I submit the foundation of my life to the destructive efforts of your skepticism, your indifference, and your good nature. You ask me to smile and to commit suicide."—*Heart and Life.*

## EDITORIAL

### SEEING JESUS:

#### The Face Of Jesus

*"His countenance was as the sun shineth in his strength."* Rev. 1:16.

There are three places in which we see the glory of God; in Nature, in the Bible, and in the face of Jesus Christ. Many artists have tried to paint the face of Jesus, each one different. We have his face pictured for us in this glorious vision of the risen and ascended Christ.

What an ugly world this would be without the sun! Most of its beauty would be gone: all the gorgeous flowers, all the lovely clouds with their rainbows, all the birds with their lovely colors, all the green grass and the colorful trees on the mountains. What a cold world this would be! The whole earth covered with snow and ice. What a dead world! All the life of plants and animals departed.

Our old world is hideous today in its moral and spiritual aspect. What would it be without Jesus? What if He had not come? If the Sun of righteousness had not risen with healing and beauty? The beauty of His holy, harmless life; of His lowly unselfish service; of His loving sacrifice; of His transforming power as He turns sinners into saints. The only beauty which lasts is soul-beauty, and this has come to the world through Jesus.

What a cold world this would be without Him! The hatred and selfishness and indifference; the cold, murderous world which kills and destroys. Into this sort of world has come the love of Jesus. Whether looked at through the telescope of "God so loved the world," or through the microscope of, "He loved me and gave himself for me," it is a love that passes our comprehension.

What a dead world without Jesus! In Him was life; and the life was the light of men. Death reigns everywhere until Jesus Christ comes as the sun shining in his strength. He that hath the Son hath life, but he that hath not the Son of God hath not life.

Open the windows and doors of your soul and let the sun shine, in all His beauty, love, and life-giving power.

—J.K.P.

## There Are *Many* Absolutes

Chief Justice Vinson wrote the majority opinion of Supreme Court with reference to the constitutionality of the Smith Act, thereby making possible the adequate prosecution of Communists who have been active in their attempts to overthrow our government.

We are in hearty agreement that neither our Constitution nor the Bill of Rights ever contemplated that these guarantees of personal liberty should be used as protection and license to destroy the very freedoms they make possible.

However, there was one phrase on this decision which has caused considerable discussion and adverse comment. It is as follows: "Nothing is more certain in modern society than the principle that there are no absolutes . . . all concepts are relative."

If this has reference to man and man-made laws and philosophies there is an element of truth in it, although such a statement has the assumption of an absolute itself. But, we are concerned because the denial of the presence of absolutes in this world is to deny God and His law. Already we are suffering from the effects of such humanistic philosophy.

In a recent issue of *The Christian Century*, Dr. J. Edward Carothers writes on the subject: "Name The Absolutes!" It is a depressing article, for, after quoting from a number of modern writers, such as Stace of Princeton, who says in essence: "Maybe we'll make it and maybe we won't, but in any case a religious faith which believes that man is under obligation to God in any absolute way is just as false as a religious faith in God's 'present help in time of trouble.'" Dr. Carothers sums up the various arguments by presenting one and only one absolute: "Love never fails." However, to avoid possible undesirable connotations he defines love as: "connections of mutual support."

When men leave the authority and the assurances of the Bible there is no limit on how far they will go in trying to build up a rationalized religion. It is true that love and concern for the welfare of our fellow man can be an absolute but that love must have its origin in God and in His Son.

But, there are *many* absolutes and these are found in the doctrines of evangelical Christianity. There is the absolute of the person of God Himself; His righteousness; His justice, His holiness; His truth;

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X. No. 23, October 3, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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His eternal being; His love. *All* of these are absolutes. Disobedience to and rebellion against God, with the certainty of the judgment of sin is also an absolute. Again, God's redemptive work for man through the atoning death of our Lord is an absolute.

Quoting as a fact, although not necessarily with approval, Dr. Carothers says: "Our chief trouble is that we do not have the feeling that distinctions between bad and good are registered within the judgment halls of eternity in such a way that the consequences of behavior have ultimate personal meaning. We do not believe in heaven or hell nor any sort of modern version either." In other words, the modern religion which many profess under the name of "Christianity" is not Christianity at all but a system of ethics having to do with man's relationship to man. This religion teaches that inherent in man there lies the ability to treat his neighbor as he should and this dormant ability is to be developed through education and evolutionary progression. To this end Jesus is useful as an example of love and unselfish devotion to an ideal.

The article ends with this enlightening (?) paragraph: "On the other hand, he who abides in terms of the absolute value of establishing and maintaining 'connections of mutual support' may be able to prove to 'modern society' that there is one absolute which seems to have demonstrable existence. Just as apples still move to the surface of the earth, no matter how we describe the event, so does love in human relationships solve every problem; that is, it does when it is the kind of love which can be described in terms of creation and maintenance of 'connections of mutual support.'"

When one considers the involved and often meaningless phrases of men, the simplicity of the Gospel should rejoice our hearts. The Gospel is the message of God's love for lost sinners who through faith in Jesus Christ, the Son of God, find themselves new creatures in Him and find provided for them a dynamic by which to live, not only to honor Him but also to love and help our fellow men.

The absolutes revealed to us in the Bible are as unchanging as the God of Whose truth they are a part.

*"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."*

—L.N.B.

## SALVATION—

### Impossible With Men . . . Possible With God

*"With God all things are possible."*

Mark 10:27.

Current thinking has gotten into the habit of presenting God as a kind of distant or deistic God standing off watching to see what men will do with the salvation He has offered them.

Some go so far as to say that God is limited or self-limited and can do nothing for man until man exercises faith, or until he surrenders his will to God. Even Presbyterians are, at times, guilty of this Pelagian glorifying of the human will. But the Bible does not divide the glory of salvation between God and the will of man. It says let him that glorieth, glory in the Lord Who put us in Christ Jesus. (I Cor. 1:30-31).

In particular, this current mode of thinking is contrary to that of our blessed Lord as given in Mark's account of the discussion with and about the rich young ruler. There the issue is "inheriting eternal life," "entering into the Kingdom," "being saved."

And speaking to this issue, Jesus says that with man this is impossible—as utterly impossible as it is for a camel to go through the eye of a needle. But Christ did not stop there. He went on to say that what is impossible for men is possible with God, yes, that with God all things are possible.

Jesus thus taught an unlimited, omnipotent God who is most free, most absolute, most sovereign over all His creatures. His right hand brings salvation. God does offer us salvation, but He does not merely offer us salvation. "He saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace that were given us in Christ Jesus before times eternal."

Faith, as Nygren points out in his commentary on Romans, is not the human condition upon which God is dependent and by which He is allegedly limited. Faith is the first sign of the new age, of the power of God working salvation in our hearts. It is the illumination of the Holy Spirit by which we see and enter the Kingdom of God. Peter, flesh and blood hath not revealed it unto thee, but My Father which is in heaven. Faith is the evidence that God has begun His good work in us—God who will carry on that good work unto the day of Jesus Christ.

Therefore, brethren, do not be filled with fear even if your faith seems imperfect, little and weak. "If ye have faith as a grain of mustard seed." Even weak faith does it—for even the faint glow witnesses the gracious Presence. Faith testifies in the first place to His hold on us, and only in the second place





to our hold on Him. The second may waver, the first never fails. Wherever there is a broken heart or a wounded spirit there is the Spirit of faith, the Holy Spirit who gives faith, to comfort.

This is our Reformed or Calvinistic faith. For we see "at the center of the religious experience of Calvin, not the Person of Christ only, but the Sovereign Action of God, who enlightens by His Word, shows Himself as Redeemer in Christ, and transforms the heart by His Holy Spirit." (Fuhrmann, *God-Centered Religion*.)

And God who is almighty in salvation is almighty in the Church and in the World. Our Lord Jesus Christ is now at the right hand of God. He can, and in His own time and way, He will carry on His Church until He presents it to Himself without spot or wrinkle or any such thing. He is not limited to or by our weak witness, but He can and will graciously use such poor instruments as we are for His own glory, for the good of His Church, for the light of the world.

—Wm.C.R.

## When Christians Are Revived WHAT HAPPENS?

Certainly one of the first effects of revival on a Christian is a renewed joy in the fact of salvation itself. Men never appreciate what it is to be saved until they are brought face to face with that from which they have been saved.

We believe the next result is one of joy in Christian fellowship. The Church and its meetings and obligations assume a new importance in our plans and in our work and we rejoice in the company of those who, too, have a like precious hope.

With this joy of salvation there also comes a deepened sense of responsibility, a sense of obligation to pray for and talk to those who are still out of Christ. This concern finds expression in definite prayer for individuals and in personal work.

Then, a revived Christian looks into his own personal life, his habits; his business practices, even his business itself; his forms of amusement, his manner of conversation; he examines the way he lives and talks in the light of his position as a Christian and his influence on others.

A Christian to whom has come a renewed Christian experience also develops a hunger for God's Word, a desire to know what God has said and to read of the experiences of the saints of old. He finds the Bible a new book, a constant source of wonder and joy.

And then, a revived Christian catches a vision of the need of the world. He is not content to have all of this joy and hope for himself or for his family and acquaintances alone—he realizes, perhaps for the first time, that the great mission of the Church is to go and make disciples of all nations,

These are *some* of the reasons why revival can mean so much to us as individuals, to our Church, and to the world.

—L.N.B.

## The Root Of Our Troubles

The false optimism of the past generation, with regard to the nature and condition of man, is largely gone. But we live now in an age of superficial diagnoses and solutions. There is still failure to realize the real depth of man's misery and lost condition, and his total dependence on the salvation which is alone in Christ Jesus. And there is still unwillingness to recognize that the root of the Western world's troubles is its departure from the fundamentals of the Christian faith. We need not wonder that the apostasy which has eaten so deeply into our ecclesiastical life has had its effect in a tragic moral and spiritual deterioration and decay. The Bible faithfully records the effects of apostasy in the life of Israel, and warns us that it cannot be otherwise, in any age, or for any people.

Dr. Carl F. H. Henry, of Fuller Seminary, recently called attention to this toll of departure from the Word of God: "Modern Liberalism kicked away the ladder up which our Western culture had climbed out of the mire of the slums of paganism . . . Before we were through with a generation of Liberalism — in which the Liberals had captured the great denominations, their publishing houses, their seminaries and colleges in great number, their funds, and their big city and university churches—we were going to be face to face with the death hour of Western culture, with an era that began with Christ and that ended with a sickness unto death . . . Nothing is clearer than that Fundamentalism, even though it may not always have quarreled in the right spirit, really was concerned with the great needs of a dying world."

There is nothing this sick world needs quite so much today as the preaching of the Word of God. Departure from it always ends in chaos and death, but return to it will mean life and blessing. For it is in the Word of God alone that we are brought face to face with man's true condition and his only hope. Let us measure ourselves today, as ministers and teachers and hearers and churches, not by the opinions of men, but by that revealed Word, and live thereby in true faith and obedience.

—The Church Herald.

## Fools' Paradise

We have all heard of the community which supported itself by each family taking in another's washing. Absurd as this suggestion is it is no more absurd than the complicated system of economic controls, subsidies, supports and taxes which are being multiplied by the economic experts in government today.



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These economists are not primarily to blame. They are simply the products of and doing the work demanded by the various pressure groups of selfish individuals who think that governmental support or control is the way to secure economic security.

We have recently read something of this never-ending tug-of-war going on between various agencies of our government, one department seeking to lower the cost of living while another works to maintain high wages and high prices. As one illustration—we find the taxpayer supporting high prices to producers of potatoes which are then bought by the government and destroyed while the taxpayer goes out and buys potatoes, some imported from Canada, at a high price.

One wonders whether if the law of supply and demand were given a chance to level out production and prices it might not prove much cheaper and wiser for all concerned. As it is, a managed economy begets an ever-widening bureaucracy and this in turn means more and more taxes, the government becomes increasingly powerful and the individual more regimented.

Yes, as a judgment on our sins of greed, selfishness and shortsightedness we may end in the economic chaos and the regimentation similar to the families who took in each other's washing for a living.

—L.N.B.

## Let Us "Indoctrinate"

We were much interested in reading a recent report in *Time* magazine on an article written by Ralph Barton Perry, emeritus professor of philosophy, in the *Harvard Alumni Bulletin*. Charging that the U. S. college teacher is not carrying out his responsibility of teaching his students how to think, he says, "Limited by their self-imposed code . . . 'on the one hand' and 'on the other hand' . . . teachers hesitate to teach their students how to choose among opinions, and hesitate themselves to choose." They are reluctant "to be explicit on questions of value. Social 'science' no longer embraces knowledge of the good. Values are left to personal 'attitudes,' and to tamper with these is to expose the teacher to the charge of . . . 'indoctrination' . . ." But, quoting Perry further, "thought is applied to action through decision . . . One cannot postpone . . . decision indefinitely . . . I suggest that there is what might be called an 'act of decision' — an act of commitment following an interval of non-commitment. The teacher should help his students to learn this art." He goes on to say that "the honorable teacher has a creed and cannot, if he tries, withhold its influence," and that he ought to help his students to reach decisions and have beliefs of their own.

Now we have little in common with the philosophy of Dr. Perry, but these words are a healthy antidote to the popular secular notion of our day, which has even invaded many churches and church schools, that we ought not to instill beliefs or indoctrinate, or have creeds of our own. How many a teacher thinks he has done his duty when he has presented the various ideas or theories on a given subject to his students, without leading the student to come to a conclusion for himself. This method of teaching has only tended to strengthen the false notion that one idea is as good as another, that one religion is as good as another, and that what you believe really makes little difference at all.

We are not afraid of the word "indoctrination." The liberal, who shies at it, does his own share of it, especially when it comes to discounting fundamental doctrines of the Faith. The evangelical, or the fundamentalist, holds that Christianity consists in believing in and living by certain truths centered in, and taught by, Jesus Christ, as set forth in the Scriptures. He believes that these ideas must be preached and taught and accepted and believed and lived by, if men are to be saved and nations are to be blessed. Indoctrination is teaching, and our Lord said, "Go . . . Teach." Sometimes it seems that the Communist, the Romanist, and the Sektist have followed our Lord's chosen method more faithfully than we. As we continue our Sunday-school teaching with renewed emphasis, and as we return to a year of catechetical training let us be sure that we do not merely entertain or inform, but that we indoctrinate. Nothing is more needed in this age of religious illiteracy than indoctrination in the doctrines of the Bible.

—*The Church Herald*.

# *Home Mission Advance*

## *In the Northern and Southern Churches*

TALLADEGA, Ala.

By Rev. William Crowe, D.D.

In his congratulatory letter to the Presbyterian Church, U.S.A. (*THE JOURNAL*, Aug. 8, 1951), on 150 years of home missions, our moderator speaks of the "more rapid advances" of the Northern Church since the "unfortunate separation." It is not improper to ask whether our moderator in his desire to be gracious has not underrated the progress of his own Church.

In any comparison of the home mission work of the two Churches, the different conditions of the two areas in which the Churches labor must be considered.

The Southern Presbyterian Church was organized as a separate denomination at the beginning of a devastating war, which continued for four years when homes and churches and schools and property of all kinds were destroyed. These four long years of war were followed by a "Tragic Era" of military rule and civic and economic oppression.

At the time of the separation in 1861 the membership of either Assembly cannot be accurately determined. It was not until 1863 that even approximate estimates can be made. In that year from available records in the area of the Confederate States, from Maryland to Texas, there were in the Southern Assembly, 72,667 members. In this total there were not less than 13,000 Negro members, the great majority of whom sought membership in the Northern Church, and thus became the beginning of that Church's Negro work in the Southern States.

In 1863, following the "unfortunate separation" the U. S. A. Church occupying a territory practically untouched by invading armies, and whose people were not impoverished by the war that brought economic ruin to the South — reported 227,575 members.

But it was not until 1870, when a semblance of order began to emerge and reports from the Presby-

teries were fuller and more accurate that any real comparison of the growth of the two Assemblies can be made. In this year the Southern Church reported 82,014 members and the Northern Church, through the union of the Old and New School Assemblies, reported a membership of 446,561 which was almost five and one-half times greater than the membership of the Southern Church.

In the years following 1870, with the addition of members received by the Union with the Cumberland and Welsh Churches, the Northern Assembly reported in 1951 a membership of 2,448,596, only three and one-half times greater than the membership of the Southern Assembly which, in 1951, in the area of its service (for the Southern Church has never sought to extend its work in the United States beyond its original boundaries) had a membership of 702,210.

In the two vital tests of denominational growth and service the number of members received upon profession of faith and the gift of its resources for the support of its denominational missionary and educational undertakings the Southern Presbyterian Church does not suffer in comparison with any member of the Presbyterian family.

According to a recent survey made by the National Council of Churches of the rate of increase in American church membership since 1926, the Southern Church shows a membership gain of 44.9 per cent, while the Northern Church had a gain of 26.8 per cent and the United Presbyterian Church a gain of 24.6 per cent.

For the year ending March 31, 1951, the per capita giving of the Northern Church was \$41.84, of the United Presbyterian Church \$46.28, and of the Southern Church \$57.56, which is the largest giving per member of the three leading churches of the Presbyterian group, and is exceeded by few churches in the United States.

This is written not in controversy, but merely to keep the record straight. The Southern Presbyterian

Church is not in retreat, nor is it lagging behind. With the blessing of God upon its labors, it is going on from strength to strength. It is doubtful if any body of Christian people that had its beginning in like poverty of resources, and similar economic, social and civil demoralization has made greater advance in evangelism, church extension and Christian stewardship.

The Southern Presbyterian Church has accepted a definite field for its efforts in the United States and in foreign lands. It has an organization suited to its needs and a program of service on which it is

united. It has unity in its own ranks and labors in friendly cooperation with its neighbors.

In 90 years, from a few straggling congregations in a war torn land, the Southern Presbyterian Church has become a great Assembly with its institutions and history and traditions. Churches like individuals have personalities. Why should the things that mark the life and the work of the Southern Presbyterian Church, and place it in the lead among the denominations, be sacrificed for the doubtful advantage of a union with another Church merely for the sake of bigness?

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR OCTOBER 14

# *Jacob Receives The Promise*

**Scripture: Genesis 27:1 - 33:17. Devotional Reading: Psalm 4.**

"The God of Jacob is our refuge." Why the "God of Jacob?" The God of Jacob is a God of Grace, and Power, and Patience, and Perseverance. We who are sinners need a God like the God of Jacob. In our study of Jacob and of God's dealings with him we have a wonderful revelation of the character of our God. "Thou hast enlarged me when I was in distress" (Psalms 4:1) might be taken as a text for our study of this wayward and wavering patriarch. Jacob's many times of "distress" were largely the result of his own crookedness, schemes, and sins, and yet God enlarged him—made him prosper—even in the midst of his trials and afflictions and troubles. His stay with Laban is typical. It was a period of hard labor, of heartaches, turmoil, and troubles, and yet Jacob came away a rich man in spite of the mistreatment of his uncle.

Our lesson centers around Jacob's vision at Bethel, but includes much more material which should be studied as a background and fulfillment of the promise given him on the night of his vision.

### *I. Jacob and the Birthright:* *Genesis 25:29-34.*

Jacob and Esau were twins, but not "identical twins" by any means; they differed both in appearance and in character. We are inclined at first to regard Esau as the better of the two. He loves the "open spaces"; he is a "man among men," while Jacob is a home-loving boy—some might regard him as a sort of "sissy," spoiled by a doting mother, with a scheming, selfish, dishonest and deceiving disposition, trying all the time to "get the best" of someone. Surely, it takes a God of Grace and Power to make a "prince" out of such a man: nothing, however, is too hard for God; He often makes saints out of "sorry" material.

Jacob does grasp the deeper, more spiritual side of life, but even this good trait is tainted usually with the idea of material profit which would ac-

company the spiritual blessing. He goes about attaining his ends in a most unworthy manner, to say the least.

When his brother comes in tired and hungry from a hunting trip, Jacob takes advantage of his condition and careless disposition, to bargain for the "birthright" which always belonged to the eldest son. It is true that Esau "despised his birthright," while Jacob set a high value upon it. Esau is to blame, of course, and afterwards saw his folly, but Jacob's ignoble and selfish attitude is to be condemned. There is no attempt to condone such conduct, and later the scheming Jacob was repaid in similar coin. It is always best to let God work out the fulfillment of His promises. It is the old, old false concept which is still in vogue today, "doing evil that good may come."

Men still copy Jacob's method, even in the name of "charity" and religion. For instance, gambling is a terrible sin, and to gamble for a "good cause" is still a sin. To have a drunken dance and "spree" is wrong, even when it is done to get money to care for polio victims. Jacob was trying to obtain a good thing in the wrong way, and much of the sorrow of his unhappy life was the result: never do evil that good may come. The good may come in God's own time, but our sins will make us suffer.



## II. *Jacob and the Blessing:* *Genesis 27:1-46.*

This case is very much like the other, except that more characters are involved, more deceit is practiced, and the circumstances surrounding it make it even more disgraceful and dishonorable, for Isaac is blind and drawing near his end, not knowing how long he will be alive.

It was customary to give a "blessing" to children when about to die. The blessing, like the birthright, had its spiritual as well as material side. The two went together.

Isaac, who was especially fond of Esau, determined to give him the blessing, in spite of what God had revealed, and in disregard of the character of the elder boy. Isaac, then, had his share in the miserable drama enacted around his bedside, and it is no wonder that he "trembled very exceedingly," for he no doubt realized that he was trying to interfere in the revealed will of God in this matter.

Rebekah was equally determined that Jacob should receive the blessing. He was her favorite. So, as we well know, the two schemed together to deceive the blind father and obtain the blessing for the younger boy. The story is familiar and our space does not permit going into particulars.

Jacob hesitates, not because of any feeling of right and wrong, but because he is afraid the scheme will fail and he will bring a curse upon his head instead of a blessing. Suppose he had said, as Joseph did later when subjected to a different sort of temptation, "How can I do this great wickedness and sin against God?" But Jacob only thought of the fact that he and Esau were so different that his father would recognize the deception. The mother made elaborate plans and they succeeded for the moment, and Jacob obtained the coveted blessing.

The result is heartaches and tears for both Jacob and his mother. How much better for all concerned, if they had let God work it out! She sent her son away for a "few days," but these "few days" lengthened into years and she never saw her boy again in this world. Jacob had to leave home, for Esau was planning to kill him as soon as their father was dead. Leaving home was punishment indeed for the home-loving Jacob, and the experiences with which he met must have reminded him over and over of his sins.

## III. *Jacob and the Vision at Bethel:* *Genesis 28:10-22.*

Jacob was no doubt a home-sick, lonely young man as he travelled on his way toward his uncle Laban. He lighted upon a "certain place" and there lay down to sleep with the sky overhead and a stone for a pillow.

In the night the vision came, of the ladder stretched from earth to heaven and the angels ascending

and descending upon it. The vision was not as important as the voice he heard. No one amounts to much in this world until he has had a vision of God and heard His voice. He here receives the promise of God, the same blessed covenant promise which had been given to Isaac and Abraham. God adds a most interesting and reassuring word: "I will not leave thee, until I have done that which I have spoken to thee of." If God had not been faithful in keeping this part of the promise, poor Jacob would have been a lost and undone man, for he had many trying experiences to face and often strayed far from God. It is easier to believe in "the perseverance of the saints" when we remember the history of this man.

Jacob's reaction is most interesting. There was fear and awe, and also a realization of the meaning of it all for he says this is the house of God, this is the gate of heaven, and he named the place, Bethel. He vowed a vow which seems tinged with selfishness unless we translate the "if" as "since": "since God will be with me—I will surely give a tenth unto Thee." This was a vital experience for Jacob and is thought by many to be the time of his conversion.

## IV. *Jacob and Laban:* *Chapters 29-31.*

There is a proverb about Greek meeting Greek; it is true also when a Jew like Jacob meets a Jew like Laban; there is a "tug-of-war." Jacob's life was anything but happy or harmonious. It is a strange mixture of touching romance, intrigue, and deceit and hard work. Jacob is beginning to be paid back in the same coin he used in his dealings with Esau and his father.

He is exceedingly prosperous, but his prosperity added to his troubles for it caused Laban's children to be jealous. At last the situation becomes unbearable and he determines to go back home. Here again he is caught in the net of his sins had woven, for an angry brother awaited him.

These chapters make sad reading. We see the picture of a man with a guilty conscience, trying to make his way largely without God. Even in his home there were idols, and a spirit of jealousy between the two wives and the two secondary wives—the handmaidens. Jacob's home was most unhappy.

But God was keeping His promise and all these things which, as Jacob said later, seemed against him were working for his sanctification and growth in grace.

## V. *Jacob at Peniel:* *Chapters 32-33.*

If Bethel was the place of his conversion, then Peniel is the place of Surrender. Fear often drives men to God. It was the fear of Esau that drove Jacob to God in humble prayer. "I am not worthy" is a new note in Jacob; "Deliver me"—for "I fear." Study closely this "wrestling match" at Peniel.

VESPER TOPICS FOR OCTOBER 14

# "O Sing Unto The Lord!"

Praise the Lord for the ministry of music! How blessed indeed the privilege of singing the praises of God. Did you know that the longest book in the Bible, one hundred fifty chapters, is made up of songs? Did you ever stop to think just how many multiplied thousands of hymns have been written that men might use them to praise the Lord? Millions of believers, all over the world, lift their voices in songs of thanksgiving, rejoicing and praise as they gather in solemn worship. As we think together on this wonderful theme, let's consider at least three aspects of what is involved in "singing unto the Lord."

## 1. *Why We Sing* (*First Speaker*)

This old world of ours is falling apart at the seams. We have wars and rumors of wars, instability in government and in economics, poverty, famine and disease. The future seems as dark as the night of terror through which we have just passed.

As was remarked by a grouchy grumpo one dreary morning when he heard a mockingbird sending out its song from a dripping perch, "Pipe down! What is there to sing about on a morning like this?"

Well, we have a reason for singing if we know the Lord, if we've been "delivered from the powers of darkness and translated into the kingdom of God's dear Son," if we have been cleansed from sin and given eternal life!

David sang in the fortieth Psalm, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises unto our God!" God had forgiven him his sin, lifted up, and put a song in his heart. He had a reason for singing.

"John Newton, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy." These words are from the epitaph of the man who wrote: "Amazing

grace, how sweet the sound, that saved a wretch like me!" "How sweet the name of Jesus sounds in a believer's ear! It soothes his sorrows, heals his wounds, and drives away his fear." He had a reason for singing! Redeemed from the very depths of sin and shame, transformed by the grace of God! "Blessed is he whose transgression is forgiven, whose sin is covered."

Our Saviour is the Lord, Jesus Christ. We have forgiveness for sin, eternal life through Him. Our home is heaven; we are sons of God and joint heirs with Jesus Christ, and one day we'll be like Him, for we shall see Him as He is! Surely the Christian shall sing the Lord's song even in a strange land, even in the time of trial.

## II. *What We Sing* (*Second Speaker*)

Certainly none would be more worthy to show us what to sing than David, the sweet singer of Israel, the man after God's own heart, through whom the Lord has given the greatest hymns of the Church. Let's hear him speak for a moment.

Psalm 146: "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being."

Psalm 147: "Praise ye the Lord. For it is good to sing praises unto our God; for it is pleasant; and praise is comely."

Psalm 149: "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

Psalm 150: "Let everything that hath breath praise the Lord. Praise ye the Lord."

Seldom heard are the following two verses to William Cowper's Praise for the Fountain Opened (There Is A Fountain Filled With Blood) which, in most hymnals, closes with the words: "When this poor lisping, stammering tongue lies silent in the grave." Cowper's original poem contains the two other stanzas here quoted:

Lord, I believe Thou has prepared  
(Unworthy though I be)  
For me a blood-bought free reward,  
A golden harp for me!

'Tis strung, and tuned, for endless  
years,  
And formed by power divine  
To sound in God the Father's ears  
No other name but Thine.

(1799)

The words reflect a genuine belief in and hope for a reunion with the Lord in heaven for all eternity and the opportunity for once earth-bound creatures to join the Heavenly chorus in praising the Lamb that was slain. And thus, though in imperfection, should the song of our hearts be even now.

Remember when the children of Israel were delivered from bondage in Egypt, where they had lived as slaves for four hundred years? God brought them out of "bondage of corruption," delivered them from the hand of Pharaoh and destroyed the armies of Egypt that followed them into the path provided by the Lord through the waters of the Red Sea. When they reached the other side they sang a song, a song of praise, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." (Ex. 15:1-2) Theirs was not simply a song of rejoicing that deliverance had come; it was a paean of praise unto Jehovah through whom it had come.

What shall we sing? Our answer is simple; sing praise unto the Lord! The song of Jeremiah, the weeping prophet, sung in the midst of sorrow as his tear-dimmed eyes beheld his Saviour, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him."

When we begin to count our blessings, remembering the mercies of the Lord who loved us and gave Himself for us, that we through His death might be delivered from death and have eternal life, and become the sons of God, then from our hearts will songs of praise ascend unto the Lord.

### III. *How We Sing.* (Third Speaker)

Not everybody can sing to please the ear that may only hear the sound, but all can sing to please the ear of Him who listens to the song of the heart. I'm quite confident that some of the most beautiful music ever sung has never been heard by the ear of mortal man, but only by the ear of God.

Paul, in writing to the Ephesians, counseling them to avoid drunkenness through wine, says, "but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (R.V.)

We often sing that gospel song, "There is a song in my heart today; something I never had. Jesus has taken my sins away; O say, but I'm glad!" And another, "In my heart there rings a melody; there rings a melody, of heaven's harmony; in my heart there rings a melody; there rings a melody of love."

In other words, what I'm trying to say is this—if we are to sing praise unto the Lord, it must be *from the heart*! I'd rather have a bullfrog croaking to the glory of God than to have an opera star in the choir just singing to show off a voice, and not to honor the Lord who gave it.

I'll never forget a mixed quartet I heard several years ago, back in a little mountain chapel. Two men and their wives, dressed very poorly; the men in overalls, and the ladies in gingham frocks, singing

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with the light of heaven in their eyes and a smile of rejoicing on their faces, "I'm a Happy Millionaire," with the chorus from "I'm a Child of The King." They sang from the heart a song of praise unto the Lord; and, confidentially, I think Peter, James and John, and the other saints in glory were patting a foot in time to the music, though it was a bit homespun! "Praise ye the Lord. I will praise the Lord with my whole heart." (Psa. 108).

### SUMMARY

If we have been born again; if we have come to know Him whom to know aright is life eternal, we have something to sing about! We are now the sons of God, our citizenship is in heaven, our inheritance is the Lord and all that is His is ours for all eternity! So let us sing praises "unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father," making melody in our hearts unto the Lord!

## CHURCH NEWS

### *Shriver Named Chairman United Youth Movement*

Donald W. Shriver Jr., former moderator of the Assembly's Youth Council, has been elected chairman of the United Youth Movement, top national church youth position, according to an announcement by the Rev. John S. McMullen.

### *Neal Elected President Davidson Alumni Association*

DAVIDSON, N. C.—William H. Neal of Winston-Salem, senior vice-president of the Wachovia Bank & Trust Co., has been elected president of the Davidson College Alumni Association, it has been announced by Alumni Secretary John Payne.

Walter W. Fraley, Church Director of the First Presbyterian Church of Charlotte, was selected vice-president on the mail ballot election. The newly-elected officers will begin a one-year term of office following an installation ceremony at Davidson's Homecoming on October 13.

### *P.J.C. Repairs Nearly Completed*

MAXTON, N. C. A renovation program at Presbyterian Junior College during the summer is nearing completion. The college chapel has been repainted and new overhead lighting installed. The McNair Cafeteria has been newly roofed and brick veneered. Florescent lighting is being installed in two classrooms. The McLeod Faculty House has been re-roofed.

### *Newberry Youth Hold Revival Services*

NEWBERRY, S. C. (PN)—The second annual Interdenominational Youth Revival for Newberry, S. C. was held Sept. 16-20 by the Ministerial Association of Newberry County. Hubert G. Wardlaw, pastor of the First Presbyterian Church of Lancaster, S. C., brought the sermons. Mr. Wardlaw is an outstanding leader of young people. The services were held each evening at the First Baptist Church.

Neil E. Truesdale, pastor of the Aveleigh Presbyterian Church of Newberry, was chairman of the Youth Revival Committee. Under his leadership, the young people of the town have organized committees which are working toward a week of spiritual enrichment that will affect the lives of all the young people in Newberry.

### *Blind Will Receive Religious Talking Book This December*

It will be good news to the many blind who cannot read braille, that the John Milton Society is publishing its first talking book (on long playing records) in December. The society, which represents more than fifty denominations in the United States and Canada in the publication of Christian literature for the blind, has published braille magazines, books, a Sunday school quarterly and a religious calendar for many years.

The new John Milton Talking Book will contain gems of Christian literature in poetry and prose and, like the braille magazines, will be made available to the blind without charge.

Local congregations should send in the names of blind persons who would like to receive this talking book and who have a talking machine or a record player for 33- $\frac{1}{3}$  R.P.M. recordings. Names should be sent to: JOHN MILTON SOCIETY, 156 Fifth Avenue, New York 10, N. Y.

### *The Foster Fund*

Notice was given in a recent issue of this paper of the critical illness, with polio, of Rev. H. C. Foster, pastor of the John Knox Presbyterian Church of Dallas, Tex. So many inquiries have been made with reference to him that we thought it well to make this further statement.

In view of the fact that it seems quite unlikely that Mr. Foster will ever be able to resume the active ministry, Dallas Presbytery has initiated "The H. C. Foster Fund." Good response is being met locally but we feel that, due to the unusual circumstances, there may be many throughout the entire Church who would like to have part. This is being set up as a trust fund for future needs of Mr. Foster, his wife (formerly Betty Joe Jackson, A.T.S., 1948), H. C., Jr., six months, and Frances, aged 2. Contributions may be sent to: The Foster Fund, Box 1020, Dallas, Tex.

—CECIL H. LANG



## Corrections In 1951

### General Assembly Minutes

Those who have copies of the 1951 General Assembly Minutes are authorized and requested to make the following corrections. If other corrections need to be made please send them to the undersigned.

- page 198 line 17: S. Hugh Bradley, Added on Certificate, *should be* 121 *instead of* 12.
- page 200 line 40: Total Added on Certificate *should be* 1895.
- page 231 line 65: C. K. Taffe, *add* \$850 Salary Paid Indirect.
- page 296 line 1: Harold J. Dudley, Stated Clerk, Synod of North Carolina *instead of* C. M. Gibbs.
- page 343 under Dallas, Tex., East Dallas Church, *add* "changed to Northridge."
- page 345 under Forth Worth, Texas, Broadway church, *add* "changed to St. Stephen."
- page 390 McGill, E. B. *Change address to* 245 East Eighth St., Jacksonville, Florida.
- page 394 Newman, Howard F. *add the degrees* Th. M. and Th. D.
- page 396 Pickard, Howard E. *add degrees* Th. M. and Th. D.
- page 399 Ryburn, Frank M. *add degree* D. D.
- page 403 Thompson, W. M. *Change street address from* 3308 *to* 3808 Seminary Ave.
- page 209 Paul, J. Robertson, *add street address*, Box 193.
- Pressley, W. L., *add address*: Westminster Schools, Atlanta, Ga.
- page 414 *add as line 24 under Amendments Approved*: 6. Par. 119, Addition of Two Questions ... 67.
- page 415 *add as line 19*, Same as next above.
- page 418 line 20: *Delete* "h" in Chatechism.
- page 423 line 8: *Change page numbers from* 124-153 *to* 142-153.

—E. C. SCOTT,  
Stated Clerk.

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

NASHVILLE, Tenn. (PN) — The following information has just been received from our mission fields:

Miss Florence Moore, who has served one term in our Congo Mission as an evangelistic missionary, was married on September 7 to Mr. Charles A. Streshley. The ceremony took place in Ashland, Va. Miss Moore is the daughter of Mr. and Mrs. J. H. Moore of Ashland. Mr. Streshley is a student at Union Seminary in Richmond and Mrs. Streshley will take some special studies at the Richmond Professional Institute.

Rev. Joe B. Hopper, Miss Margaret Pritchard, and Mr. H. Petrie Mitchell expect to sail about Sept. 30 for Korea where they will return to their

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work in our Mission there. They will be the first group that has received clearance to return to Korea from this country. Mrs. Bruce Cumming who is also a nurse has recently returned to Korea from Japan and will help Dr. Herbert Codington in carrying on medical work in Kwangju.

Dr. and Mrs. George A. Hudson are sailing from Galveston, Tex. about Sept. 29 on their way to Formosa. The Hudsons have for many years been missionaries to China and are the first of our missionaries to get government permission to go from this country to Formosa. They will join Dr. and Mrs. James N. Montgomery and Miss Lillian Wells, others of our missionaries who have been working in Formosa. These missionaries are working with the Canadian Presbyterian Church.

The Rev. and Mrs. J. H. Longenecker have been retired from active service as missionaries to the Belgian Congo. He is now serving a church in Quitman, Ga. The Longeneckers have one daughter, Miss Alice Longenecker, who is serving as a missionary nurse in the Congo, and another daughter, Mrs. Joe B. Hooper, who is a missionary to Korea, temporarily in this country because of conditions there. Their son J. H. Longenecker Jr. is a student at Columbia Seminary.

Mr. and Mrs. John Franklin Watt will leave the Congo on October 20 to come to this country on their regular furlough. They expect to arrive in early November. They will stay at Mission Court in Richmond, Va. while they are in this country.

## WOMEN'S WORK

### *Why Go To Synodical Training School?*

By Mrs. B. L. Abernethy\*

The introductory evening program at Oklahoma Presbyterian College in Durant was over. We went back to Graham-Jackson Hall humming the old Choctaw hymn with its haunting rhythm as sung by the group from the Sandy Creek Church. We had our answer of "Why Go to Synodical Training School?"

It was a clear call to greater consecration for the Master. It began with the communion service when Dr. Frank Taylor, Durant, used the Scripture, "For their sake I consecrate myself, that they also may be consecrated in truth." And it continued through the five-day period to the last class, when Mrs. Ben Knox of Atlanta, Ga., concluded the Fourth Annual Training School with the first chapter of Phillippians.

The campus was beautiful that week with its avenue of Sycamore trees, wide expanse of green grass, and colorful flowers surrounding the spacious buildings of O. P. C.

We had fun at the Training School too. At the get-acquainted hour the first evening when Dr. Amy Robinson, O. P. C. president; Miss Edith Hodgson, music director; and our Synodical President, Mrs. Glenn Bennett, entertained the staff, the thirty-one students enrolled, and additional guests from the Durant churches. Special guests that evening were our Chickasaw friends from the Sandy Creek Church; another evening we enjoyed

a picnic supper served in the new building at the Presbyterian Conference Grounds on Lake Texoma. There was fun in class too as we strived to determine whether we were among the 5 percent who think, the 10 percent who think they think or the 85 percent who don't want to think. And we'll never forget the classic question when told to draw a circle, "Do you want us to draw a round circle?"

The Rev. Roy Craig, Idabel, based his study of the Epistle of James on the theme "Only a faith that controls a life can save a soul." He brought a challenge to us to be "doers of the word and not hearers only," pointing the way to a life of greater consecration. Mrs. Knox of the Board of Women's Work conducted two courses: Organization of the Women of the Church, and Program Building. Both were informative and inspirational. The credit course in Christian Citizenship was thought-provoking as taught by Mrs. Frank Taylor.

Other things we liked: The Sandy Creek quarter with Rev. Jones Imotichey, Jack John, Freeman Russell, and Raymond Alberson; meeting Sue Austin who with her husband, Rev. J. F. Austin, is beginning their work at Old Church and New Bennington; the workshop on Parliamentary Law; the inspirational messages of Rev. H. G. Wise; the review of new books by Mrs. Taylor; the songs of Mrs. Cecil James of Stigler, a former Choctaw student at O. P. C.; the morning worship hour on Great Hymns of our Faith, planned by Miss Hodgson; seeing old friends from the Synod, like Mrs. R. M. Firebaugh, Mrs. Dave Stovall, and Grace Thompson; going to school for credit again; and our visit to the Little Prayer Chapel.

Why go to Synodical Training School?

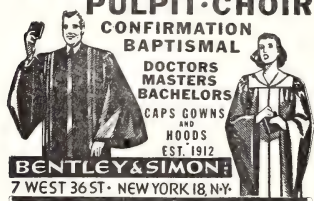
First, because of the training received in the work of the Women of the Church and the program of our entire Church.

Second, for the Christian fellowship with the women of our Synodical, the Training School staff, and the O. P. C. family.

And last, because of the rich spiritual experience that leads to greater consecration in our lives as we work for the Lord.

\*Mrs. Abernethy is Presbyterian President of Mangum, Synod of Oklahoma.

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### *Korean Refugees Get Two New Churches*

Two Protestant churches have been established in the Cheju and Kohje islands, south of the Korean peninsula, where Christian war refugees from South Korea sought shelter several months ago.



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According to the Rev. Kim Jeung Soon, Presbyterian pastor, who returned from a visit to Kohje, donations for the building of the new churches came from inhabitants of the two islands.

Mr. Soon revealed that twenty-eight Protestant pastors and over seventy laymen in Kohje have

established a mission board to spread the Gospel among the island's 100,000 inhabitants, only 4,000 of whom are Christian.

He said that many non-Christians are attending Sunday services to hear the sermons in the Kohje church.

## *A Prime Concern Of Christians*

Many Christians have been concerned about the emphasis upon alcoholism and its cure, when they wish the emphasis to be on its prevention. This should be given attention, but what of those who are now victims of alcohol.

Everywhere one turns today, mentioning the power of prayer and their readiness to pray with others, there are requests for prayer for those who are alcoholics. Alcoholism is a prime concern of Christians. And well that it is so. The F. B. I. from a study of official records of 1,652 cities, with a total population of 49,618,922 reports that in the last full year of national prohibition (1932) there were 831.1 arrests for drunkenness per one hundred thousand of population. In 1949 the rate had increased to 2,342.7 arrests for drunkenness per one hundred thousand of the population.

There are some things that we should remember about alcoholism in which it is different from other diseases. It is perhaps the only disease which the government of our country deals with—not by finding out the cause (alcohol) and seeking in every way to eradicate it, but rather to legalize the spreading of the cause. It goes a step further and permits the advertising of the sale of the cause, and makes millions of dollars every year from the propagation of this cause.

It is true that this disease is self-imposed for not one of its victims ever becomes one without voluntarily taking the first drink then continuing to drink beverage alcohol. It is recognized that alcoholism has reached the stage of being a disease—the alcoholic is helpless to help himself. Therefore, Christian kindness demands that everything possible be done to help him back on his feet. The concerned Christian will support every effort on the part of individuals and organizations that seek to do this. Let us be thankful for the power and grace of God and for the wisdom He has given to men to help one another to overcome this evil.

We have a Christian duty to lend our support to that which can help those who fall. Can we not do more than we have done in the past?

*Alcoholics Anonymous*, in the reach of almost every community, is an agent which gladly gives help to any individual needing it and requesting it. Let us make use of this very fine organization which recognizes the importance of man and the almighty power of God to give the victory to any man who earnestly desires it and is willing to cooperate in a continuing program that will help him to overcome this evil. Any, who are deeply concerned for friends and loved ones, will be encouraged to read the leaflet "The Church Cooperating with Alcoholics Anonymous" by Dr. Hugh S. Bradley, price 5 cents, which is available from the Board of Women's

Work, Atlanta, Ga. In this leaflet Dr. Bradley shares his experience showing the effective work done by Alcoholics Anonymous in specific cases.

Another agent for good service in the prevention of alcoholism is *Allied Youth* which works among high school students. *Allied Youth* posts may be established in any high school where there are two or three interested and concerned adults. For further information write *Allied Youth*, Washington, D. C.

Let us as individuals pray, study, and act to keep ourselves informed and to help educate others, in order that all citizens may know the truth about alcohol and voluntarily decide that life is more worth living and capable of greater attainment by complete abstinence.

---

## *What I Saw - Heard And Felt At My Synodical Training School*

*"O the West Virginia hills, how majestic and how grand,*

*With their summits bathed in glory like the Prince  
Emanuel's hand . . ."*

Those words from my native state song never had such significance as they did this past week at my Synodical Training School. For, as we walked to the dining hall from our inspiring morning devotions, our hearts and eyes were verily lifted up unto the hills: And I felt that certainly it was in some such breathtakingly beautiful spot that Samuel had said to Saul, "Stand thou still a while, that I may show thee the things of God."

The school was ideally located on the 132-acre campus of Davis and Elkins College. And from the opening communion service to the closing graduation exercises, a high spiritual tone prevailed. The prayerful preparation of the dean, Mrs. W. H. Goans, was evident at all times.

Credit classes were given in six courses of the Women's Training School curriculum. Sixteen certificates and diplomas were issued. The theme of the School was, "Be ye doers of the word, and not hearers only," with the underlying thought that the devoted Christian life will overflow naturally into service to others.

Each morning worship was conducted by Mrs. J. W. Witherspoon, who pointed up, with skill and clarity, gems from the Book of James.

One of the highlights of the week was the platform hour in which the various facets of worship were presented by Miss Bessie C. Lewis in her own inimitable manner. The women of the West Virginia Synodical Training School will not soon forget the speaker or her words.

The fine sense of fellowship was in evidence at a "Presbyterial Get-Together," a tea given by the



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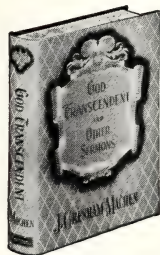
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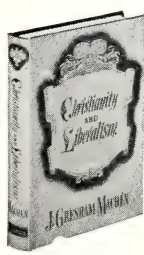
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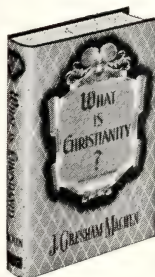
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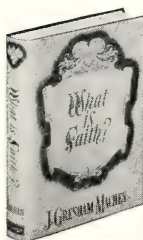
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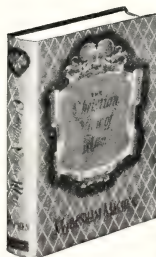
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## THE Southern Presbyterian Journal

Weaverville  
N. C.

faculty and staff and a tea given by the Elkins Women of the Church at the close of their general meeting. A bus trip to the beautiful Blackwater Falls was arranged for those who wished to enjoy the beauty of the surrounding country.

Conducting the varied evening programs were Dr. John A. Womeldorf, Dr. Wiles Du Bose, Miss Bessie Lewis, Dr. R. B. Purdum, Mrs. R. N. Pegram, and Mrs. F. R. Crawford. Climaxing the week was the historical pageant, "Among our Yesterdays," followed by a candlelight service. The pageant was arranged by Mrs. W. Holt Woddell and Miss Carrie Brittain, College Librarian. It was a delightful experience to drift through the years as the original costumes worn in the halls of the stately mansion in which we were meeting, were modeled for us.

It was a thoroughly satisfying week, and we left feeling that it was good to have been in Elkins, West Virginia, June 4-9.

—Mrs. (Thos.) Kathryn P. Roper.

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## "To Those Of Our Own Household"

By Mrs. J. M. Williams, Jr.

(This is the second in a series of three articles on relations in the Christian home.)

Having a Christian home means far more than having a home where people treat each other kindly and go to church regularly. It means having a home where Christ is known, and served and loved; where the children learn to know him through their parents. Dr. Robert Lapsley, in his delightful book "Beside the Hearthstone," says, "Modern mothers are most efficient in the care of their children, but sad to say, they are less efficient in their religious training. Mothers a generation ago knew very little of diet and less of germs. But they knew the Christ who gathered the children in His arms and blessed them. "The mothers of yesteryear taught their children from their earliest years to know, and to love and trust the Friend of little children."

How insufficient we feel for the rearing and training of the children entrusted to us. Some one has thus expressed it in rhyme:

"Lord, who am I to teach the way,  
To little children, day by day,  
So prone myself to go astray.

I teach them knowledge, but I know  
How faint they flicker and how low  
The candles of my knowledge glow.

I teach them power to live and do,  
But only them to find anew,  
My own great weakness through and through.

I teach them love for all mankind,  
And all God's creatures, and yet I find  
My love comes lagging far behind.

Lord, if their guide I still must be,  
O May the little children see  
The teacher leaning hard on Thee."

To guide our children aright, there must be co-operation between father and mother and dependence on God. That husbands and wives often go their own way was humorously illustrated by a cartoonist during the blitzing of London. The cartoon showed a father and mother blown by a bomb

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through the front door, and carried the comment by their young son, "That's the first time I ever saw Mother and Dad go out together."

Parents cannot give to children what they do not have themselves. They cannot radiate a religious faith if they themselves have none. This is the way one mother beautifully put it: "We let our youngsters know that we, too, are children of God; that we ourselves are still growing; that Christ is our teacher and guide." It was Doris Whitney who wrote:

"My son looked on with a trusting eye,  
And he said, 'But Mummy, why?'  
I longed for the wisdom of sages,  
But a humble mother was I.

My son, there are many questions,  
I cannot answer for you,  
There are many things that are puzzling,  
I'd like the answers, too.

But I'll tell you the way to the answer,  
It is long and painful and slow.  
Just pray and serve and you will find,  
It's because God made it so."

## BOOKS

*CHATS FROM A MINISTER'S LIBRARY*, by Wilbur M. Smith. Wilde, \$2.50. This reviewer has read most of Wilbur Smith's writings. They are all good. This volume is exceptionally fine. It arrests the reader's attention from beginning to the end.

This book sets forth some of the treasures which the author has found through his wide reading. He has read the best and this book gives us the cream of the best. Each of the nineteen chapters is refreshing and delightful. Some of them are thrilling and exciting.

Dr. Smith is convinced that we need a return to the study of the Scriptures, and that we are entering upon an age that will be marked by a deeper ignorance of the Word of God than any age, at least since the Reformation.

With justification he writes, "We live in a time when great crowds of ecclesiastics leap into airplanes and rush hither and thither for this kind of conference and that kind of congress but where in these meetings is there open, frank, well-informed debate about the great themes of the Word of God and the Holy Scriptures themselves? Great sums of money are voted for this ecclesiastical purpose and that. We hear a lot of talk about the church needing to be united and of the necessity for the Church to speak out on matters of property, labor, capitalism, etc., but what about the voice of the Word of God?"

With strong passion this theological professor pleads for us to come more often into a solitary place where we can be alone to hear the Word of

# Truth, Unchanged Unchanging

D. Martyn Lloyd-Jones — \$1.25

Jesus Christ, the same yesterday, today and forever, is here magnified as the only answer to man's needs. Written by the successor to G. Campbell Morgan as pastor of Westminster Chapel, London, Eng., this book will appeal to Morgan readers.

THE SOUTHERN PRESBYTERIAN JOURNAL  
Weaverville ... North Carolina

God in an hour like this: he says, "We need a shut door and a bowed heart, a listening ear, a believing soul, a mood of expectancy as we open again these pages which contain for us and for those who will hear the truth regarding the origin of the world which is so troubling our contemporary scientists, the great redemptive work accomplished for us in Christ Jesus, the center of all history, and the end of this age with its violence, anarchy, world dictatorship and increasing blasphemy which will be terminated with the coming again of Him who will bring peace on this earth, power over every evil force, joy and abundance of life to the nations that will then be on earth and a body of resurrection glory and eternal life for all who are redeemed by His precious blood."

Many choice quotations from great Christians are found in this book. We want to quote one from the scholar, Bishop Handley Moule. It is a confession of the Bishop of Durham as to his own faith and trust in the Scriptures.

"When my Lord Christ became a living and unutterably necessary Reality to me, I remember that one of my first sensations of profound relief was 'He absolutely trusted the Bible and though



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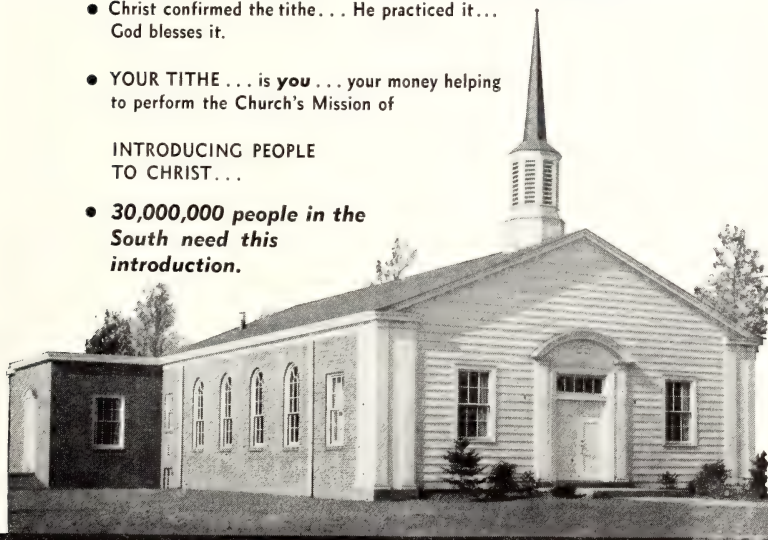
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**HOME MISSION SEASON OCT. 1-NOV. 4**

there are many things inexplicable and intricate that have puzzled me much, I am going not in a blind sense but reverently to trust the Book because of HIM."

Chapter 15 contains a splendid discussion on the writings of Professor William Lyon Phelps. Dr. Smith quotes Phelps as calling the Gospel of John "not only the spiritual masterpiece of the world's literature but it is closer to the core of truth than any other part of the Bible. If I were allowed to retain only one book, it would be this."

After this high appraisal Phelps wrote, "When I remember how scholars used to say that the Gospel of John was written by somebody else toward the close of the second century and when today there are first-rate scholars who believe it was written before the year of 75, and in Palestine, and by someone who knew personally Him whom it describes, I feel like cheering! It confirms me in what I have always maintained: Never give up a spiritual truth because of any alleged discovery of science. Wait anyhow, until the scientific statement has been verified, else one may lose one's Divine birthright to get not even a mess of pottage."

In the preface, Dr. Smith wrote, "If this volume should be received with even moderate enthusiasm I plan to publish three or four similar volumes with the same title. Perhaps a total series of five—time will tell."

This reviewer would like to be one to cast his vote for the publication of all five volumes. Any Christian's library will be enriched by them. Since number one has already been published we advise our readers to buy it as a great investment and priceless treasure.

—John R. Richardson.

---

*UNDERSTANDING GOD'S WORD*, by Alan M. Stibbs. *Intervarsity Christian Fellowship*. 75 cents. Dr. Stibbs offers in this small volume many practical suggestions to all Bible students with the object of helping them to discover first, what Scripture actually says, and secondly, what it means. He does this by setting out clearly the basic principles of right understanding and proper interpretation. His section on the Scriptural use of parable, allegory and figurative language generally will be found especially useful.

---

*WILLIAM CAREY*, by F. Deaville Walker. *Moody*. \$2.75. This is a fresh treatment of the life of the pioneer missionary, William Carey. The author presents the character of the man and traces the growth of his mind and soul. The research for the production of this book occupied a number of years. It contains much material that is new. It gives a concise, vivid and intensely real account of this great missionary to India.

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# AN OPEN LETTER

To Dr. Harrison Ray Anderson  
Moderator, Northern Presbyterian Church

By

L. Nelson Bell

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*SAND AND STARS*, by Ruth Stull. *Revell*. \$2.50. Here is the absorbing story of missionary adventure in the jungles of Peru. The author draws back the veil of ignorance and superstition in order to show the condition of the people living in this country. She writes with a keen sense of the great drama of her experiences. This book is both a missionary adventure and biography. She writes of the sand at her feet and of the stars overhead.

---

*EPHESIANS*, by Louis T. Talbot. *Van Kampen*. \$2. The Bible lessons of which this book is comprised were delivered originally as radio messages and since many were blessed through hearing them, Dr. Talbot has put them in permanent form to be presented to the reading public of America. His second edition, he tells us, was written to "enrich the lives of Christians everywhere by enabling them to experience the blessedness of dwelling in the heavens with the Lord until He comes."

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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCTOBER 10, 1951

## *Presbyterian Men's Conventions*

BY HARVEY WALTERS  
DIRECTOR OF PUBLIC RELATIONS  
THE GENERAL COUNCIL

Presbyterian men are at it again ... they're having four conventions in four major, southern cities (Greensboro, N. C., Jacksonville, Fla., Nashville, Tenn., and Dallas, Tex.) on four successive weekends (October 19 to November 9) for a total of 10,000 laymen.

Church conventions—Presbyterian style—all started with a man named "Jap" Patterson, head of a special division for men in the Presbyterian Church, U. S. Jap is a layman, former football coach and son of a Presbyterian minister. During the depression, he left college football to take a job with his Church's Board of Christian Education. One thing led to another and he has become the "dean of effective men's work in American Protestantism."

... The men are never disappointed. Sometimes they sell their businesses and go to Africa or Japan. Sometimes they throw away a lifetime of achievement in the secular world and enter a seminary. More often ... it's a fairly simple process. Patterson sums it up ... :

"Men's work is men working. The conventions sell 'em. The men go home and work."

Conventions feature about a dozen nationally-known speakers. At 9:00 a.m. you may hear a congressman. From 10:00 to 11:00 you meet others like yourself and sing the old hymns. If you've never heard three thousand men singing, "When I Survey The Wondrous Cross," you don't know what you've been missing! At 11:00 you may hear a leading educator, corporation executive or minister.

The theme for this year's convention is: "Christ And You - Partners For Action." Six key speakers develop the theme by pointing out in succession that a man must be a partner with Christ, throughout the world; on his job; in his home; among his neighbors; in his church; and beginning with himself.



S. J. PATTERSON, JR.

Barnum & Bailey could not improve upon the visual displays at a Presbyterian convention. Designed and assembled months in advance of the conventions, the huge broadsides are shipped from one city to another in four truck-trailers. This is just another Patterson technique. He says men remember only a small part of what they hear, but almost everything of that which they see. The displays show it to them.

THE SOUTHERN PRESBYTERIAN JOURNAL, in the next four weeks, will present to its readers pictures and stories on each of these four conventions. Next week we will begin at Greensboro. On October 24, the Jacksonville meeting will be featured. October 31, we will carry pictures and story on the Nashville meeting; and in the November 7 issue, the Dallas Convention. Watch for these important issues. Remember these stories and pictures covering the 1951 men's conventions will appear in *advance* of the conventions featured. Yet, timed so that any last-minute details can be included. Attend the convention nearest you and watch for free copies of THE JOURNAL on display showing you your convention.

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## LETTERS

Sir:  
Find check enclosed ... please renew my subscription for THE JOURNAL for another year. I like (THE JOURNAL) very much ... especially the Sunday School lesson comments. I think these comments are worth the price of the paper.

I am a Methodist Bible teacher ... but I do not use the Methodist literature, neither does our Church. We believe the Bible to be the inerrant, infallible Word of God. It seems to me that most of the churches today are teaching and preaching a social gospel and have left the faith of our fathers.

I appreciate men like you have on your staff and the articles they are writing. Keep up the good work and may God richly bless you. As long as I can get the money and you keep up the high standards of your paper, I want it. Keep on bearing down on modernism.

E. HOBART REYNOLDS

TROY, N. C.

### More On Worship Centers

Sir:

I have read your article on picture worship centers (THE JOURNAL, June 27, 1951), and Dr. Talmage's letter which appeared (THE JOURNAL, July 25, 1951). It has long been my feeling that this practice is not only contrary to Presbyterian teachings, but also that there is a definite hidden danger in these worship centers becoming false gods in the minds of some of the worshippers, especially to those of immature years, with which groups (pictures) are actually used the most.

I have talked about it with fellow ministers and others in the church, some of whom see my point, but many of whom do not.

Having been raised in New Orleans, one of the centers of Roman Catholic teaching in America, I have seen ... pictures actually worshipped many times. But to those who have not seen such things happen, it does not seem possible that this could (occur) in America. All they can see is the original purpose of those who suggest worship centers—the idea of providing a more worshipful atmosphere by using these pictures as an aid to worship.

Worship centers do seem to create a better disciplined meeting, a meeting in which some portion of the teachings are brought more vividly into the minds of young people, and to some extent have a more lasting impression on them than a meeting in which such worship centers are not used. On the surface they seem like a splendid aid in bringing into the minds of these young people a better understanding of the ever living presence of Christ.

However there are several hidden dangers that are not at once apparent.

First, there is the danger that the worshipper will use the worship center as a crutch, and will soon feel that he cannot worship God except in such surroundings—thus losing his God-given privilege of daily and constant communication with the Father.

Second, there is the danger of the worshipper worshipping the picture rather than God, which Dr. Talmage showed as happening on the mission field and which I have personally seen in New Orleans.

Third, there is the danger of the worshipper beginning to lose the knowledge of God's living presence wherever he may be, and confining his "living for God" to

those times when he is in the presence of some such picture, feeling that at other times God "does not see him."

Fourth, there is the danger of so close identification of God with the picture that Christ soon becomes just a man—a good man it is true—but not the living Saviour, the Son of the Almighty God. These are just some of the dangers that are real, even if they are not at the time apparent.

(Continued on Page 7)

## EDITORIAL

The Auburn Affirmation ... Dissent From Evangelical Truth .....	3
Seeing Jesus .....	4
Yea - Hath God Said? .....	5
Judge Not - Contend Earnestly For The Faith .....	5
Hidden Hunger .....	6

## ARTICLES

He Leadeth Me .....	8
Rev. Robert A. Lapsley, Jr., D.D.	

## DEPARTMENTS

Sabbath Sch. Lessons — Oct. 21 .....	10
Rev. J. Kenton Parker	
Young People's Dept. — Oct. 21 .....	12
Rev. H. Lawrence Love, Jr.	
Women's Work .....	14
Books .....	14
Letters .....	2

## EDITORIAL

### The Auburn Affirmation Is Actually Not An Affirmation Of Faith But A ... DISSENT FROM EVANGELICAL TRUTH

Using "the Gospel as a banner to crusade for some specialty, rather than as a means of proclaiming God's love and redemption . . . branding as liberal anyone who does not agree with a particular set of dogmas . . ."

The above is a quotation from a letter recently received from a Northern minister; a letter written in defense of the signers of the Auburn Affirmation, although the writer said he himself would not have signed it.

It is our sincere hope that this editorial will clarify in some measure the thinking of many with reference to this matter.

The "specialty" and the "particular set of dogmas" which the sponsors of this Journal consider so very important have to do with the *person* and the *work* of our Lord Himself. These things are set forth in our Confession of Faith and in the catechisms of our Church. Truly a strange situation has arisen when to affirm these truths becomes a source of irritation and debate.

This is the issue—either certain beliefs with reference to the Bible and the records therein are true, or they are false. *They cannot be both.* Neither is it possible for those who hold these doctrines to be both true and essential to sit quietly by and see them questioned and denied.

We have before us a copy of our Confession of Faith. As a layman we would urge other laymen of our Church to secure a copy, if they do not already have one, and to read this marvellous book for themselves.

Setting forth in an orderly manner the great truths of Christianity, the Confession of Faith begins with the Holy Scripture itself. Showing the background necessity for the written Word and then giving the various books of the Old and New Testaments we are told: "All which are given by inspiration of God, to be the rule of faith and practice." Then, following a statement as to why the Apocrypha is *not* a part of the Scriptures, the Con-

fession goes on: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

With a clearly stated reason why we accept both the reliability and the authority of the Scriptures, the Confession of Faith then proceeds to expound and to explain the great doctrines of Christianity, basing its position and sustaining its statements with copious quotations from the Bible itself.

Therefore, the "specialty" and the "particular set of dogmas" which we accept, which are subscribed to by all Presbyterian ministers at ordination, and which are fully substantiated in the Word of God itself, are those set forth in our Confession of Faith. In contrast we have the so-called Auburn Affirmation, signed by more than 1,200 Presbyterian ministers, which takes exception to at least five doctrines which are held by our Church.

(a) The Confession of Faith, basing its position on the Scriptures, states: "The Old Testament in Hebrew—and the New Testament in Greek—being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic . . ." The signers of the Affirmation state this does not mean that God has kept His Word from error. They further state that such a viewpoint, "impairs their supreme authority." To laymen, and even to non-Christian jurists, such would seem to be some form of theological double-talk, difficult to sustain on the honest use of words.

(b) The Confession of Faith, basing its position on the Scriptures, states that our Lord, "being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only mediator between God and man." The signers of the Auburn Affirmation state that the Virgin birth of our Lord is a "theory" and that acceptance of the words of Scripture and of our Confession of Faith on this matter should not be a test either for ordination or good standing as a minister in the Church.

(c) The Confession of Faith, quoting copiously from the Scriptures, teaches us that: "Christ, by His obedience and death, did fully discharge the debt of

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 24, October 10, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send address label giving your old address.



all those that are justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf." Also: "God is infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the gospel." The signer of the Auburn Affirmation says this is not necessarily true, that this is a "theory," to be held or rejected without prejudice either to ordination or good standing as a minister of the Church.

(d) The Confession of Faith, basing its statements on the irrefutable record in the Word of God, says: "... The Lord Jesus ... was crucified and died, was buried ... On the third day he arose from the dead, with the same body in which he suffered, with which also he ascended into heaven ..." The signers of the Auburn Affirmation say the bodily resurrection of our Lord is a "theory," to be accepted or rejected by the individual minister without prejudice to ordination or to good standing in the Church.

The Confession of Faith is equally clear with reference to the total depravity of mankind, his lost condition outside of Christ, the personality of Satan, the actuality of Heaven and Hell. These truths, all or in part, are also held in question by some who insist that they are worthy of all confidence in the Church.

We are not setting forth strange and new doctrines. We are simply affirming those doctrines for which our Church stands and we are not being facetious when we repeat that they cannot be both true and false. Nor do we agree that a fact can be "interpreted" so that it is no longer a fact but an error.

Finally, we wonder if the Devil has not engineered a victory of sorts when he has made it necessary for Christians to spend so much time stating the content of Christianity itself, rather than using their time in the preaching and the living of the glorious gospel of redemption. We can sense the hurried rise to that question which might be voiced in words like this: "Exactly, why don't you stop talking so much about meaningless doctrines and just magnify the love of God and of Christ?"

Here is the reason: There is no such thing as either Christ or a Christian religion without doctrines. Doctrine is simply the embodiment of a truth in a statement. The doctrine of the deity of our Lord is simply a statement of His oneness with God. The Confession of Faith states it as follows: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father ..." The doctrine of the virgin birth is that our Lord was born of a virgin; as stated in the Bible and as affirmed by our Confession of Faith.

Therefore, in order to give meaning to any statement with reference to the love of God and of Christ, it is *absolutely necessary* that we know *Who* Christ is and *what* He has done. It is the duty of every Christian to understand these matters for his own good and for his testimony to others. Furthermore, when these truths, so clearly taught in the Word of God and categorically affirmed in our own Confession of Faith, are held up to question or denied it is the duty of Christians to protest.

Controversy is never pleasant but it is sometimes necessary. Christian truth has been kept pure from error only in that way. And in the five points under attack in the Auburn Affirmation we are not following "cunningly devised fables" when we affirm the truth and the importance of these things.

If this is a "crusade for some specialty" and an insistence on "a particular set of dogmas," then this crusade and this insistence has been a part of Presbyterianism from its inception and it is the dissenters who find themselves in the *unpleasant* and *unworthy* position of now denying those things they have sworn to uphold. —L.N.B.

## Seeing Jesus:

### The Mouth Of Jesus

*"Out of His mouth went a sharp two-edged sword."* Rev. 1:16. *"And he opened his mouth, and taught them, saying ..."* Matt. 5:2.

The weapons of our warfare are not carnal; Jesus had no sword made of steel; but He had a sword sharper than the keenest steel: it was the sword of the Spirit, the Word of God. He used it in His battle with Satan in the temptation in the wilderness, and put His adversary to flight.

"Then said Great-heart to Mr. Valient-for-truth, 'Let me see thy sword.' So he showed it to him. When he had taken it in his hand, and had looked thereon a while, the guide said: 'Ha! it is a right Jerusalem blade!' It is so," replied its owner. 'Let a man have one of these blades with a hand to wield it, and skill to use it, and he may venture upon an angel with it.' Jesus had both the hand to wield it, and the skill to use it.

I like to think of the two edges of this sword as truth and love.

How the world needs truth! Satan is called the father of lies. He began his work with a lie. Lies and hatred are his favorite weapons. He blinds the mind and hardens the heart.

All truth is valuable, but the truth the world is in such dire need of, is moral and spiritual truth. Truth about God; truth about sin; truth about ourselves; truth about the Way of Salvation. It is in this sphere of truth that the devil has played havoc with the human race. He has befuddled the brains of men, so that they think crookedly, if at all, and



so act crookedly both in relation to God and their fellowmen.

Jesus came to speak the truth and set men free from the ignorance, the superstition, the unbelief, and the slavery of sin and Satan. Grace and truth came by Jesus Christ.

How the world needs love! Envy, hatred, murder were the A B C's of the devil's first school. Men became hateful and hating one another. The world needs love between nations, between races, between classes; in the business world, in the home, in the church.

The world needs a combination of truth and love. Jesus is the incarnation of these two. He is called The Word; He speaks the truth. He speaks from a heart of love. He goes forth conquering and to conquer.

—J.K.P.

## Yea - Hath God Said?

"When the tempter came to Jesus, he said, If thou be the Son of God . . . Jesus said unto him, It is written . . . It is written . . . it is written . . . Then the devil leaveth him.

"I may not return unto thee. For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him. The man of God . . . was disobedient unto the word of the Lord; therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord . . . Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed . . . Thy word have I hid in mine heart, that I might not sin against thee."

Gen. 3:1; Matt. 4:3,4,7,10,11; I Kings 13:16-19,26; Gal. 1:8; Ps. 119:11.

(From "Daily Light For The Daily Path.")

## Judge Not . . . Contend Earnestly For The Faith

The Bible gives us both of these injunctions. It lays each as a duty upon us. It may not be easy to reconcile the two duties intellectually, and it is certainly not easy to harmonize them in life. But we have no right to use either to deny the other.

In an effort to contend earnestly for the faith once for all delivered to the saints, we need to exercise care lest we pass judgment upon others. In an endeavor to meet both admonitions some of us try to

make a distinction between a man's opinions and his heart. What comes from the top of a man's head to his pen or typewriter may not be identical with the faith the Holy Spirit has put into his heart. While it is our duty to oppose the one—if and when it contradicts the Word of God—we must avoid judging the other. Every one of us needs the mercy of God for himself and for his best formulations of the faith. Since the mercy of God is the logic of the Christian religion, I have no right to a better than thou attitude toward my brother. I am a sinner in God's sight and know my own need of His mercy better than I know anyone else's need. So may my contending for the faith once for all delivered be marked by humility and recognition of my own indebtedness to God.

On the other hand, we cannot commend the attitude which takes refuge under the "judge not" in such a way as to deny or nullify the exhortation to contend for the faith. In fact sometimes this attitude seems to condemn the witness who is trying to contend for the faith and to shield the "liberal" whose teachings are upsetting that faith. It may take the form of condemning the defender of the faith for allegedly taking a *better than thou* attitude toward those whose teachings are dissolving the faith once for all delivered to the saints. And at the same time it may implicitly be affirming that the man who says so exclusively *judge not* is by that very act *better than* the defender who is allegedly judging the character of the "liberal" teacher.

Now no one of us who is seeking to defend the faith is an angel. We have made mistakes and unfortunately we shall make them in the future. But the Lord Jesus Christ has called us to be His servants and His witnesses. We are trying to make that witness. If we have taken a holier than thou attitude toward some other person in his heart, may God forgive us this *sin*.

But those who set forth in the Church the notion that they are better than we because they are too good to contend at all for the faith—might likewise examine themselves to see if they are exercising a holier than thou attitude toward us. Is it worse to judge a "liberal's" teaching that emasculates the Gospel than to judge a conservative for the imperfect way in which he is contending against this "liberalism?"

We confess great imperfection. We repent of the sins and imperfections in the witnessing we have done. But we do not repent of having witnessed for Him who died for our sins and rose for our justification; We do not repent of having contended for the faith once for all delivered to the saints. We are not convinced that those who contend imperfectly are less pleasing to God than those who do not contend at all. We shall all give account at the judgment-seat of Christ, that is, both those who in contending for the faith may have judged some "liberal," and those who have judged their brethren

for their imperfect way of contending for the faith—while they themselves have avoided contending for that same faith.  
—Wm. C. R.

## Hidden Hunger

"Hidden hunger" is not a catch phrase but one used in scientific circles having to do with dietetics. It simply means an individual may eat much and often and fail to include in his or her diet those things necessary for normal metabolism and a healthy body. The result is a constant urge to eat something but without resulting satisfaction.

This world is full of people with hidden hunger for spiritual things. One often finds them in church—in some of our largest and most famous churches—and they often go away unsatisfied. The reason is simple.

Instead of spiritual food they are given an ethical homily.

Instead of being led to a personal relationship with our Lord they are urged to support a program; to share in some work.

Instead of being brought to grips with the sinfulness of their own hearts, their lost condition and their need of a Saviour, they are given a pat on the back.

Instead of seeing their sin as it looks in the eyes of a holy God, sin is described in terms of social and economic and racial maladjustments.

Instead of the redeeming work of our Lord on Calvary they are urged to follow His example and thereby become good.

Instead of a sermon based on and backed up by the "Thus saith the Lord" of the Bible they are regaled with modern science and literature and liberal quotations from *men*.

Instead of bread they receive a stone.

This is not written in criticism. It is written with the spirit of sounding an alarm, of giving a warning. Do the people to whom I minister find their souls and spirits nourished and strengthened with spiritual food?

Or . . . do they go away with a hidden hunger?

—L.N.B.

## Viewing China From Macao

The following is an extract from a letter written to me by my colleague on the faculty of the North China Theological Seminary, Dr. A. N. MacLeod, and dated August 25th, 1951:

I am writing you from the Portuguese Colony of Macao. We came over here on Friday morning from Hongkong, a four hour voyage through British Islands, across the mouth of the Pearl River, and into Portuguese waters. We hope to return on Monday.

This is our first break this summer. We are getting a change of scenery, learning lots of history and geography, some rest and much strenuous seeing of old forts, lighthouses, public buildings, monuments, the first foreign hospital in the Far East, etc. Donald has been studying the history of Macao, pouring over maps and guide books this past two weeks, and made his own map of Macao and a list of places that must be seen.

This place is much older than Hongkong—it was established four centuries ago, but now it has declined in importance and prosperity with the rise of the British Colony of Hongkong. Here are old narrow streets, cobble stones, rickshaws and pedicabs, etc.

My main interest has been the grave of Robert Morrison in the old East India Company's cemetery. We have been there—it is in a sunken plot of land surrounded by high walls overgrown with luxurious tropical vegetation. Some early missionaries are buried there amid soldiers and sailors who died in those far off days.

Another interest has been to climb two or three green hills within the boundaries of this little colony, on which were old forts, etc. and look across to China to the north and west—a forbidden land now again as it was then. It seems only a few hundreds of yards away. Morrison and Milne and others must have looked over to these hills of China and longed to be free to enter! Another interesting spot we have seen is the ruins of St. Paul's Church with its cross high on the front facade, the sight of which inspired Sir John Bowring, Governor of Hongkong, to write in the 1840s the hymn:

'In the Cross of Christ I glory  
Towering o'er the wrecks of time.'

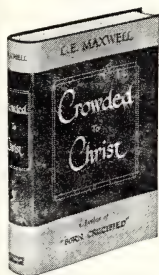
Nearly 150 years have passed since Morrison first entered Macao and labored on a translation of the Scriptures into Chinese, looking over into the forbidden land with expectant faith which God did not allow to be disappointed.

For an ever-increasing stream of missionaries poured into China and covered the length and breadth of the land, carrying the gospel of salvation into every province, city, and many villages, and establishing churches everywhere. Missionaries poured in till the number reached into the thousands. Mission schools, colleges, hospitals and other institutions sprang up all over the land. Bibles and Christian literature flooded the land.

But now that great era has come to a sudden close and the iron curtain of Communism cuts off all China and the Chinese Christians from contact with the outside world. The missionaries still left in China are anxiously waiting to get out, and those who have gotten out can only look with wistful gaze and sad hearts into that forbidden country.

But the Lord has established His Church in China on the rock and the gates of hell shall not destroy it. It will be severely tried and sifted but will come out triumphant. In the meantime what a challenge it offers to our faith and importunate prayers! God will not forsake His own in China. Let us not forsake them either.  
—M. A. Hopkins.

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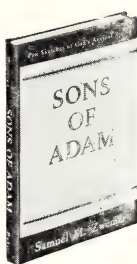


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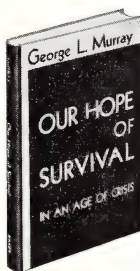


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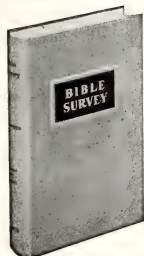


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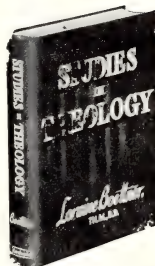


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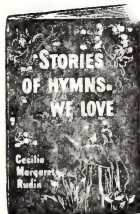
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## LETTERS

(Continued from Page 2)

Personally, I also believe that the growing use of liturgy in the morning worship service holds forth many hidden dangers as well. Some of these are the use of it as a substitute for true worship, praying from memory rather than from the heart, the substitution of responsive reading in the Church for Bible study in the home, the mechanical repeating of creeds and statements of belief without the understanding of what they mean, the use of "magic formulas" rather than the use of God-guided reasoning powers, and of course, the use by the minister of the liturgy to save toil and sweat in preparing real "food for the sheep."

Liturgy, too, seems to be a wonderful aid in securing a worshipful atmosphere, and an aid in getting the congregation to take part in the service. But if this atmosphere is brought about by the liturgy rather than a surrender to Christ, it is a false worship. If this participation by the congregation is merely mechanical, it is blasphemous.

I believe that there is a place for liturgy in the service, but that

it should be used sparingly, and used in such a way that the congregation has to think through what they are repeating, rather than repeating it by rote.

For illustration: the use of the Apostle's Creed or the Lord's Prayer every Sunday at the same part of the service becomes mechanical, requiring little, if any, thought on the part of the repeater. However, the use of either, or both, of these as a part of the service at undesignated intervals requires some concentration and thought on the part of the congregation for it is no longer an "every-Sunday-at-11:10-push-the-button-and-out-comes-the-words" formula.

Here again, as in the question about worship centers, a great many see only the good intentioned aid and not the dangers.

I have been wondering for some time if a thorough study of the rise and the use of pictures and liturgies in the history of the church would not show that when these were first introduced, the "good intentioned aid" idea was the reason for their acceptance. If this is true, a well presented tracing of the history of the use of pictures or other representations of the Godhead from the begin-

ning "as an aid" to the "worshiping" of the Roman Church just before the Reformation, and of the use of the liturgy as "an aid" to the "mass" and ritualistic services in a "language foreign to the people" would perhaps be one of the most helpful items in persuading the Church to take warning and to do away with these dangerous practices. Such a historical survey presented by a noted Church Historian, as (Dr. Robinson) would bear much weight.

L. W. ROBINSON

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# He Leadeth Me

(Psalm 23:2-3)

By Rev. Robert A. Lapsley, Jr., D.D.

ROANOKE, Va.

**I**N this brief beautiful way the Psalmist describes a great truth of our Christian faith and a great fact of our Christian experience, God's providential guidance of His people.

The words are the words of David. He says it twice, "He leadeth me." Some people think he was a young man when he wrote the 23rd Psalm. They think that some night under the stars on the hills of Bethlehem, watching his father's flock, so helpless, so foolish, so easily led astray, he wrote, "The Lord is my shepherd—He leadeth me."

I am inclined to think (with others) that he wrote the Psalm in old age. Looking back over a singularly checkered career with much of joy and sorrow, much of success and failure, he felt that through it all he had been divinely led, and he said, "He leadeth me."

Can you say it today? Do you feel that through your life there has been God's providential care and guidance? There are few things that bring us more comfort.

## I.

**T**HAT God leads His people is taught throughout the Bible.

It is taught in the Old Testament. The verse that comes to mind is Proverbs 3:5-6. "Trust the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he will direct thy paths."

This verse was the text of the first sermon preached by the author. He has preached this sermon in every church of which he has been pastor. But looking back over his life he is sure that he has not preached it enough. We should lay great emphasis upon this comforting fact of God's guidance.

A second verse that comes to mind is Job 23:10, "He knoweth the way that I take." This brings to mind an incident related by Dr. W. R. Dobyns. He was talking to an engineer as he oiled his engine in a railway station in Kansas City, Mo. He asked him if he was ever afraid when he drove his engine through the dark and the engineer answered, "No, and I will tell you why." Then, drawing from his overalls pocket a tiny copy of the Bible he turned to this verse and read with a smile, "He knoweth the way that I take."

We find it in the New Testament. There is John 10:3, "He calleth his own sheep by name and leadeth them out." It is helpful to remember that Jesus not only saves us from the guilt of our sin, not only delivers us from our sin but will lead us.

And we find it in Romans 8:14, "As many as are led by the spirit of God, they are the sons of God." It is entirely permissible to reverse the clause in this passage and read, "As many as are the sons of God they are led by the spirit of God."

We have only grazed the surface of Bible teaching. The fact of God's guidance is taught from one end of the Bible to the other.

## II.

**T**HAT God leads us we sing in our hymns. There is the old hymn:

"Guide me, O Thou, Great Jehovah,  
Pilgrim through this barren land,  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand."

There is another greatly beloved hymn:

"All the way my Saviour leads me,  
What have I to ask beside?  
Can I doubt the tender mercy  
That through life has been my guide?"

And there is the even more familiar and beloved hymn:



"Jesus Saviour, Pilot me,  
Over life's tempestuous seas,  
Unknown waves before me roll  
Hiding rock and treacherous shoal,  
Chart and compass come from Thee,  
Jesus Saviour, Pilot me!"

Take your hymnbook, and look for the hymns and stanzas where we sing this wonderful fact of God's guiding hand!

### III.

**T**HAT God leads us we find in the experience of Christians.

There was Abraham's steward. There is no more touching story in the Bible. Abraham wanted his son to marry a woman who believed in the same God that he believed in and who had the same high ideals. He laid upon his steward the most difficult task ever given to a servant. He was to go back to the old home in Padan-Aram and find a wife for Isaac. No wonder the steward asked, "Peradventure the woman will not be willing to follow me?" The most interesting touch in the whole story is that after the steward had reached Padan-Aram and found Rebekah he was perfectly sure that God had led him. He said, "I being in the way the Lord led me."

There was Paul. He had been doing a wonderful ministry in Asia Minor. There were whole sections that he had not touched, but God wanted His gospel preached in Europe. And so Paul was "forbidden of the Holy Ghost to preach the word in Asia." So Paul "assayed to go into Bithynia but the Spirit suffered them not." In other words, Paul tried to go to the right, and God blocked his path. He tried to go to the left and that did not work out. So he went straight ahead, answering the call of the man of Macedonia, "Come over and help us."

There is an engineer who ran a locomotive on the Norfolk and Western Railroad for 50 years. Most of this time he ran his engine under the handicap of having lost one limb in a wreck. A friend was talking with him recently about his long life. The friend said, "I suppose you can say like Abraham's servant, 'the Lord led me.'" And the answer came with a smile of confidence and peace: "Yes, and through many a hairbreadth's experience!"

A minister who has preached the Gospel for more than 40 years recently said that through all his life he had been conscious of God's guiding hand. He mentioned three particular instances, his decision to be a minister, his choice of a wife, and his coming to his present field of service.

Again we ask, Can you say, "He leadeth me?" Will you say in the words of one of our most beautiful hymns:

"Lord, I would clasp thine hand in mine,  
Nor ever murmur nor repine,  
Content whatever lot I see,  
Since 'tis my God that leadeth me."



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## LESSON FOR OCTOBER 21

*Joseph's Part In God's Plan**Scripture: Genesis 37: 39; 41—47; 50. De-**votional Reading: Psalm 105:12-24.*

"He sent a man before them, even Joseph." (Psalm 105:17). "The word of the Lord tried him." Joseph was a tested man, prepared for a special time. "And the Lord was with Joseph, and he was a prosperous man." (Gen. 39:2). This verse, in one of the Old English Versions, is rendered: "And the Lord was with Joseph, and he was a 'luckie' man." We usually use the word "luck" nowadays in the sense of "chance." There was no mere "chance" in the life of Joseph. The guiding and over-ruling Providence of God is seen in a marvellous way in the life of this man. The Lord was with Joseph, and he was a "luckie" man. Even in the dark days when it seemed his "luck" was against him, God was with him and training him for the place he was to occupy and the work he was to do. The brothers meant it for harm, but the Lord turned it all into good.

The fascinating story of Joseph, ranks in popularity with that of David among children and grown people, is familiar to us all. In the space I have I wish to touch some of the "high spots" of his career.

*I. Joseph, the Young Man:*  
*Genesis 37:1-35*

"Now Israel loved Joseph more than all his children." This was very natural, for he was the son of his old age, and also the son of his favorite wife, Rachel, but it was, seemingly, very unfortunate for Joseph. He showed his partiality by making him a coat of many colors, a princely garment.

I heard Joseph's brothers called "rough-necks" by one of our most popular preachers, and the term suits them very well. When they saw that their father loved Joseph they hated him and could not speak peaceably to him. This, too, was natural. The spirit of envy and jealousy is always present in the unregenerate breast. It takes a changed heart, changed by the power of God, to not have such feelings. This spirit is at the bottom of a great many tragedies in the lives of the men and women of the world.

Joseph dreamed two dreams, and told them. There may have been a touch of boasting, and of a feeling of superiority in his telling of his dreams. We cannot tell. His father felt moved to rebuke him rather mildly when he told the second dream, asking if even his father and mother would bow to him. We can easily see the reaction of the brothers; they were "green with envy," and filled with hatred and a desire for revenge.

His opportunity came soon. Jacob unwisely made this younger boy a sort of "overseer." He sent him to find his brothers and bring him word as to

their doings. It appears that this was a most foolish act on the part of Jacob, who could hardly be ignorant of the feelings of these "rough-necks." When they saw him in the distance they immediately began to plot his destruction. "Behold, this dreamer cometh"—"we will see what will become of his dreams." They would have killed him if Reuben had not persuaded them to cast him into a pit, expecting to later rescue him and restore the lad to his father.

While Reuben was away a band of Ismaelites came by, and at the suggestion of Judah they sold him to them for twenty pieces of silver. Although deeply distressed, Reuben did not have the courage to tell Israel the truth, but fell in with the false

story which they agreed to tell their father. So they take the coat of many colors, dip it in blood, and let the heart-broken father draw his own conclusion. The scene in verse 35 is one of the most distressing in all history. It is hard to see how these men could have such hard hearts and seared consciences.

*II. Joseph, a Slave in Egypt:*  
*Gen. 37:36; 39:1—41:36.*

This period in Joseph's life falls into two parts: (1) his stay in Potiphar's house, and (2) his imprisonment.

Sold by the Ishmaelites to Potiphar, captain of the guard, his master, realizing that God was with him, left all that he had in his hands. For a time all goes well, and then the heaviest blow falls. Resisting the advances of the wife of Potiphar, who became infatuated with the handsome stranger, he is falsely accused by her and cast into prison. The injustice of this must have been a severe test of Joseph's faith in God, for it was his loyalty to God which had saved him in the hour of temptation. "How then can I do this great wickedness and sin against God," had been his reply to this wicked woman. He knew that his sin would not only be against his master who trusted him, but against God. We have a fine insight into the purity and integrity of Joseph's char-

acter, in these words, and also into his deeply religious life.

The Lord was still with Joseph in the king's prison, and he was soon the overseer. No matter what the circumstances, he rose to the top. (Chapter 40 gives the dreams and interpretations of the butler and baker). It ends with a sad note; "yet did not the chief butler remember Joseph, but forgot him."

In Chapter 41 we have the dreams of Pharaoh, and the chief butler remembers Joseph and the interpretation of the dreams in the prison, and tells Pharaoh of his experience. This gives Joseph his opportunity and he takes advantage of it to the best of his ability. Note this, however; "And Joseph answers Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace."

In all these varied experiences of Joseph we get a clear picture of his splendid character. His courage, faith and patience under the trials and troubles through which he passed; his purity and nobleness; his loyalty to God and to those who trusted him. God must have been very real to him, for it took the grace of God to enable him to endure. We can see, too, how he was being fitted for his place as ruler of Egypt. That somewhat spoiled lad was made into as fine a character as we find in the Bible. There is no big blot of sin to mar the picture.

### III. *Joseph, the Ruler of Egypt:* *Genesis 41:37-50.*

From a slave to the virtual ruler of Egypt! Few men have had such a swift and spectacular rise to power, and fewer still have deserved it as he did or performed the duties as magnificently: he was every inch a king, and Pharaoh on the throne was beneath him in true nobility. He makes us think of Daniel who rose to such great power; in fact, these two men have much in common, for they were almost faultless in character.

The remaining chapters in the life of Joseph are dramatic and touching. The visits of his brethren to

buy corn; his recognition of them, while he remains unknown; his treatment of these men, as he seeks to find out whether they have changed, and to what extent; his forgiveness of them, so wholehearted and genuine; his sending for Benjamin; his later sending for Jacob and the wonder of the old father as he finds his favorite son alive and powerful; all this makes a story which has no equal scarcely in all literature.

There are several lessons we should learn, and interesting facts we might stress. For instance, what Joseph said in regard to all the strange and untoward circumstances of his career: "ye meant it for evil, but God meant it for good." He recognizes the Providence of God in his life. As I grow older, I often look back and see the same thing, and I believe all of God's children have similar thoughts. We cannot see the "good" in many trials until much later.

Notice, too, that God was dealing with the brothers. They are a chastened, sobered, and changed group as they stand conscience-stricken in the presence of their younger brother and remember how they mistreated him. The terrible grief of their father, the secret burden of their sin, and other experiences had wrought wonders in the hearts of these rough men. Judah's plea for Benjamin and his willingness to take his place reveals a radical change in this older brother. It ends in this touching way: "For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." (see Gen. 44:18-34) The Judah who makes this noble plea is a far different person than the coldhearted man who sold Joseph into slavery.

There is no scene more touching than the one in which he makes himself known to his brothers. The tears come to our eyes as we read of the weeping brothers. Then, the wonder of Israel as he sees the wagons coming to take him to Egypt and finally is forced to believe the news which is "too good to be true."

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## YOUNG PEOPLE'S DEPARTMENT

### YOUTH PROGRAM FOR OCTOBER 21

## REV. H. LAWRENCE LOVE

# Churches For Our Cities Needs

The war years have made many of our people "nomads," and have produced a continuous shift of population throughout the nation. Whole towns have been moved to make room for huge plants, and industrial communities have sprung up over night. Many of our cities have doubled their population in a few short years. Farms and fields have been covered with water throughout our Southland, and power provided by the great TVA dams has attracted hundreds of industries, adding to the already rapidly growing communities. The threat of war has again created a demand for men in the armed forces and for labor to produce the goods and supply them with the implements of war. The challenge of change is still before us, and a burden of responsibility has been thrust upon the church that must be faced by young and old alike. As we face the needs of the hour, let us consider the church in the midst of it all.

### 1. *The Place of The Church* (First Speaker)

Whether it be in town or country, industrial or residential community, the place of the church is ever the same. Its place is "in the world," wherever there are souls in darkness, wherever there is need. Remember the Lord Jesus said, as He prayed for His own, "As thou has sent me into the world, even so have I also sent them into the world." He had pointed to the waving fields of grain, and said in effect to His disciples, "The people of earth are like these fields, ready to be harvested. Go and pray, that they may be gathered in."

Wherever people are, there are the needs and problems of the human heart, and there are souls waiting to be won to the Lord Jesus Christ. Sometimes, in our larger cities, the population moves, residential areas shift, and churches are left stranded, fighting to hold their own. Why not move? Follow the people with the gospel. Our work for Christ does not depend on a building, for "He dwelleth not in temples made with hands," nor on any sentiment that may be attached to a location. As good soldiers of Jesus Christ we must obey orders and go wherever the people are that we might minister in the name of Christ. "In the world, but not of the world," sent by the Saviour to do His blessed will.

### 2. *The Purpose of the Church.* (Second Speaker)

The Lord has set His Church in the midst of the world for a particular purpose. What is that purpose? Is it simply to teach men how to live together? Is it to raise the standard of living? To provide for unfortunates? To maintain moral and ethical standards?



All of these things are good, and indeed, are by-products of the service rendered by the church, but none is the purpose of the church. The singular purpose of the church is to win souls to Jesus Christ. "As the Father has sent me, even so send I you," and "I came to seek and to save that which was lost." "I came . . . to call sinners to repentance." Our shorter catechism teaches that "man's chief end is to glorify God, and to enjoy Him forever." In the 15th chapter of John our Lord teaches us how this end may be realized: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be fulfilled."

If the church is to glorify God and fulfill His purpose it must be a soul winning church. People often say, "But the Presbyterian church is not evangelistic; it does not believe in evangelism." They simply do not know that the Presbyterian church was born in revival; that the ministry of John Knox was that of a flaming evangel who cried before the throne of God, "Give me Scotland or I die!" Someone has very pertinently remarked that our church "was born in revival fires, but now we are walking around in smoke." Well, we must admit to some truth in the charge. We should be praying that the wind of God's Spirit might fan the spark that remains into a flame of fire that will burn out the dross and light the way for men to come to Christ.

Let us not for a moment forget that our task is to preach the gospel to the ends of the earth that men might believe and be saved! Our purpose is to win souls! Sometimes we get so busy with committees we forget our commitment to God; get so occupied with programs that we lose our passion for souls; we are so busy planning what we are going to do that we forget what God has told us must be done. Instead of setting our hearts to do the will of God, we are like the man who got on his horse and rode off in all directions. "This one thing I do!" Let's get down to business and concentrate on the "one thing" God has called us to do; let us be faithful in seeking men for Christ.

### 3. *The Power of The Church.* (Third Speaker)

Suppose a man had plenty of raw materials, an excellent plant equipped with machines designed to produce a desirable commodity, and machine operators capable of handling the equipment, what else would be needed? Certainly he would need power to turn the wheels of industry and begin production.

In our churches we have the very best of equipment, a well-trained ministry, a capable constituency (a Presbyterian word for membership), and the gospel message. Why then are we not producing results in keeping with our assets?

I think the answer is simple.

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We lack spiritual power.

Paul tells us that the gospel is "the power of God unto salvation." The Greek word for power is *dunamis*; from which we derive our English words dynamite, dynamo, dynamic, etc. POWER! DYNAMITE! This is contained in the gospel! Why do we not see it in operation? For one thing, we don't really look to the gospel for power to carry on the work of the church. Too often it is power politics rather than power preaching. We have become "methodists" in depending more on the method than the message. We haven't really expected God to do very much, and the results have been according to our faith. Hundreds of our churches recorded no additions on confession of faith last year. Few have experienced any signs of spiritual awakening. If we would stop promoting and start praying, have less of the supper room and more of the upper room, less feasting and more fasting, stop "trying" and start trusting, look less to the leadership of men and more to the power of God, we would begin to see real progress in the life of the church and the revival for which we are longing would break forth upon us. If we are going to meet the needs of the multitudes at our very doors; if the swelling populations of our towns and cities are to be won to Jesus Christ, we must look with the eye of faith to Him who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

### SUMMARY

The place of the church is "in the world," among the lost and dying souls about us. Its purpose is to win these souls to Jesus Christ, thus bringing glory to God and experiencing His joy within our hearts. Its power is the gospel of a crucified, buried, risen, reigning and returning Saviour, preached in the Spirit with compassion and faith,

## WOMEN'S WORK

### "To Those Of Our Own Household"

By Mrs. J. M. Williams, Jr.

(This is the third in a series of three articles on relations in the Christian home.)

A mother was invited to a woman's club where the teachings of a great philosopher were to be discussed. She went feeling the program would be a great contrast to her three meals a day and endless ironing. She came away a sobered woman for she had learned that what you would have in the state, you must first put in the minds of the children. He had said the way to change things quickly was to start with the children. How clearly we in our lifetime have seen this work in youth organizations in other lands; how we need to profit by it and give our own youth right objectives and right goals. The Preacher in Ecclesiastes said it this way: "Remember now thy Creator in the days of thy youth while the evil day come not nor the years draw nigh when thou shalt say I have no pleasure in them." Proverbs say it this way: "Train up a child in the way he should go and when he is old he will not depart from it." A wise mother said, "I know no better way to make your children what you want them to be than by being what you want them to become."

If we would have the youth in our homes surrendered to God's will, we ourselves must set them the example and be able to pray earnestly and sincerely:

"Laid on Thine altar, O my Lord Divine,  
Accept my gift this day for Jesus' sake  
I have no jewels to adorn thy shrine,  
No far famed sacrifices to make.  
But here within my trembling hand,  
I bring this will of mine,  
A thing that seemest small yet Thou,  
O Lord, canst understand  
How when I yield Thee this,  
I yield mine all.

Take it dear Father, erer my courage fail  
And merge it so in Thine own will that  
Even if in some desperate hour  
My cries prevail and Thou give back my gift

It may have been so purified, so blest,  
So one with Thee,  
So altogether fair,  
I may not see or know it as mine own,  
But gaining back my will may find it Thine."

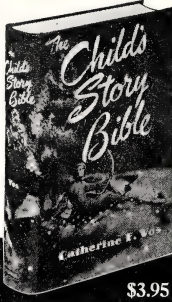
A mother was telling her little son of the coming of the Christ-child. She told him how the shepherds on the cold Judean hillside had seen the glory of the Lord and how the angels sang, "Glory to God in

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the highest, and on earth peace, good will." She told him how the Wise Men from afar had brought their gifts of gold, frank-incense and myrrh as an offering to the little king. The young lad crossed to his mother's side and said, "Oh mother, I wish I might have lived at that time and brought gifts to the king." The mother looked at her small son and with tears in her eyes she said, "But son, He left a message for you." "A message for me?" asked the boy. "Yes," said the mother, "a message for you. He asks that you serve Him till He comes again."

The greatest privilege and joy that may be ours as parents, teachers and friends of youth is to so teach and to so guide and to so live that they too, may give themselves willingly and joyously as gifts to the king.

## BOOKS

*THE THEOLOGY OF REINHOLD NIEBUHR*, by Edward J. Carnell. Eerdmans. \$3.50.

Reinhold Niebuhr is usually classified as a Christian Realist. As such he is one of the most prominent among this group. As a professor in Union Theological Seminary of New York he wields a powerful influence over his students and also through his writings. He is especially known as "a Prophet of Reform." From his early days as a preacher in Detroit he has been deeply interested in championing the cause of labor. Because of his interest in such matters he is frequently spoken of as a "socio-ethical theologian."

Early in Niebuhr's life he was strongly influenced by Karl Marx, the father of Communism. Quite often he gives evidence of this influence in his writings. In his book, "Reflections on The End of an Era," he frankly states that he is moving politically to the left and religiously to the right. He contends that he is strongly opposed to the anti-religious viewpoints of Marxism but has great respect for its economic teachings.

Niebuhr goes along with the Barthian School in placing emphasis on the necessity of a Divine revelation. Differing from Barth but agreeing with Brunner, he recognizes two kinds of revelation which he distinguishes as private—individual, and public, revelation. In explaining these two, however, he follows his own course and says that the former, as being also universal in spite of the fact that it is individual, can also be called general revelation. He tells us that the public revelation is God's revelation in the course of history, including the history of the Jews and also the life of Christ. Private revelation comes to man in momentary impressions which God makes on man on many occasions and in the light of which man must work out his destiny. In saying all this, it would be wrong to infer that Niebuhr has returned to the Bible as God's special and infallible revelation. He maintains that it is impossible to return to this position as he holds it to be antiquated.

This volume by Dr. Carnell evaluates the theology of Niebuhr from one controlling concept—the dialectical relation between time and eternity. Carnell respects Niebuhr's psychological understanding of the inevitability of pride and egotistic self-assertiveness in all individual and collective expression, (save for his interpretation of the first and second Adam), plus his excellent expression of agape love as the final definition of the law of life. Here he feels that Niebuhr is both profound and convincing.

Dr. Carnell appraises Niebuhr's theology from the perspective of Reformation theology. He makes no apology for his personal acceptance of Reformation theology as his norm. He writes, "One cannot shed his own presuppositions as he would a jacket." Niebuhr uses many theological terms employed by orthodox theologians such as regeneration, conversion, justification, sanctification and even the return of Christ and a final judgment. In spite of the employment of these terms, Carnell warns us against coming to the conclusion that Niebuhr is returning to the truth as revealed in the Scriptures. Niebuhr accepts the Divine authority of the Bible only in so far as Biblical teachings suit his purpose and do not annul the tension between time and eternity. If they appear to do this he adopts one of two courses. He either rejects them outright or he resorts to a mythical interpretation of them. In his writing he speaks of the myths of creation and the fall and even of the myth of Christ. He tries to distinguish between the Jesus of history who was a mere man and the Christ of faith, the creature of the imagination representing an ideal that has saving significance.

He gives a figurative interpretation to the resurrection, the ascension, and the return of Christ. He speaks often of the cross of Christ and its significance, but nowhere does he say that sinners are saved by the blood that Christ shed on the cross. He looks with disfavor upon the doctrine of the penal substitutionary atonement of Christ. When Niebuhr is weighed in the balances of Biblical theology or Reformed theology he is found wanting. Let our young theologians be not deceived at this point. Anyone who accepts the view that Christ was a sinner is surely an unsafe guide to follow. Anyone who holds that Jesus is not literally God in the flesh denies the most fundamental of all Christian doctrines.

Carnell is impressed by the fact that the amazing thing about Niebuhr's rejection of Christ's metaphysical Divinity and the concomitant doctrine of sinlessness is that it does not seem to trouble him much. He comments, "The issue is bypassed with almost an air of aloofness. Christian faith seems to be so busy living with the terms of the dialectic that it does not seem to be concerned with the actuality of every individual act of any actually historical action of the historical Jesus into the symbol of this perfection." In other words, the Jesus of history appears merely to be a convenient locus, to pin the Christ symbol to, for He was simply more consistent in his agape living than others. But one must note that if Socrates had been more consistent in his life and little more successful in his oracular contacts with eternity, he then would be the 'Socratic faith,' and our hope, not the cross, but 'the flask of hemlock.' Jesus was just more consistent in his conformity to the will of God than was either Socrates or Ghandi; but He, not less than they, was a sinner. 'It is not possible for this reason to assert the sinlessness of every individual act of any actually historical character.'"

According to Niebuhr, Jesus was "a child of his times" in everything but His revelation of love. Jesus was literalistic in his view of the Old Testament, of his metaphysical continuity with God, of his claims to sinlessness, of his eschatology and a whole host of other non-dialectical commitments. He thought of a literal heaven and hell, a literal entering of God into history, a literal end to history. "Niebuhr would have us to wade through all of Christ's sins and errors and see in him a token of how God is finally going to solve the problem of sin. Faith must take that which is worthwhile out of the life of Christ and discard the rest." Carnell expresses the idea thus, "Whatever is sub-agape in Christ is the kernel. Here the old wine of liberalism is simply poured into the new bags of dialectical thought."

In our judgment Carnell has been fair and objective in his appraisals. He has performed a useful service in giving this analysis and evaluation of the theology of Reinhold Niebuhr. His skill and penetration into Niebuhr's views are to be commended. We place a high value on this timely discussion.

—John R. Richardson.



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OCTOBER 17, 1951



H. H. THOMPSON

"We are going to miss Dr. Thompson's unusual gift for cultivating the spirit of evangelism in our Church," Broyles said. "His work has been a labor of love, and it may be many years before we fully realize the great impact he has made on this new and growing program in our Church."

## *Thompson To Leave Division Of Evangelism*

DECATUR, Ga. (PN)—Dr. H. H. Thompson, Secretary of the Board of Church Extension's division of evangelism, has accepted a call to the pastorate, effective December 1, according to an announcement by Dr. Vernon S. Broyles, Jr., Board Executive Secretary.

Secretary of Evangelism since June, 1944, Thompson will go to the Ruston Presbyterian Church, Ruston, La. Ruston is the home of Louisiana Tech and the Church has 500 members.

The first Secretary of Evangelism in the Presbyterian Church, U. S., Thompson has traveled more than 45,000 miles a year visiting churches, presbyteries and synods and promoting the popular program of Visitation Evangelism.

A native of Mississippi, Thompson held pastorates at Natchez, Miss., Baton Rouge, La., and Bristol, Tenn. His last pastorate was at the large First Presbyterian Church in Bristol, a church of more than 1,000 members.

Thompson's degrees are from Southwestern University, Louisville Presbyterian Theological Seminary, and the University of Edinburgh, Scotland.

# THE SOUTHERN PRESBYTERIAN JOURNAL

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Sir:

An article in THE SOUTHERN PRESBYTERIAN JOURNAL demands that I reply. It is an editorial entitled "Is Segregation UnChristian?" and is written by Dr. J. E. Flow. In his introduction, Dr. Flow notes two letters printed in *The Presbyterian Outlook* advocating non-segregation. I must commend Dr. Flow for his attitude toward their claims—much harm has been done by well-meaning and not-so-well-meaning persons, possibly more by the former.

In his exposition, Dr. Flow finds his support in three areas: Firstly, as the plan of God as revealed to us in the word; secondly, as a Law of Nature (God's Law in Nature); and thirdly, because it contributes to the harmony and peace among the races. May I concentrate on the first, because if it is God's will, then the other reasons cannot matter.

When I have difficulty understanding the Bible, I must go to the New Testament, to Christ and His teachings, for was He not the "WORD" made flesh who dwelt among men? It is Christ who saves us from our sins, not the Law. (Romans 7). For we are all condemned before the Law.

One of Christ's teachings which hits me particularly hard is the parable of the Good Samaritan. This is known to every child brought up in a Christian home, and is probably one of the better known of the parables of Jesus.

We hear a lawyer trying to test Jesus, and he is quite taken aback when he is forced to answer his own question from the Law he knew so well: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Trying then to keep from looking foolish before the crowd,

## LETTERS

who must have been ready to laugh at him, he asks our Lord: "And who is my neighbor?" And how Christ answers him!

A traveler, beaten and robbed. A priest, a servant of God, glancing at him and hurrying by. A Levite, looking a little closer, perhaps, decides the risk is too great, and hurries on. And then, a despised Samaritan. The others had pity, he had compassion. He gave him first aid, sat him on his own beast, took him to the inn and took care of him. He paid the bill, and provided for future care.

Who is my neighbor?

I'm sorry, Sam, you can't go to the concert. Some day perhaps after your race has lived enough and suffered enough, there will be concerts for you. I was born of white parents, you weren't. I can, you can't.

I'm sorry, Louise. There's no room in your hospital for you. Yes, there are a few beds in ours, and I know you need to be in a hospital, but—

No, Jim, you can't go to college. I know you wanted to be a minister of God, but all the colored schools are filled—sorry—maybe in a few years—

No, John, you can't worship God here. There's a colored church eight blocks down the road, that's for you. The same God? Why yes, of course. But you weren't lucky. Your parents were black. I'm sorry, but it's God's plan. You know, a Law of Nature. The only way to harmony between your race and mine.

A communist? But why, Will? You were a Christian. Equality? Oh, you know we are for equal privileges—we just can't afford to build a school for your children now. I know it's a fire-trap, that's

why we moved out of it. But we can't improve on God's plan. You know, we're different colors. I know your ancestors didn't ask to come over as slaves, but—

God's plan? Surely, if our Lord's Name has ever been taken in vain, this is it.

G. RAYMOND WOMELDORF, JR.

● We respect the attitude of the writer of the above letter. The  
(Continued on Page 7)

## EDITORIAL

The Minister And His Work Commissions .....	3
Beware Of The Trojan Horse Of Universalism .....	3
Seeing Jesus .....	4
The Chalcedonian Anniversary .....	5
Wisdom From Above .....	5
An Ecclesiastical Tower Of Babel Or Spiritual Blessing .....	6
Synod Of Georgia Laymen's Statement .....	7

## DEPARTMENTS

Young People's Department — Oct. 28 .....	8
Rev. H. Lawrence Love, Jr.	
Sabbath School Lessons — Oct. 28 .....	10
Rev. J. Kenton Parker	
Men's Convention News .....	14
Letters .....	2

## EDITORIAL

### The Minister And His Work Commissions

The purpose of the General Assembly in authorizing the Commission on the Minister and His Work in the presbytery, was to assist vacant churches in securing pastors and aid pastors in changing their fields of labor. The creation of this *advisory* agency was welcomed by churches and ministers alike. It was hoped that it would aid in the solution of the vexed problem of vacancy and supply that has troubled the church for many years.

Many are now questioning the wisdom of this action, in view of the manner in which some Commissions are offering their advice. There are disturbing reports of instances where the Commission has exceeded its *advisory* function, and has made the qualifications for a pastorate, not a man's ministerial training, nor his gifts as a preacher, nor his faithfulness as a pastor—but his views on certain issues before the Church. Good men have been negated for no other reason than that their convictions on some minor matters—about which thoughtful men have the right to differ—are not the convictions of the chairman or some member of the Commission.

Here is the latent danger in the work of the Commission, both to the Church and to the minister. It is the inherent right of a Presbyterian Church to choose its own pastor, and a Presbyterian minister is responsible to his Presbytery for his faith and his conduct. The Commission, because of a prejudice, can use its *advisory* authority to prevent a minister, against whom no charges have been made, from receiving a call to a church that desires to have him for its pastor.

Many are asking, if the misuse of this *advisory* authority continues, whether it may not be necessary that the General Assembly be asked to consider abolishing an agency that has the opportunity for such unbrotherly and unjust actions.

It is earnestly hoped that the newly elected secretary of the Assembly's Permanent Committee, who comes to his work with the respect and confidence of all his brothers, will remember that he represents the whole Church in this important service. He is urged to make clear to the Commissions of the Presbyteries the limit of their authority and just what their duties are.

—H.B.D.

### Beware Of The Trojan Horse Of UNIVERSALISM

A recent writer has said: "Belief in the fatherhood of God and the brotherhood of man is our greatest affirmative religious resource."

This doctrine of the universal fatherhood of God and brotherhood of man is probably responsible for the growing trend to Universalism inside the Church. The doctrine of Universalism is, simply, that eventually all men will be saved. It is directly contrary to the teachings of the Bible and to the doctrines held by evangelical denominations.

And yet, *within* the denominations we find men outspoken in their espousal of this heretical viewpoint. Bishop Gerald Kennedy, of the Methodist Church, is quoted as saying to the California-Arizona Annual Conference: "Speaking of eternal punishment or an everlasting state of agony for the wicked, I can say that I am sure God is at least as good and merciful as men. I certainly would not banish any man to a place and state of punishment forever because of his faults or his state of mind when he left this life. I am sure that God is not less fair or merciful than I." We wonder where John 3:16 fits into this philosophy?

According to the religious reporter of *The Charlotte Observer*, Dr. Nels Ferre, who spoke at the meeting of the Presbyterian Educational Association in Montreat this summer, also advocated universalist doctrines. One of the mature pastors who attended Dr. Ferre's classes at the symposium at Princeton this summer also reported that he said: "God is the perfect pedagogue, therefore He will not fail by permitting any of His pupils to be lost." We wonder then how we are to explain away Matt. 10:28, Heb. 10:28-31, Rev. 14:10-11, and numerous other statements of Scripture.

The doctrine of the universal fatherhood of God and brotherhood of man runs counter to the entire teaching of the Word of God. True, God is the Father of all by creation, but our Lord makes it equally plain that we enter into the relationship of sonship with God in but one way—the new birth. Christ came to make it possible for lost sinners to come into this vital relationship with God and it is obtained in no other way. All men are our brothers by virtue of common descent from the same human forebears but ours is a brotherhood of lost souls until Christ comes into our hearts. Then, as a new crea-

This Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 25, October 17, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGES: When changing address please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send address label giving your old address.

ture in Christ we become members of the household of faith. In this new relationship to Him we must have a concern for our lost brothers in the flesh. That is the motive for the witness of the individual Christian and of the Church—to bring others into this brotherhood of believers.

Universalism has no part with evangelical Christianity and in the past has been excluded from participation in Christian organizations or Christian fellowship. Now it is finding its advocates among those enjoying the protection and the privileges of recognized Christian denominations. The unscriptural doctrine of the universal fatherhood of God and the brotherhood of man, a doctrine which sounds pious and which appeals to the mind and the heart, is in large measure responsible for this situation and many good but unwary men have been misled thereby.

*"Jesus said unto them, If God were your father, ye would love me ... Ye are of your father the devil."*

*"But Jesus said ... it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."*

God has shown the universality of His love in the redemption He offers on the Cross of Calvary. But, some day the justice of a righteous and spurned God will also be manifested.

The writer of the Epistle to the Hebrews gives a complete picture when he says: *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all ... He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? ... It is a fearful thing to fall into the hands of the living God."*

Passengers on a train might find it pleasant to be assured that all is well down the line. But, the switchman who is true to his responsibilities must tell them if a bridge is out. May God help us all to declare the full counsel of God, as revealed in His Word.

*When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest*

*to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand."*

—L.N.B.

## Seeing Jesus

### The Hands Of Jesus

*"He showed them his hands." Luke 24:40.  
"And he had in his right hand seven stars." Revelation 1:16.*

*"Not by their looks we judge, but by  
The good they've done or harm;  
The fairest hands in all the world  
Have nail prints through the palm."*

Surely, Jesus's hands when He was on earth were "the fairest hands in all the world!"

These hands were human hands, the hands of a man, bone of our bone, and flesh of our flesh. They were hardened by toil as He worked at the carpenter's bench in Nazareth. They were unsoiled by sin, different in this respect from all the other hands in Nazareth. As the disciples gazed at them they were hands raised from the dead with the print of the nails still showing in their palms.

They were healing hands, the hands of the Great Physician. They had touched the leper and made him clean, lifted Peter's wife's mother from her bed of sickness, raised Jairus' daughter from the dead, been laid upon the multitude of sick folk and healed every one of them.

These hands were helping hands. They broke the bread that fed the 5,000 hungry people, lifted Peter from the watery grave, rested upon the heads of the children, took the basin of water and the towel as a servant.

They were pierced hands. When the spikes were driven into them, the Highway to heaven was finished.

*"Hath He marks to lead me to Him,  
If He be my Guide?  
In His feet and hands are wound prints,  
And His side."*

They were powerful hands, the hands of a King. He holds the world, the Church, the Christian in His hands.

*"The hands of Christ  
Seem very frail,  
For they were broken  
By a nail.  
But only they  
Reach home at last  
Whom these frail, broken  
Hands hold fast."*

How we need the touch of these hands today!

—J.K.P.





## The Chalcedonian Anniversary

The fourth Ecumenical Council was held at Chalcedon in 451. It was summoned by the Emperor Marcian at the request of the Roman bishop, Leo. Five hundred twenty Christian leaders composed this august body.

This fourth general council concentrated upon the orthodox doctrine of the Person of Christ in opposition to Eutychianism and Nestorianism. Next to the Nicene Council, it was the most important of all the general councils. It represented the whole Oriental and Occidental Church. Here in the church of St. Euphemia, this Ecumenical Council was opened on the eighth of October and sat till the first of November.

"What think ye of Christ?" was the main question on the agenda at this council. The proceedings from the outset were very tumultuous. The ecclesiastical leaders almost came to blows. The Christian laymen present were compelled to remind the bishops of their clerical dignity. After the body was quieted and the commissioners settled down to earnest work, the fifth and most important session, which was held on the twenty-second of October, issued a positive confession of faith concerning Christ. It was adopted as a vital and essential part of the ecumenical faith. It was the Church's explicit answer to the query, "What think ye of Christ?"

This classic confession was as follows:

"Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead, and complete as to his manhood; truly God, and truly man, of a reasonable soul and human flesh subsisting; consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin; as to his Godhead begotten of the Father before all worlds, but as to his manhood, in these last days born, for us men and for our salvation, of the Virgin Mary, the mother of God; one and the same Christ, Son, Lord, Only-begotten, known in (of) two natures, without confusion, without conversion, without severance, and without division; the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only-begotten, and God-Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning him, and he himself hath taught us, and the symbol of the fathers hath handed down to us.

"Since now we have drawn up this decision with the most comprehensive exactness and circumspection, the holy and ecumenical synod hath ordained, that no one shall presume to propose, orally, or in writing, another faith, or to entertain or teach it to

others; and that those who shall dare to give another symbol or to teach another faith to converts from heathenism or Judaism, or any heresy, shall, if they be bishops or clergymen, be deposed from their bishopric and spiritual function, or if they be monks or laymen, shall be excommunicated."

Following the public reading of this confession, the commissioners exclaimed, "This is the faith of the fathers: this is the faith of the apostles: to this we all agree: thus we all think!" Thus the action of Chalcedon completed the orthodox Christology of the ancient church. This great confession set forth the facts and established the boundaries of orthodox doctrine in relation to the Person of Christ. We should thank God for this great confession, that guards against erroneous conceptions as would destroy either the divine or the human in Christ, or would place the two in a false relationship.

Upon the basis of Chalcedon, the result of the incarnation is the God-Man. He is one Person who is both truly God and truly man. The Chalcedonian formula is rooted and grounded in Scripture, except for the ambiguous clause that calls Mary "the Mother of God." It is still the criterion for an orthodox Christian faith. As Dr. Francis L. Patton has put it, "The full doctrine of the Person of Christ was formulated at the Council of Chalcedon in 451 A. D., and has been, from that day to this, the accepted doctrine of the Christian Church."

The Roman Catholic Church has announced that special services in Rome are planned in commemoration of the fiftieth centenary of this Ecumenical Council held in Asia Minor. Here is one celebration where both main branches of Christendom should celebrate at the same time. Although our General Assembly and the various councils have overlooked the appropriateness of our commemoration of this anniversary, it is still not too late in the year for local churches to celebrate the work done by the church fathers at Chalcedon. Such a recognition would indicate that the doctrinal consciousness in Protestantism has not completely atrophied.

—J.R.R.

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## Wisdom From Above

Wisdom is more than knowledge; it is knowledge plus the ability to use it. A farmer may know how to till the soil, but if he fails to put that knowledge into practice, nobody would call him a wise farmer.

Our need for wisdom today is appalling. The world has more knowledge than it ever had; we have plenty of schools, colleges, universities, and laboratories. Our physicists have invented the atom bomb, but we do not have the wisdom to use it; we are fearful of our own invention, and in our utter folly may use it to destroy ourselves.

We have our conferences to talk about peace, and no one seems to have sense enough to arrive at any definite plan. We investigate crime, and nothing is

done to prevent it. We slaughter our people on the highways, and talk and talk and talk about this over the radio, and the death-rate goes on increasing. In short, our nation and the world is facing its most terrible crisis, and no wise leader can be found.

Why is all this, and much more, true?

If any man lack wisdom, let him ask of God. There is only one university where the sort of wisdom we need can be obtained; the university of Heaven; only One Teacher; Only One Book.

The wisdom of the world is earthly, unspiritual, devilish. There is an abundance of this sort of wisdom, (or folly), in the world. We see evidence of it every day and everywhere.

The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. Oh that we would all fall upon our knees and beseech the all-wise God to give us this wisdom before we perish in our folly!

—J.K.P.

## What It Stands For Will Determine Whether The Ecumenical Movement Becomes An Ecclesiastical Tower Of Babel Or Spiritual Blessing

The present ecumenical movement seems to be based on the premise, or assumption, that the organization and union of churches is more important than the content of Christian faith itself. If this premise is correct then our chief concern should be the consummation of this organization at the earliest possible moment. To that end many leaders in the Christian movement are devoting their time and talents. That at the forefront should be found so many who are avowed dissenters from evangelical Christianity does not seem to be of significance to those evangelicals who are participating in the movement.

On the other hand, there are those who earnestly believe that *what a man believes and what a church affirms* are of infinitely greater importance and must be stated before groups can unite in a testimony for Christianity itself.

Any who read widely on the ecumenical movement know that its purpose is not the uniting of Presbyterian or Methodist or Baptist bodies alone, but the ultimate amalgamation of all Protestant groups, to be followed later by a reunion with the Roman Catholic Church.

For years we have participated in the World Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. This has been a fellowship and a witness to the Reformed Faith. But now it is reported the Executive Committee of this

group met in Basle, Switzerland, on August 20 this year and in their findings warned that they were "actually aware of the perils of ecumenical denominationalism which can make or wreck the movement toward Christian unity in the world today."

In other words, these leaders in the Presbyterian and Reformed Group warn that this association can be a peril to the greater ecumenical program unless it is subordinated to that program. An editor in *The Christian Century* characterized this World Alliance as a "denominational rodeo on a world scale."

It is the hope of this Journal that Christian people will evaluate the relative importance of a great united Church, with a resulting powerful hierarchy to dictate policies and speak for the Church, as compared to a fellowship of people who are strong in faith, a faith founded in the Book and expressing itself in a soul-saving ministry as well as a concern for social betterment.

There is abundant evidence that many of those most active in the ecumenical movement themselves lack convictions on what many of us feel to be the very essentials of Christian truth itself. It is equally evident that these leaders are impatient with those of us who insist that the content of Christian faith is vital and who refuse to be stampeded into a great organization which is only possible on the basis of a compromise of Christian truths, a compromise we refuse to make.

The World Christian Movement, stemming from the Reformation, did not exist, nor did it propagate itself on the basis of a colorless, doctrineless religion. It had its inception in and was carried forward by men of great convictions; men who under the power of the Holy Spirit thought deeply, wrote deeply and preached with a depth of doctrine and an earnestness of belief which is often totally lacking today.

We do not question the need for a mighty Christian witness in this crisis hour. We simply affirm that this witness must be based on the eternal verities of the doctrines of Christianity which have to do with the person and the work of the Lord Jesus Christ Himself and these doctrines cannot be compromised. A movement which can be only consummated on a basis of playing down, ignoring or denying these great doctrines is doomed to spiritual failure, regardless of the outward size of its organization, the pomp of its meetings or the vociferousness and indefatigable activities of its leadership.

God has never despised the day of small things. He has never been impressed with the authority of either numbers or organizations. The Bible and church history prove that it pleases Him to use those who are loyal to His Word and the things that it teaches about His Son. He still sees fit to magnify the works of those who put Him first in their lives and in their message.

Unless the ecumenical movement is willing to forego numbers for truth itself, it will result in an

ecclesiastical Tower of Babel which will but add to the confusion of the world. On the other hand, if Christian leaders will agree that the content of Christianity itself is more important than either numbers or organization and will unite to present Christ as *He is presented in the Bible*—then the blessing of God will rest on the movement and a sinning world will see a Church with the witness and the power God ordained that she should have.

—L.N.B.

## Synod Of Georgia Laymen's Statement

At the 1950 meeting of the Synod of Georgia in Rome, Ga., it was voted to continue having a Laymen's Meeting and Banquet at future meetings of the Synod, and our committee was appointed to promote and plan the program which was held at the Georgia Presbyterian Home with approximately 100 ruling elders and wives in attendance.

The theme of our meeting centered about, What our Ruling Elders might Do: first, for the advancement of the Kingdom of Christ on earth and second, for the welfare of our denomination as an instrument to that end.

After a free and open discussion participated in by many of the elders present the following resolutions were adopted by the meeting to be read to a regular session of the Synod, and a copy passed along to the permanent and elected clerks of the Synod, and to all elders present.

1. We believe that we laymen and ruling elders have failed to keep abreast of the problems of our church and our denomination in recent years, and have for the most part allowed or forced our ministers to make many decisions in which we should have taken an active interest. We further believe that the great majority of our pastors would welcome more active support and interest from their ruling elders in connection with problems of our church. In other words, we plead guilty to a lack of interest and understanding of what has been going on, and by a lack of interest and willingness to

participate in the affairs of our churches we have forced our pastors to "carry the ball" so to speak.

We propose to do an about face on these matters, and we ask our ministers to request and expect our full cooperation in the future.

2. In order to implement the above suggestion, we request that some of our ruling elders be asked to serve on all regular policy committees of our denominations in both synod and presbyteries, and that our ministers call upon the elders for more active participation in conducting services in churches with vacant pulpits.

3. We believe that more emphasis should be put upon missions, both foreign and home, and we oppose the present habit of building costly churches and Sunday School buildings, when little or nothing in comparison is being spent on foreign and home mission fields. How can we justify our "ivory palaces" when the heathen of many foreign lands and the unsaved in our own land are going to hell every day?

4. We decry the tendency of some leaders of our church to get away from personal evangelism—let's emphasize it instead.

5. We are opposed to being listed as a part of any national or international group which pretends to represent us before governing bodies, making decisions for us, and putting words into our mouths to which we do not and could not subscribe. Any group or body of this kind, which does not exalt the Virgin-born, Crucified and Risen Christ and the efficacy of His Atonement, is not a proper association for us to have.

6. We urge that great care and caution be exercised in considering the merging or amalgamation of our church with any other denomination. We are not particularly impressed by the resultant size of our church, if we were to cast our lot with one or more denominations who would have us join them. What we are most interested in is whether or not the group we join believes what we believe and have been taught to believe throughout the years. Our denomination has many faults to correct, and we hope we may be helpful in correcting some of them. We do not believe that we should sacrifice any of

## LETTERS

(Continued from Page 2)

things to which Mr. Womeldorf refer have largely to do with unjust discrimination and unChristian attitudes towards our Negro brothers and sisters, and where these exist every Christian should work for their elimination.

America is suffering from the sin of slavery and the immoral relationships which existed and still exist between the races; sins against God and against man. But,

if segregation is abolished under existing circumstances the way may be paved for bloodshed and suffering infinitely greater than anything we have known.

We have sinned against the Negro by humiliating him and by discriminating against him in a hundred ways. But, unless we are willing to face the ultimate decision of intermingling of the races it seems that the wise and expedient course—from the standpoint of both races—is some form of mutual

segregation. We *know* that some who are agitating this matter on the basis of Christian ethics frankly admit that free intermingling and intermarriage of the races is the right and ultimate solution.

There are many of us who yield to no man in an earnest desire to do the absolutely Christian thing towards those of all other races, who at the same time feel that such intermingling and intermarriage will compound rather than solve the difficulties we face. —Ed.



our doctrinal standards in order to attain membership in a larger organization.

In conclusion, we wish to thank the 1950 synod for continuing the practice of having a Laymen's Banquet, and we respectfully suggest that this feature of the Synod be continued.

It was voted unanimously, that our organization

of Laymen or Ruling Elders of our Synod be asking for guidance. The only thing for us to do rangements was elected to plan the meeting a year from now, with the approval of the Synod.

Walter Powel, Chairman,  
L. V. Andrews,  
Wade P. Huie.

Quitman, Ga.

## YOUNG PEOPLE'S DEPARTMENT

## REV. H. LAWRENCE LOVE

### YOUTH PROGRAM FOR OCTOBER 28

# Our Highland Fling

When I first saw our topic for this week I had a mental picture of swirling kilts and swishing skirts, set to the music of squealing bagpipes on some distant Scottish moor. Then I find it really means that we're taking another fling at helping the work of our schools in the highlands of Kentucky, Stuart Robinson and Highland Institution. It relieved my mind a little because, frankly, that's the only kind of Highland Fling I'd be in favor of having. Incidentally, since *The Presbyterian Youth* handles the subject specifically, how about letting us consider it in a general way; just looking a little at this matter of schools, and considering what is involved in preparing for our life's work.

### *I. Prepared Hearts.*

Maybe you haven't thought of it, but the Book of Proverbs is the only book in the Bible written especially to young people, and in it there is some mighty sound advice. In Chapter 4, Verse 23, Solomon gives this word of advice: "Keep thy heart with all diligence; for out of it are the issues of life."

Now Solomon was a man with an understanding heart, and one whose wisdom came from God. We would do well to consider what he has to say concerning the importance of preparing our hearts, for it is certainly first on the list.

If our hearts are to be prepared, they must first be changed, cleansed of all unrighteousness, and made acceptable in God's sight. This can be accomplished only through faith in the Lord Jesus Christ.

The Bible tells us that our hearts, by nature, "are deceitful above all things and desperately wicked." But God promised to give us a new heart if we but repent of our sin and turn to Him through faith in Christ. In fact, Paul tells us "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." *All* things are new! We are changed from the inside out!

It is pretty important to have your heart right with God since out of the heart are the issues of life.

We can't be prepared for a life of service to God until first we have hearts that are receptive to His will, and this can only be true of those whose hearts have been changed, who have been made new through the regenerating power of the Holy Spirit. "With the heart man believeth unto righteousness."

It won't help much to go to a church school to prepare for Christian work, expecting to find God's will for your life until you first receive Christ as your Saviour, and your heart is made right with God. You can't know God's will until you have first obeyed God's will by believing on Him whom God has sent to reconcile you unto Himself.

### *II. Prepared Heads.*

Peter says: "Add to your faith virtue; and to virtue, knowledge . . ." God can certainly use a sharp axe better than a dull one.

Too often we are prone to put a premium on ignorance in the work of the Lord, quoting without understanding those words of the apostle when he declared that God uses the "foolish things of the world to confound the wise."

Men point to the Twelve and remind us that they were "unlearned and ignorant men," yet they were mightily used of the Lord. They were not men of culture and refinement as judged by the standards of the world, but I would call to your attention the fact that for three years they sat at the feet of Him "in whom are hid all the treasures of wisdom and knowledge"; they were graduates of the School of Christ.

You do not have to possess credentials approved by the world to be wise in the things of God, but a little "book larnin'" will help to sharpen the axe. It is better to know Christ without meeting the academic standards established by men, than to have a dozen degrees and not know the Lord. But it is better still to know Him and have the credentials that will get you a hearing.

Do not make an idol of education, nor feel that you cannot be used of God without one. Likewise, do



not despise education, nor neglect the training of your mind as well as your heart. Be willing to be a fool for Christ's sake, but do not aspire to be one.

As your hearts are right with God, and your minds are open to wisdom from above, you will "study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

### III. Prepared Hands.

Not only do we need prepared hearts and prepared heads, but we need prepared hands; hands ready to minister and serve in the name of Jesus Christ.

In speaking of prepared "hands" I'm thinking of the practical, every-day service rendered unto the Lord at home, in school, at play, at work, in worship, in every phase of daily living.

We are not our own, we've been bought with a price, and God expects us to do whatever we do in the name of the Lord Jesus, for the glory of God. Even the simplest service can take on a radiant hue when rendered in the name of Christ.

When we yield our "hands," our bodies, unto God, the most menial task takes on a "glory glow." For instance, when you push a pencil in preparing your studies, push it to please the Lord. When you wash a dish, or mow a lawn, clean house, or wash the family car, do it as unto the Lord. When you lend another a helping hand, do it in His name, to please Him.

You see, it is like this: when you do something to please someone you really love, you'll do your very best because their "Well done!" will mean more than anything to your heart. So if we prepare our hands to do service unto the Lord Jesus, "whom, having not seen, we love," then we'll be the best of whatever we do to please Him.

If your hands are to be prepared to serve as surgeon, carpenter, mechanic, bookkeeper, housewife, nurse, stenographer, farmer, or any other of countless fields of worthy endeavor; prepare to be well pleasing in His sight, and make it your goal in life to merit His "Well done, thou good and faithful servant!"

I remember a shoeshine boy I met in New York several years ago. He really put a shine on my shoes, and while he worked he hummed a hymn, and there was a smile on his face that shone brighter than the shoes he shined. So I said to him: "Fellow, you shine shoes as if you really enjoyed it." "I do, Sir. You see, it's the only work I know, and I do it to please my Jesus, because He's inspectin' every pair."

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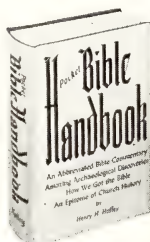
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LESSON FOR OCTOBER 28

## *The Hebrews in Slavery*

*Scripture: Exodus 1 - 2. Devotional Reading: Psalm 27:7-14.*

"Hear, O Lord, when I cry." (Ps. 27:7). We live in a crying world. Tears have been our meat, day and night. The first thing a baby does is to cry, and the last thing that an aged person does is often the same. Sin is at the bottom of all our tears. We are the slaves of sin and our bondage is more bitter than the bondage of the Israelites in Egypt. David knew what it was to cry unto the Lord. Sometimes his cry was that of a penitent seeking forgiveness; sometimes that of a sorely embattled soldier seeking deliverance from his enemies; sometimes that of a bewildered and preplexed man asking for guidance. The only thing for us to do when in danger, perplexity, or sin, or sorrow, is to cry unto the Lord, and wait upon Him. He heard the cry of His people in Egypt; He heard the cry of David; He will hear us when we cry.

### *I. Israel Enslaved: Exodus 1.*

As long as Joseph lived the Israelites were welcome, and well-treated in Egypt. The name and prestige of their great preserver were enough to insure good treatment.

During these years the Israelites increased and prospered. Verse 7 describes it succinctly and vividly: "And the children of Israel were fruitful and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them." From a mere handful of 70 souls they grew into a nation. In Acts 7:6 we are told that this period of their sojourn and enslavement was 400 years, which would give ample time for their growth and development. Our nation is not that old.

God's plan and purpose for Israel was not Egypt, but the Land of Promise. If there had been no harsh and bitter slavery the Israelites might have been content to remain in the fertile land of Goshen and never claim the heritage which was theirs by the grant and promise of God to Abraham. Sometimes it takes trouble and adversity to make people carry out the plan of God for their lives.

There arose a king in Egypt who knew not Joseph and he and the Egyptians became alarmed over the growth of Israel in their midst and fearful that they might join their enemies in case of war and fight against them. So they decided to "deal wisely" with them and this "wise" policy was as foolish and shameful as many of the so-called "wise" policies of the nations today. The rulers and diplomats of the world get together and make their plans without even considering the Supreme Ruler of the universe. I am afraid that the "wise policies" being adopted by the United Nations may turn out to be as foolish and as futile as the plans of these Egyptians so many years ago.

They took three steps to carry out their plans. First, they afflicted them with the burden of building treasure cities, setting taskmasters over them. Second, they commanded the midwives to kill all the male children as soon as they were born. (The midwives, however, did not do this and were richly rewarded of God for their courage and kindness). Third, they commanded the people to kill all the sons born to Israelites.

The beastly nations of the world are trying to crush the people of God. In our time we have had Hitler and his cruelties, and Stalin and the Five Year Plan. In the Book of Revelation we have this conflict pictured for us in the most striking way. There has always been "enmity" between the "Seed of the woman" and the "seed of the serpent."

This slavery in Egypt is an illustration, if not a type, of our enslavement to sin and Satan. Pharaoh can easily be taken as a type of Satan, and the bitterness of their bondage as a picture of the bitterness of the bondage of sin. Only as Christ makes us free can we be made free from this terrible master and this loathsome slavery.

### *II. The Deliverer Born and Protected: Exodus 2:1-10.*

The story of the birth and saving of Moses is one of those entrancing stories so often found in the Bible, and every child reared in a Christian home is familiar with it.

His parents were of the tribe of Levi. His mother hid him three months and when she could no longer hide him she made an ark of bulrushes, daubed with slime and put it in the flags by the river's brink. His sister, Miriam, stood afar off to see what would happen.

As in the case of Joseph, we see God moving in a mysterious way His wonders to perform. It was no simple chance, or coincidence, that the daughter of Pharaoh came down to bathe in the river while her maidens walked along the bank of the stream. God was back of it all. Pharaoh's daughter saw the ark and sent her maid to fetch it. A baby weeping will

move almost any woman's heart, and she had compassion on him and said, "This is one of the Hebrews' children. In every nation, even heathen nations, there are those who do not sympathize with the 'wise,' but often brutal, policies of their rulers and government. There were many Germans who had no sympathy with Hitler, and no doubt there are many Russians who do not agree with the policy of their government. Evidently the daughter of Pharaoh was not in full accord with the cruel edicts of her father.

Miriam, the quick-witted child was ready to seize the opportunity. "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse it for thee?" We can almost hear the beat of her heart as she awaited the answer to her question, and that one word, "go," was the sweetest word Miriam ever heard, I expect. She at once calls her mother. Pharaoh's daughter says to her, "Take this child away and nurse it for me, and I will give thee thy wages." I do not know how much Pharaoh's daughter paid Moses' mother for her services, but I do know some of the rewards of this faithful mother which she received from God. She was one of the best paid mothers in all the world, for she saw her son become the greatest man in the Old Testament, and one of the world's greatest leaders. A still more glorious reward awaits her, for when the new song is sung in heaven, her son's name will be coupled with that of the Lamb of God.

Pharaoh's daughter names her adopted boy, Moses, because she drew him out of the water. We are told in Acts, Chapter 7, in Stephen's address, that he was learned in all the wisdom of the Egyptians. He seemed to have been trained to become the heir to the throne of Egypt. Thus, in the Providence of God, the Egyptians educated the very man who was to liberate Israel from their power.

### III. *The Deliverer Fails:* *Exodus 2:11-22.*

Moses' first attempt to liberate his people ended in absolute failure. It not only resulted in accom-

plishing nothing for his nation, but he had to flee for his life to the land of Midian, where for the next forty years he pursues the humble vocation of a shepherd, keeping the sheep of his father-in-law, the priest of Midian. During these obscure years he learned a more important lesson than was taught him in the schools of Egypt, the lesson of humility and absolute dependence upon God and trust in Him. No man is fitted for service until he has learned this vital lesson.

Moses' first attempt was made in the wrong way and with the wrong weapons. He seemed to be trusting in himself, and he committed murder, for he killed an Egyptian and hid his body in the sand, not thinking that he was observed. When we take the weapons of the world and trust in our own strength, we simply are not able to do God's work. As far as we know, after he accepted God's way he never killed anyone, although, of course, his people had to fight many a battle with enemies. Moses' rod became the symbol of power, and it was God who fought for them.

The next day after he had slain the Egyptian, he saw two of his own people striving together and tried to settle their dispute, but the man who was in the wrong said, "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killest the Egyptian. Thus, his own people were not ready to accept him. There is a striking parallel between Moses and Christ in this respect: they were both rejected by their own nation. (see Acts 7) Moses was not prepared for leadership at this time, neither were the Israelites ready for deliverance. God always does things at the proper time, and it is always best to wait for Him: to run before Him is to fail.

### IV. *The Cry of Israel:* *Exodus 2:23-25.*

God hears their cry and comes down to deliver them.

## LAST YEAR HOME MISSIONS HELPED BUILD

*1 New Church a Week*

**TITHING** CAN HELP BUILD

*2 or 3 New Churches a Week!*

# 1309 CHURCHES NOW TITHING TO

## *Introduce People to Christ*

### HONOR ROLL

This list is composed of churches which have signed up since the report published in mid-September. The list printed here is as of October 1, 1951. It includes 375 churches which makes a total of 1,309 churches.

#### ALABAMA SYNOD

**Birmingham Presbytery**  
Wylam  
Woodlawn  
Fairfield Highlands  
**East Alabama Presbytery**  
Calebee  
First - Opelika  
Tallassee

**Mobile Presbytery**  
Community - Mobile  
First - Brewton  
Rock Hill - Brewton  
**North Alabama Presbytery**  
First - Huntsville  
**Tuscaloosa Presbytery**  
Marion Junction  
Catherine

#### APPALACHIA SYNOD

**Abingdon Presbytery**  
First - Pulaski  
Royal Oak  
Sinking Springs  
Melver Memorial  
Norton  
Webb - Hillsville  
**Holston Presbytery**  
Newland  
Waverly Road - Kingsport  
Rogersville  
Green Mountain  
Bethel - Kingsport

**Knoxville Presbytery**  
Jellico  
First - LaFollette  
First - Cleveland  
Moore Memorial - Pineville, Ky.  
Straight Creek - Rella  
Cross Roads - Fountain City  
Bethel - Unaka  
Epperson  
Lewis Chapel  
Wayside  
East Ridge - Chattanooga  
Sequoyah Hills - Knoxville  
Madisonville  
Leonard's Chapel - Tellico Plains  
Center - Tellico Plains  
Tocua - Vonore, Tenn.  
Wehuty  
Signal Mountain  
Fifth Avenue - Knoxville  
Little Brick - Knoxville  
St. Elmo

#### ARKANSAS SYNOD

**East Arkansas Presbytery**  
First - West Memphis  
Hughes Memorial - Hughes  
**Ouachita Presbytery**  
Champion Hill - Cullendale  
West End - Eldorado  
First - Eudora  
**Washington Presbytery**  
First - Alma

#### FLORIDA SYNOD

**Florida Presbytery**  
Gulf Beach - Panama City  
Port St. Joe  
Madison  
First - Havana  
Springfield - Panama City  
Lafayette - Tallahassee  
Warrington  
McIlwain Memorial  
**St. John's Presbytery**  
Le Jeune  
First - Sebring  
First - Dunedin  
Alta Vista - Miami

Central - St. Petersburg  
First - Bartow  
**Suwannee Presbytery**  
First - Live Oak  
Beach Community - Atlantic Beach  
First - Perry  
Grace - Gainesville  
Mikesville - Lake City  
Fernandina

#### GEORGIA SYNOD

**Athens Presbytery**  
Tiger  
Rabun Gap  
Wiley  
First - Gainesville  
**Atlanta Presbytery**  
Ormeauwood Park - Atlanta  
Clifton - Atlanta  
Morningside - Atlanta  
Gordon Street - Atlanta  
**Augusta-Macon Presbytery**  
Thomson  
Lexington  
Philomath  
Lincolnton  
Woodstock  
Sharon  
South Liberty  
Tattnall Square - Macon  
**Cherokee Presbytery**  
Lafayette

**Savannah Presbytery**  
Lyons  
First - Savannah  
**Southwest Georgia Presbytery**  
First - Cuthbert  
First - Albany  
Mother's Memorial - Pelham

#### KENTUCKY SYNOD

**Guerrant Presbytery**  
Graham Memorial  
McGuire Memorial  
Levi  
Doermann Memorial  
Peters Creek  
Highland - Guerrant  
Guerrant Memorial - Jackson  
**Louisville Presbytery**  
Highland  
South Frankfort  
Beulah Presbyterian - Buechel  
**Lexington-Ebenezer Presbytery**  
Eastminster  
Hunter  
Maxwell Street  
Midway  
First - Lexington  
**Muhlenberg Presbytery**  
Morganfield Presbyterian  
**Transylvania Presbytery**  
Springfield  
Perryville  
United Presbyterian  
First Presbyterian - Somerset  
Pisgah

#### LOUISIANA SYNOD

**New Orleans Presbytery**  
Napoleon Avenue  
Calvary Church - Jeanerette  
**Red River Presbytery**  
West Monroe  
First Presbyterian - Monroe  
**MISSISSIPPI SYNOD**  
Central Mississippi Presbytery  
North Carrollton  
Alta Woods  
First Presbyterian - Jackson

**Meridian Presbytery**  
Newton  
First Presbyterian - Meridian  
**Mississippi Presbytery**  
Crystal Springs  
Brookhaven  
Oldenburg  
Meadville  
**North Mississippi Presbytery**  
Senatobia  
Benoit  
Rosedale  
Lamar  
Sand Springs  
Grenada  
College Church  
Abbeville  
First Presbyterian - Grenada

#### MISSOURI SYNOD

**Lafayette Presbytery**  
First Presbyterian - Marshall  
**Missouri Presbytery**  
South Fork  
First - Memphis  
**St. Louis Presbytery**  
South Webster  
Crocker  
Tuscumbia  
Festus  
**Upper Missouri Presbytery**  
Westminster - Kansas City  
Barbee Memorial  
Second - St. Joseph

#### NORTH CAROLINA SYNOD

**Albemarle Presbytery**  
First - Washington  
Meadowbrook  
**Concord Presbytery**  
First - Statesville  
Cleveland - Cleveland  
First - Salisbury  
Quaker Meadows  
Arrowood  
McDowell  
Harmony Presbyterian  
Tabor  
McKinnon  
Spencer  
Flow-Harris  
**Granville Presbytery**  
Fellowship  
Willow Springs  
Warrenton  
Littleton  
Mebane Memorial  
Nut Bush

**Fayetteville Presbytery**  
St. Paul's  
Rowland  
Iona  
Bethesda  
Carthage  
Cedar Rock  
Cape Fear

**Kings Mountain Presbytery**  
Long Creek  
Olney  
Unity  
Macpelah  
Mount Holly  
Spindale  
North Belton  
Forest City  
Armstrong Memorial  
New Hope  
Cherryville  
**Mecklenburg Presbytery**  
Pineville  
Ridgecrest  
Banks



Clanton  
North Charlotte  
West Avenue  
Plaza  
Newell  
Mount Gilead  
Pee Dee  
Morris Field  
McQuay Memorial  
Sharon  
Community  
Brainerd  
Rehoboth  
Six Mile Creek  
Pleasant Hill  
**Orange Presbytery**  
First - High Point  
Wabane  
Graham  
Buffalo  
Jonesboro - Sanford  
Hawfields  
Milton  
Bessemer  
**Wilmington Presbytery**  
Mount Horeb  
First - Wilmington  
Jacksonville  
Teachy  
Elkton  
White Plains

#### SYNOD OF OKLAHOMA

**Durant Presbytery**  
First - Hugo  
Central - Sulphur  
**Mangum Presbytery**  
St. Andrew's  
**Indian Presbytery**  
Goodland

#### SNEDECOR MEMORIAL SYNOD

**Ethel Presbytery**  
Fairview  
Gavin Chapel  
North & South Carolina Presbytery  
Trinity - Decatur, Ga.

#### SYNOD OF SOUTH CAROLINA

**Charleston Presbytery**  
First - Charleston  
Westminster - Charleston  
Bethel - Walterboro  
**Congaree Presbytery**  
Shandon  
Fairview  
Union Memorial  
Bethesda  
**Enoree Presbytery**  
Landrum  
Pacolet  
Glenn Springs  
Fairforest  
Limestone  
**Harmony Presbytery**  
Manning  
Concord  
Union  
St. Stephen's  
Sardinia  
Lemira  
Frazier Memorial  
Wedgfield  
Tirzah  
Hebron  
Hieshah  
**Pee Dee Presbytery**  
Kingston  
Blenheim

Reedy Creek  
First - Hartsville  
Marion  
White Oak  
Ruby  
Chesterfield  
**Piedmont Presbytery**  
Liberty  
Westminster  
Pendleton  
Honea Path  
Belton  
Townville  
Fort Hill  
Central - Central, S. C.  
Central - Anderson  
**South Carolina Presbytery**  
Abbeville  
Grace Covenant

#### SYNOD OF TENNESSEE

**Columbia Presbytery**  
Lynnville  
Port Royal  
Bethany  
Bee Springs  
Youngs Chapel  
Spring Hill  
**Memphis Presbytery**  
First - Union City  
Idlewild - Memphis  
Barton Heights  
**Nashville Presbytery**  
Old Hickory  
Harpeth

#### SYNOD OF TEXAS

**Brazos Presbytery**  
Christ Church  
First - Galveston  
Drake Memorial  
Bellair  
Trinity  
Westminster - Beaumont  
**Central Texas Presbytery**  
First - Belton  
Westminster - Corsicana  
First - Georgetown  
Wilshire  
University  
First - Iowa Park  
First - Cameron  
**El Paso Presbytery**  
First - Barstow  
First - Lovington  
First - Clovis, N. M.  
Grace Church  
**Mid-Texas Presbytery**  
First - San Saba  
First - San Angelo  
First - Paint Rock  
First - Fort Worth  
**Paris Presbytery**  
Hooks Community  
Barber Memorial  
Centre - Longview  
**Tex-Mex Presbytery**  
First Mexican - New Braunsfels  
Mexican - Beville  
Mexican - Lockhart  
**Western Texas Presbytery**  
First - Harlingen  
Crystal City  
First - Uvalde  
Second Mexican Presbyterian - Taft  
First - Cuero  
Westminster - San Antonio  
First - Kerrville

#### SYNOD OF VIRGINIA

**East Hanover Presbytery**  
Rosenath - Richmond  
Third - Petersburg  
**Lexington Presbytery**  
Finley Memorial  
Circleville  
Seneca Rocks  
Mount Horeb  
**Montgomery Presbytery**  
Bouldin Memorial  
Claudville  
Sharon  
Kaysor Memorial  
Galatia  
Low Moor  
Oakland  
Rich Patch  
Hoges Chapel  
First - Narrows  
Old Brick  
Mount Union  
Piedmont  
Algoma Chapel  
Midway Chapel  
Pippin Hill Chapel  
Pisgah  
Otterwood  
Rocky Mount  
Black Water  
Peaks  
Laurel Groves  
Glasgow  
Glenwood  
Mallow  
Westminster - Lynchburg  
First - Lynchburg  
Rivermont  
Fairlawn  
Blacksburg  
**Norfolk Presbytery**  
Groves Memorial  
Suffolk  
Virginia Beach  
First - Norfolk  
**Potomac Presbytery**  
Inverness  
**Roanoke Presbytery**  
Springhill  
Mount Carmel  
**West Hanover Presbytery**  
Orange  
**Winchester Presbytery**  
Moorefield  
Bethany  
Romney  
Charles Town  
Piedmont  
Front Royal  
**SYNOD OF WEST VIRGINIA**  
**Bluestone Presbytery**  
Graham  
Beckley  
First - Oak Hill  
Community - Blue Jacket  
**Greenbrier Presbytery**  
Alexander Memorial  
Baxter  
Cass  
Liberty  
Old Stone  
First - Hinton  
Davis Memorial  
**Kanawha Presbytery**  
Kanawha  
Winifred  
Cabin Creek  
Elk Hills  
First - Logan  
Beverly Hills

Final And Complete Honor Roll Will Be Published Soon After January 1, 1952.

### Heart Cries Of Soul Winners

Give me Scotland or I die!

If my eternal salvation depended on winning a thousand souls to Christ within the next ten years, I would not attempt to do it from the pulpit. I would come right down and go after souls.

Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it.

—J. B. CHAPMAN.

One of Wesley's biographers said: "He was out of breath pursuing souls." Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket and underneath are the words: "In living for others, I am burned away."

—F. A. DAW.

—From *The Free Methodist*.

# 3,000 Men Expected To Attend Men's Convention in Greensboro, N. C.

## First To Have Regional Meetings

(PN)—Three thousand Southern Presbyterian men from North Carolina and Virginia are expected to meet in Greensboro, N. C., Aycock Auditorium, October 19-21, for the first of four regional men's conventions.

Dr. S. J. Patterson, director of men's work of the Board of Christian Education, Richmond, Va., said the conferences would attempt to step up the activity of local Presbyterian men's groups to match that traditionally carried on by church women's organizations. "It's high time the Men of the Church started being as active in the spiritual affairs of the Church as they have always been in its financial affairs," Patterson said.

General theme of each of the four conventions will be "Christ And You—Partners For Action." Speakers will treat six sub-themes at each conference: "Throughout Your World," "On Your Job And With Your Income," "In Your Church," "Among Your Neighbors," "In Your Home," and "Beginning With Yourself."

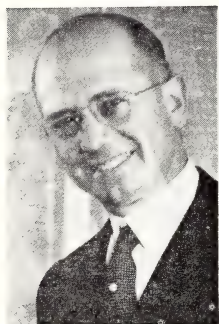
Prominent speakers at the three-day Greensboro Convention will include: Dr. Billy Graham, national evangelist; Senator James H. Duff, of Pennsylvania; Dr. Lewis J. Sherrill, Professor of Practical Theology at Union Theological Seminary, New York, N. Y.; Dr. George D. Heaton, pastor, Myers Park Baptist Church, Charlotte, N. C.; Dr. Vernon S. Broyles, Jr., Executive Secretary, Board of Church Extension, Presbyterian Church, U. S., Atlanta, Ga.; Dr. C. Darby Fulton, Executive Secretary, Board of World Missions, Presbyterian Church, U. S., Nashville, Tenn.; and Dr. William M. Elliott, Jr., pastor, Highland Park Presbyterian Church, Dallas, Tex.

Gigantic displays portraying men's work and dramatic presentations by the Church's five boards will alert men to available opportunities for carrying on God's work in their own local churches, Patterson said.

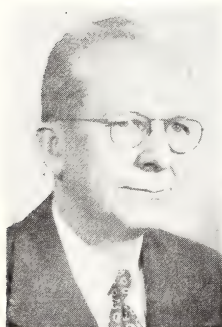
Daily devotionals will be given by Dr. John A. Redhead, Jr., pastor, First Presbyterian Church, Greensboro, N. C., and Presbyterian Radio Hour



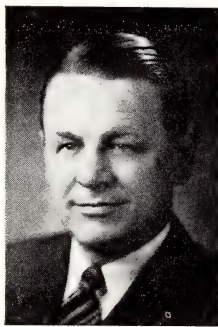
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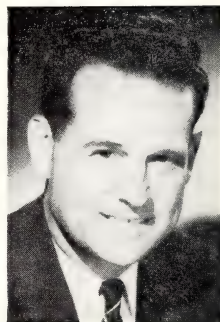
Walter D. Eddowes



Dr. Lewis J. Sherrill



Dr. Vernon S. Broyles



William M. Elliott, Jr.



**Dr. Billy Graham**

speaker. Music for the convention will be led by Walter D. Eddowes, Minister of Music, First Presbyterian Church, Huntington, W. Va.

Three other conventions will be held on successive weekends following the Greensboro Convention in the following cities: Jacksonville, Fla., Nashville, Tenn., and Dallas, Tex. A total of 10,000 men are expected to participate in the four conventions.

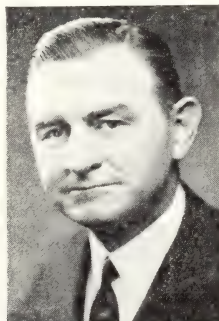
Dr. J. O. Mann, First Presbyterian Church, Charlotte, N. C., is regional chairman for the Greensboro Convention and handled advance registrations.

The program for the first day of the meeting is expected to follow this arrangement: Singing, Mr. Eddowes; devotional, Mr. Redhead; convention organization, Rev. J. O. Mann; a talk, "Partners - In Your Church," Mr. Fulton; singing; a talk, "You And The General Council," Rev. J. G. Patton, Jr.; a talk, "Partners - Among Your Neighbors," Mr. Broyles; singing; "You And Annuities And Relief," Rev. Wade H. Boggs; "Partners - Throughout Your World," Mr. Duff.

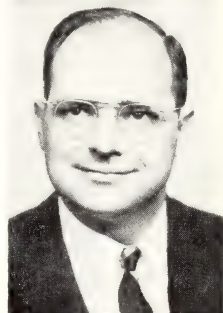
For Saturday, second day of the meeting, the program is as follows: Singing; devotional; "You And Church Extension," Mr. Broyles; "Partners - On Your Job And With Your Income," Mr. Heaton; "You And Christian Education," Rev. Edward D. Grant; "Partners - In Your Home," Mr. Sherrill; "Partners - With Your Fellow Man," Mr. Graham.



**James H. Duff**



**John A. Redhead, Jr.**



**Dr. George D. Heaton**

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Sunday, final day, will include: Singing; devotional; "You And World Missions," Mr. Fulton; and "Partners - Beginning With Yourself," Mr. Elliott. The convention will close Sunday at 12:30 p.m.



*Before*

*After*



*Look*

## WHAT YOUR MISSION DOLLARS DO--

Your gift may help to build a new church—as it did as shown in the above pictures . . . it may assist a church which has relocated . . . it may give encouragement to a church that is expanding its facilities—all measures which help to perform the Church's Mission of introducing people to Christ...

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CHURCH	Date of Organization	Charter Membership	Present Membership
Covenant Church.....	Nov. 16, 1947	43	176
Sunset Church.....	Oct. 1, 1947	89	318
Wynnewood Church.....	Nov. 21, 1948	94	322
Preston Hollow Church.....	Oct. 30, 1949	67	275
John Knox Church.....	Dec. 18, 1949	63	170

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in the South who have not been introduced to Christ



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCTOBER 24, 1951

OCT 25 1951

## EDITORIAL

BEFORE AMERICA THERE LIES A CHOICE AND IT MUST BE MADE SOON . . . . .	3
THE LAW OF LIBERTY . . . . .	3
A STATEMENT AND A REMARK . . . .	4
SEEING JESUS . . . . .	4
JESUS CHRIST - HE IS LORD OF ALL .	5
CHRISTIANITY WHICH COSTS LITTLE IS NO BARGAIN . . . . .	5
A HEART-WARMING STORY OF AN- SWERED PRAYER . . . . .	6
HAVE YOU KEPT YOUR PROMISE? . .	7
LAND OF HOPE AND GLORY . . . .	7

## ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM REV. JOHN R. RICHARDSON	8
---	---

## DEPARTMENTS

SABBATH SCH. LESSONS — NOV. 4	10
REV. J. KENTON PARKER	
YOUNG PEOPLE'S DEPT. — NOV. 4	12
REV. H. LAWRENCE LOVE, JR.	
MEN'S CONVENTIONS NEWS . . . .	14
LETTERS . . . . .	2

## *Hammer And Anvil*

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he; then said with twinkling eye,  
"The anvil wears the hammer out, you know."

And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—Unknown.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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Sir:

Thank you for sending me the leaflets by Elder Chalmers Alexander, of Jackson, and by L. Nelson Bell. First of all I wish to subscribe for The Southern Presbyterian Journal, and so I enclose my check.

I was a student at Princeton and counted it an extraordinary privilege to sit at the feet of Dr. Machen during my three years there. I followed the "Machen controversy" carefully from beginning to end, and up to the very point of breaking with the denomination I gave Dr. Machen and his point of view my approval and my public support.

Both of these leaflets state the case fairly, dispassionately and truthfully. As a Southerner myself, born in Kentucky and living there for 18 years, I have felt all along that the Southern Presbyterian Church has nothing to gain and a great deal to lose by organic union with the Northern Church.

It is of course childish to talk about the Civil War and slavery having anything to do with the continued Southern Presbyterian Church. There are clear and persistent theological distinctions and emphases in the two communions. The leaflets by Dr. Bell and Elder Alexander have set this forth irrefutably. Moreover, leaders in the U.S.A. Church do not deny this, but brag on it.

Of course there are men—of the C. E. MacCartney, Fred Evans and Joe T. Britan type—in our ministry, who are as soundly evangelical as any Christian on earth and it is certain that the vast majority of our people in the pews are true Bible Christians. But the Auburn Affirmationists have continued in uninterrupted control of the denomination officially, and

## LETTERS

the coming of the Southern Presbyterians into our fellowship would prove to be a very bitter pill for the leadership and for the people of the great Presbyterian Church, U. S.

Moreover, such unions are not essential to the advancement of the Lord's kingdom. The history of these things does not encourage the belief that any unity is achieved at all. The only important and true unity there is will continue to be a unity of spirit and purpose that transcends organic machinery of the visible Church. There is more union of that kind now between Christians in various denominations than has been achieved by high-pressured organic mergers. It would be considered both dumb and dangerous for every food, clothing or steel corporation in the country to come together as one in a giant merger for "efficiency," for "economy" or "for power."

America is now engaged in at least a cold war to decide whether "efficiency, economy and power" are to become the dominant and tyrannical factors in future human affairs. Some other things are vastly more important, and the Church of Jesus Christ will bravely continue to say so, provided organic union does not further intimidate the witness bearers of Christian liberty.

All of which you and your brethren know and have said many times and much better. It was our pleasure to attend the Montreat Missionary Conference of the Southern Church in August. I had always hoped to do this and the four days we spent there brought up unspeakable delight and new acquaintances that we shall always treasure. Among the features was

the splendid address by Dr. Bell, who had but lately returned from abroad. We must have met and greeted at least 75 Southern Presbyterian missionaries from all over the earth. Really I felt quite "at home." Even before receiving these leaflets I asked myself repeatedly: "Why on earth would these people consider for a moment having all this swallowed up—and much more—in an organic union?"

(NAME WITHHELD)

New Jersey

Sir:

In a recent mail, I received a copy of "An Open Letter," to Dr. Harrison Ray Anderson, by L. Nelson Bell; also a copy of "Dr. Anderson - Please Explain," by Chalmers Alexander. My wife and I are deeply impressed with the value and the convincing directness of both of these articles.

Many of us Presbyterians, U.S.A., are righteously indignant at the trends in our Church and eager to see these modernists dethroned. We want to use 100 copies of "Dr. Anderson - Please Explain," and so enclose a dollar bill.

(NAME WITHHELD)

Pennsylvania

● Additional copies of both reprints mentioned in preceding letters are available at \$1 a 100 post-paid from THE JOURNAL. —Ed.

Write for our free catalog of great books for the Christian Library. Also includes Sunday School Supplies, Bible School Aids, etc.

# Before America There Lies A Choice And It Must Be Made Soon

*"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."*

The low standards of morality and honesty brought to light in various Washington investigations are not peculiar to Washington but are a reflection of the conditions which are general all over America.

No nation in the world has been more singularly favored by Almighty God than our own. Not only do we have natural resources but we were blessed in those men of great intellectual, moral and spiritual stature who founded our government on a basis of righteousness. As one reads our constitution one is almost awed as he senses the intellectual concept and the penetrating analysis of the future needs of our land which are provided for in that magnificent document.

And now America finds herself having been spared the ravages of two world wars and catapulted into a position of world leadership, *but with little more than dollars to offer*. We have neither the spiritual nor the moral leadership for our own needs or the needs of the world.

At such a time as this Christians have a grave responsibility. There is an answer to our personal need and there is an answer to our national dilemma and that answer is to be found in Jesus Christ. Not the Christ of man's imagination; stripped of His Sonship, denied His supernatural entrance into the world and His supernatural words and works while here, His vicarious death for the sins of men and His resurrection and certain return. The answer is found in the Christ of the Bible, just as He is presented in His fulness and in His transforming power.

We would assert without fear of successful contradiction that if Americans as a people are again presented with the Christ of the Scriptures, if the preaching and teaching of the Church is centered on Him as He is, a mighty spiritual awakening can take place and our nation can be saved.

Judgment may be close. God offers us a choice as He offered to Judah of old—if we are willing and obedient to Him and His Word we can continue to

eat the good of the land. But, if we refuse and rebel—

JUDGEMENT IS CERTAIN!

—L.N.B.

## The Law Of Liberty

### The Royal Law

Liberty is not lawlessness, but the voluntary following of good laws. There are millions of American citizens who are free, for they are law-abiding men and women; there are other Americans who are in the jails and penitentiaries; the law has become to them a law of sin and death.

The farmer is free, but if he does not follow the law of seedtime and harvest, he will fail as a farmer.

### EDWARD MACK, D.D., LL.D., Ph.D.

Member, contributing editorial staff, THE JOURNAL, prominent among those supporting original organization of THE JOURNAL, born in Charleston, S. C., July 16, 1868, died in Orange, Va., September 25, 1951. Attended Davidson College, the University of Cincinnati, Presbyterian Theological Seminary, University of Berlin. Ordained by Albemarle Presbytery in 1889, he was the first minister ordained by that Presbytery. He held pulpits as stated supply in the First Presbyterian Church, Charlotte, N. C., summers, 1889 to 1891; assistant pastor, Central Church, St. Louis, Mo., from 1893 to 1894, 1895 to 1897, pastor, First Presbyterian Church, Norfolk, Va., 1897-1901; pastor, First Presbyterian Church, Shreveport, La., 1901-1904; Professor of Old Testament Language and Interpretation at Lane Theological Seminary (U.S.A.) from 1904 to 1915; professor of the same course at Union Theological Seminary in Richmond, Va., from 1915 to 1938, when he became professor emeritus of the chair and retired to his residence in Orange, Va. In 1898, Hampden-Sidney conferred the degree of doctor of divinity, his other degrees as listed above being earned at aforementioned universities. He was named moderator of the General Assembly of the Presbyterian Church, U. S., in 1939. He was the author of several books which ran into many editions.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 26, October 24, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send address label giving your old address.

The motorist is free, but not free to do as he pleases, but free to follow the highway and obey the rules of safe driving.

The law of God is the one perfect "law of liberty," for the keeping of that law leads to the highest type of freedom. The law of God is the law of LOVE.

The law of liberty in worship is to love the Lord our God with all our heart, soul, mind, and strength. He who follows that law, and the first four Commandments, will have freedom in worship. The most abject slaves today are the slaves of false religions, and of idolatry. Think of the bondage of the men who make and bow down to images!

The law of liberty in the home is the law of love and obedience. Many of our homes are going to pieces because we have forgotten that the home is subject to God's holy law: honor thy father and mother; husbands, love your wives; wives reverence your husbands; children, obey your parents.

The law of liberty in society is to love our neighbor as ourselves. Then there would be no murders, no adultery, no stealing, no lying, no covetousness. These are the sins which are undermining society and making us slaves, instead of free men in Christ Jesus.

The sooner the people of America wake up to the fact that the law of God is the law of liberty, the sooner we shall be a free nation again. We are one of the most lawless nations in the world, and are rapidly becoming a slave nation, for to break the law of God is to become a slave of sin. —J.K.P.

## A Statement And A Remark

In a recent issue of THE JOURNAL (Oct. 3, 1951) our highly esteemed friend, Dr. William Crowe, has an article on "Home Mission Advance in the Northern and Southern Churches." This article contains some valuable information that we have long wished to see in print.

However, there is something we would like to add that is in line with this excellent and informative article.

About 48 years ago when we were living in western Missouri, the movement was on for union with the Cumberland and U. S. A. denominations. Dr. William Black, president of Cumberland College, Marshall, Tex., a man of ability and pleasing personality, was chairman of the committee on union in the Cumberland Church. He was in desperate need of money to carry on the work of his college. The Cumberland denomination was made up largely of country and small town churches and they were not able to give large sums of money. Dr. Black hoped the union would bring him financial support he so sorely needed. Times were hard then.

Home Mission salaries in our Church were about \$600 or \$700 a year and we older people remember now that we had a hard time maintaining our schools and colleges and we actually had to close some of them.

In the last 40 years or more our country has grown and prospered and our Church has shared in that prosperity. Our educational institutions have been endowed and equipped in a remarkable way, and our Southern Church has grown and prospered until we have now 702,266 members—10 times as many as we had 90 years ago when we were organized in Augusta, Ga. Those members last year voluntarily gave through the church for all causes \$40,412,207, a per capita gift of \$57.56. This will compare favorably with any other denomination in our class as to numbers. This is no cause for boasting for we all know that we could have done more. It is cause to thank God for His abounding goodness and to pray that "his goodness may lead us to repentance."

The remark: Any denomination whose members can and do give more than 40 million dollars a year of their own free will and accord, need not go to the door of any other denomination begging money to carry on the Lord's work, for we can certainly "paddle our own canoe," praise the Lord, go to work, and attend to our own business. —J.E.F.

## Seeing Jesus: The Feet Of Jesus

*"And his feet like unto burnished brass, as if it had been refined." Rev. 1:15 (R.V.) "He showed them . . . his feet." Luke 24:40.*

"Judean hills are holy,  
Judean fields are fair,  
For one can find the footprints  
Of Jesus everywhere."

Yes, the footprints of Jesus are everywhere, for He walked most of the time as He ministered to men, and went about doing good. His feet were tired and bruised and soiled with the dust of many a pathway, for His feet were the feet of a man.

Our other verse tells us that His feet were like unto burnished brass, refined in a furnace. I do not know just what this symbolism means, but I do know that His feet went through the furnace and they stood the test.

The paths He trod were paths of difficulty. His life was a life of service, and service means toil; His work was wearing work. He was a teacher, but He did not sit at some desk in a college or university. He walked along the road, teaching as He went; He sat in a boat, or on the mountain side, or in some home, or by a well worn out with the journey.

The paths He trod were paths of defilement. Sin was everywhere; in Nazareth, in Capernaum, in



Jerusalem, in every city, in every home, in every roadway, in every heart. But His feet were never soiled by sin; sin did not tarnish them; they were like brass.

The paths He trod were paths of danger. Satan was busy; demon-possessed men met Him on every side: His enemies were the powerful rulers. He was living in the enemies' territory all the time.

The path He trod led to Calvary and to death, but He conquered. "No path is too steep for two, if one of these is the Son of God." We sing, "Where He leads me I will follow": Will we? —J.K.P.

## Jesus Christ— He Is Lord Of All

These words are taken from the sermon of Peter to Cornelius given in the tenth of Acts. They are repeated in substance by Paul in the tenth of Romans, and that apostle elsewhere bids us bring every thought into captivity to Christ. This purpose was characteristic of the early Christians. It was a note typical also of the Reformers. "Towards Him, therefore, as our only legitimate end, let every part of our lives be directed," wrote John Calvin, as that humble servant of Jesus Christ tried to bring his life into unconditional subjection to the Lord.

With the coming of Enlightenment, however, there developed an idea that men must throw off the yoke of the Lord in sundry spheres of thought and life. And so there developed the ideas of natural law, natural statecraft and even natural theology. In this country, Horace Bushnell set forth a Christian nurture that was allegedly accomplished by the natural laws of life in the home rather than conversion by the direct activity of God, the Holy Spirit, honoring the instruction in the Word according to the covenant promise of God. Protestantism stood for freedom of the common life from the domination of Romanism, but not its freedom from the Lord. The Enlightenment gave men a modern culture civilization apart from the Lord Jesus Christ.

But when things reached their lowest ebb in the secularization of Nazi Germany, the confessing Church lifted a banner in their Barmen Declarations. Here it is set forth that there are no spheres of life or thought over which Christ is not Lord. The immediate meaning was that Christ was Lord of lords in the civil and political life of nations. Since that time, the Basel theologians have sought also to present Christ as Lord of history. And one is happy to note that current British writers are insisting that the Gospel is the historical events in which God came to us in Christ and died and rose for our salvation.

There are, however, still other spheres in which this recognition is needed. Too many of the philosophers are still following Kant in making pure reason or science autonomous, that is, apart from the

Lord. In this country, the Westminster Theological Seminary thinkers are seeking to present God as the Lord of our scientific as well as of our historical knowledge.

The difference is apparent in a frank, full, kindly discussion found in the April issue of the *Evangelical Quarterly*. The scholar who follows the Kantian view studies the Old Testament problems as a scientist looking at the facts as though God had not first known them—as though they were "neutral," or brute facts. On the other hand, Professor Young insists that there are no facts unknown to God and that our business is to think God's thoughts after Him.

The opening chapters of Genesis are not as fully attested as the great events of Jesus' ministry. But the Jesus whose ministry is attested in the whole New Testament is Lord also of the Old Testament. He quoted the first two chapters of Genesis with approval as the words of the Creator and referred to Satan as the liar from the beginning, as one finds in the third chapter of Genesis. Of course, His apostle also uses that chapter in Romans five and I Corinthians 15, comparing Adam and Christ. Let us reverently make Christ the Lord as we study the Old Testament and it will bring to us the meaning the living God has in it for us. —Wm.C.R.

## Christianity Which Costs Little Is NO BARGAIN

It costs to be a Christian. Salvation is free, bought for us by the greatest price ever paid—the blood of the Son of God, shed on Calvary—but a Christian finds that if he is to live as Christ wants him to live it will cost a price which only too often we are unwilling to pay.

It costs *humility*. We have to face the fact that our salvation is a free gift of God's grace; that we have never done, nor can we ever do anything to merit God's cleansing and saving power. The natural man within constantly points to our attainments, our abilities and the acclaim those around us may give us to show us how good we are and what a fine work we are doing. To *die* to such temptations and to give *all* of the credit to the One who saved us and Who daily gives the necessary strength and wisdom is not easy.

It costs *dependence*. Life is not a succession of pleasant experiences, rather it is often a never-ending series of problems, sorrows, sickness, needs and uncertainties. When we realize fully that our Lord's grace is sufficient, that all things work together for good to those who love God, then we have learned that a sense of dependence on Him is a price which has to be paid for true peace at heart.

It costs *separation*. A Christian who has never paid the price of separation from things of the world

which tarnish the body and lessen the soul's enjoyment of spiritual things is a miserable Christian. The world is full of them. Wanting the security offered by Christ but unwilling to turn loose from those things in the world which are displeasing to Him produces a state of lethargy and spiritual conflict in which there is little of the joy which should characterize the Christian. When we realize that real joy and happiness is contingent on our willingness to bring *everything*—our personal habits—our amusements—our associates—our business—yes, *everything*—to Christ and to continue only in those things which are pleasing to Him, things which do not mar our influence with weak Christians; which do not dull our perception of or enjoyment in spiritual things: then we have paid a big price but the rewards are so wonderfully satisfying that we look back and wonder why we ever hesitated for a moment.

It costs *time*. Most of us are busy, very busy, and it is easy to assume the attitude that we do not have time for the study of God's Word and prayer. A Christian who does not constantly read and study the Bible is an ignorant Christian. A Christian who does not take time to pray—to praise God and thank Him, to seek guidance and help and strength and wisdom—is a powerless and a very foolish person. God makes available to us unsearchable riches and His own almighty power as we study His Word and as we pray to Him. It costs time, but it is time during which we breathe and eat things of the Spirit.

It costs *work*. One may be a Christian of sorts and leave the work of the Church and personal witnessing to others. But, he is riding and dragging his feet when he should be out sharing in the work which makes for the advancement of God's Kingdom. We have but a faint perception of the priceless value of our salvation if we are willing to accept it and then do nothing to make it known and available to others. When we come face to face with the fact that our profession or occupation (whatever it may be), is but incidental to our real work—the Kingdom of God and His righteousness—*then* we have paid the price and the daily tasks assume their rightful perspective in our life's work.

It costs *misunderstanding*. We are deluding ourselves if we think a Christian can live in this world as God wants him to live and not be misunderstood. The great majority are not Christians; they have no spiritual insight; they are living for the flesh and for this life and not for eternity. If a Christian walks in humility, in constant dependence on the One Who says: "*Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths*"; with a determination to separate himself from the unclean and the questionable: with a clear understanding that his primary work is to do the things God would have him do: then, that Christian is going to be misunderstood and it is not easy. He will be called a fanatic; will be laughed at; will find

that his company may not be always welcome. The price of misunderstanding takes great grace, but if God's all-sufficient grace is accepted and lived by, the price is sweet and not bitter.

Finally, it costs *love*. Paul makes it plain in the thirteenth chapter of First Corinthians that it is love which must motivate and implement the work of the Christian. And love does not come naturally. The love about which we are speaking, which makes possible not only the paying of the price of being a Christian but of making our Christian witness effective is the love which comes alone from the infilling of God's Holy Spirit. Without the Holy Spirit all of our activities are in the flesh and meaningless. Orthodoxy of belief and abundance of labors can never be substituted for love. But, when we pay the price of opening our hearts to the third person of the Trinity, then love, one of the fruits of the indwelling Spirit, transforms our dealings with others.

Ministers, elders, deacons, Sunday School teachers, parents, children, Christians in every walk of life should face the question whether they wish to be cheap Christians, making little contribution to God's work and His Kingdom, or whether they will pay the price by which alone they can become instruments God can fully use.

—L.N.B.

## A Heart-warming Story Of ANSWERED PRAYER

The following is an excerpt from a recent letter from our old friend, Rev. Wm. McE. Miller, Presbyterian missionary in Iran for many years:

—L.N.B.

"I have devoted too much of my letter to the description of the difficulties of our situation. Now I must try to correct the impression that we are intimidated or discouraged by telling you some of the wonderful things God has done since I last wrote. One day when I was in Meshed a young man named Ahmad came to see me, and told me that his father had been a wicked Mohammedan who married many wives, but his mother had come from Spain and had been a Christian. The mother died when he was a child, but he remembered the songs she sang to him about Jesus, and he had always wanted to become a Christian. As he knew but little of the Gospel I explained to him how Christ had died to save us from our sins, and had risen again, and how a sinner may become a child of God by believing on Him. With great joy he gave his heart to Christ, and came frequently for Bible lessons, and also brought his half-brothers and sisters for Christian instruction. When the children of Satan began coming to the hospital to oppose the message of Christ's love he insisted on standing beside me and supporting me. One day he became ill, and sent for me to come to him with one of the doctors. While the doctor was examining him I was permitted to look at some old books which Ahmad said had been his mother's. There was a Pilgrim's Progress in Persian, and an English Bible, and a Persian Bible and Testament, all well used. As I looked through these volumes my eye fell on something written in pencil in English on the fly leaf of the English Bible.

"May I read this?" I asked.  
"Please do," replied Ahmad. "The writing is so fine I have never been able to read it."

What I read was this:

"I hope my little one read this holy book, and our Lord save him. Amen. O Lord, I give my son to you. May I ask you accept this unable (unworthy) present because I have nothing except my dear one. I hope he become a good Christian, and make you satisfied.  
Ahmad's Mother."

When I read this prayer to Ahmad his eyes filled with tears. To think that his mother before her death twenty years ago had thus expressed her longing for the salvation of her little boy, and that Ahmad without knowing anything about this prayer had read his mother's Bible and had believed in Jesus Christ, without having had any contact with Christians! Truly the effectual fervent prayer of a believing mother availeth much."

## "Have You Kept Your Promise?"

Remember? A number of veterans of Iowa's 113th Calvary—an outfit that fought superbly in the European War—last year received Easter cards that really opened their eyes. The front of the card included a sketch of a German battlefield labeled "Easter, 1945." On top, in large letters, was: "REMEMBER?" Then to the right of the sketch was this: "You said then: 'Dear God, if You will bring me safely home, I promise I will live for You, and do what You want me to do' . . . REMEMBER?" On the inside of the card was a family fireside sketch and the following: "Well! *God DID what you asked! He brought you safely home. Now! Have you done what you promised? How about Easter 1950?*" The card was signed by the Rev. Ben. L. Rose, pastor of the Central Presbyterian Church, Bristol, Va. He was the chaplain of the 113th.

From *Des Moines Register*.

Quoted in *The Sunday School Times*.

## Land Of Hope And Glory

Thoughts On October 12—  
Columbus Day

America's freedom has been hers for less than 200 years, an infant among nations. Yet, what a land of hope and glory it has been! To the oppressed, America once opened her shores freely and great swarms of men, women and children faced to the west from the Old World, endured great hardships, braved fierce dangers and with faith in God crossed great waters in tiny boats to reach the American continent.

Pious men and women, many of these, and earnestly seeking the will of God. Though it is a fact of history that far more persons settled in America for economic reasons than for religious and far more were prompted by the vision of wealth than were inspired by a vision of God and the right to worship

Him freely—this is contrary to tradition but true to fact—yet, the Christians among the first settlers became very quickly the foundation of the new land and their faith and courage were blessed by God in building a sturdy Christian structure in the American wilderness.

That is why the lands to become later the United States were lands of hope and glory.

They presented the opportunity for men to begin life all over again, a fresh start in an old world, with freedom to worship and work.

But how shines the bright star of our fathers' faith today in this land of promise? Obscured, defied, denied, rejected, scorned, laughed upon and ignored, our fathers' faith endures for it is the gift of God. But the land for which our fathers died years ago, the land which God has blessed so greatly, the land to which God has granted prosperity, untold wealth, power and might and well being, the land whose soil has not felt the ravages of war since the War Between the States, how fares she?

She fares poorly because she recognizes no need for God and fails to honor Christ.

She acts as though the shame of a Christian heritage were a stain and a blemish which must first be denied, and, if that be not enough, then made a matter of apology.

But the exceedingly deceptive thing about this is that there is cast over this attitude a mantle of vagueness concerning Christianity. Religion is the preferred word and it is a term to include all ideas, every blasphemous concept and any flight of fancy which any group may wish to call religion.

Christian people may still be found at the heart of many good things about our land. But as the handwriting appears on the wall, all too often the leaders of society are found to be tied to blackest crimes and engaged in political deals which link them to America's unique underworld.

How can we then call this a land of hope and glory. It can only become so as Christian people experience a great revival of belief. So great that it will reach out into every corner of our land, reach the unreached and bring salvation to the unsaved.

We can see revival in different places. There are signs that some people here and there are getting so scared at the thought of what can happen to their bodies and property here on earth that they have begun to give some thought to what can happen to their souls hereafter.

There are signs here and there that some people desire to find that security which earth and earthly things do not offer in the precious blood of our Lord Jesus Christ. We pray that these signs may become significant throughout our land. A Christian America, Christian in leadership and Christian in heart, can again be blessed by God.

Christian people everywhere should be earnestly praying that revival will come to America before it is too late.

—A.D.R.



# THE TEN COMMANDMENTS

according to

## THE SHORTER CATECHISM

By The Rev. John R. Richardson, D.D.

ATLANTA, Ga.

### *The Eighth Commandment*

*Question 73: Which is the eighth commandment?*

*Answer: The eighth commandment is, "Thou shalt not steal."*

The eighth commandment deals with the question of property and property rights in the Divine order of life. It affirms the truth that every man has the right to possess what belongs to him. The right to own property has its foundation in the Will of God. It is the conviction of normal people that what we acquire by our labor is our own. Next to the sanctity of life and family, God is concerned with the safeguarding of property.

There are two tremendous facts brought out in the Bible in relation to property. One is that all things belong to God. "The earth is the Lord's and the fulness thereof." "Thine, O Lord, is the greatness, for all that is in the heaven and in the earth is Thine." The other truth is that God makes man a proprietor of the property of the earth. Man is, therefore, responsible to God for the use or misuse of it. "The earth hath He given to the children of men." The New Testament likewise embodies these two convictions. It is a mistake to say that Christians were compelled to give up their property. This right to hold property was recognized at all times. Peter said to Ananias about his possessions, "While it remained did it not remain thine own and after it was sold, was it not in thy power?"

Christ never abridged man's right to hold property. He warned his followers against the false idea that property is the big thing in life. "A man's life consisteth not in the abundance of the things which he possesseth." We must put our trust in something greater than property. He also stressed the fact that man is held responsible for the stewardship of his possessions. Whatever a Christian owns must be used to the glory of God, and meet human needs. The Christian is a trustee of property *under God*. But nowhere does Christ intimate that it is not right for men to own property.

*Question 74: What is required in the eighth commandment?*

*Answer: The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.*

God requires of us a life of industry. St. Paul exhorted Christians to work that they may "have." No one has a right to be a parasite. Christians must not only pray, "Give us this day our daily bread," they also must work for it.

The Christian is not bound to a vow of poverty. One may voluntarily dispose of his wealth, as for example St. Francis of Assisi, but God does not require this. The Christian is not forbidden to make money, if it is made honestly, and properly employed.

The New Testament teaches that wealth should be employed to promote the welfare of others. "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.)

We should count it a privilege to invest in people, for people last, while things perish. Christians have a special duty to befriend the needy, especially those of the household of faith.

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*Question 75: What is forbidden in the eighth commandment?*

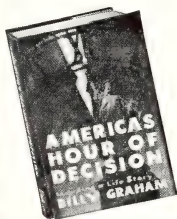
*Answer: The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.*

This commandment forbids such acts as unlawful seizure of another's property, whether by burglary or robbery. In lands under the domination of the Communists behind the Iron Curtain, such practices are common.



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The borrowing of money without either the ability or intention to repay is a breach of this law. We should heed Shakespeare's counsel, "Neither a borrower or a lender be; for borrowing doth dull the edge of industry."

The making of bills when there is no prospect of payment falls under this category. It is easy to say "Charge it," but it is more difficult to say, "Here is what I owe you."

Fraud is forbidden by this commandment. Misrepresentation of goods, false advertising, and such a practice as short weights and measures constitute fraud. One of the most prevalent practices of fraud is in the field of management and labor. It is stealing to receive pay for work which has not been rendered. Today it is spoken of as "soldiering on the job." The reverse is also true. It is thievery by fraud to steal labor without adequate compensation. God will call all such practices into judgment.

## Questions For Discussion On The Eighth Commandment

1. Is it possible to steal intangible values?
2. Is the gambler a thief?
3. Can we steal within the law?
4. Can we steal another's good name?
5. Can we rob another person of his usefulness?
6. What do you think of teachers who rob young people of their faith?
7. Can a man rob God?
8. Does the thief injure himself as well as his victim?
9. To be honest, is it necessary to put at least as much into life as we take out of it?
10. Does Christianity encourage us to respect the rights of others?

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## LESSON FOR NOVEMBER 4

*God Reveals Himself to Moses*

**Scripture: Exodus 3 - 4. Devotional Reading: Deuteronomy 32:1-9.**

"Behold your God," saith Isaiah. "I will publish the name of the Lord," said Moses, in Deuteronomy 32:3. No man is great until he has seen and is ready to proclaim the greatness of God. Moses, trained in all the wisdom of the Egyptians, was a sad failure until he met God at the burning bush, and surrendered to Him. No mere man ever accomplishes anything worthwhile until, "in some quiet place, he meets the Master face to face." In the Song of Moses, from which our Devotional Reading is taken, Moses calls upon his people to remember the days of old, to consider the greatness of God, and His marvellous dealings with them: how the Lord led them, chastened them, protected them, and tenderly cared for them as a nation. After Moses' tragic failure and rejection by his people, he fled to the land of Midian, married, and appeared to be a forgotten and discouraged and useless man. As a keeper of sheep in the school of the desert he learned some lessons which he had never been taught in the schools of Egypt. He learned the lesson of humility and dependence upon God, and also became thoroughly acquainted with the country through which he was to lead the Israelites. This, no doubt, was of great practical value to him.

Our lesson naturally divides itself into three sections: (1) Moses' Vision, (2) Moses' Excuses, and (3) Moses' Obedience.

*I. Moses' Vision at  
the Burning Bush:  
Exodus 3:1-10.*

The burning bush has been taken as a symbol of the Protestant Church. The Presence of God in His Church keeps her from being consumed by the fierce fires of persecution through which she has passed, and is passing.

Moses had been a shepherd for years, feeding the flock of Jethro, his father-in-law. What a difference in this position and the one he occupied as the adopted son of Pharaoh's daughter, and heir-apparent to the throne of Egypt! In Hebrews 11:24-26 we read: "By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." We are not told about his faith in Exodus, and this inspired commentary in Hebrews is a great help to us in understanding the character of this magnificent man.

God has many different ways of manifesting, or revealing himself, to men. In this case the angel of the Lord appeared unto him in a flame of fire out

of the midst of a bush. Moses, naturally, was attracted by this phenomenon and drew near to see more clearly. Then the voice came warning him that the place was holy, and that he must remove his shoes in such a place. The lesson for us is very plain. We should be filled with awe and reverence whenever we come into the presence of God. His holiness, majesty, and glory are far beyond anything which we can even imagine, and it behooves us to assume the attitude of the angels who veil their faces in His presence. Bold and thoughtless men often rush in where angels fear to tread, and sometimes suffer for it.

Notice in verses 7-10 the personal interest that God has in the welfare of His children. What a far different picture is this from the cold and impersonal idea of God which some seem to have! "I have surely seen the affliction of my people . . . and have heard their cry . . . for I know their sorrows, and I am come down to deliver them . . . behold the cry of the children of Israel is come unto me." Away with the blasphemous idea presented by even some "teachers of religion" in our colleges and seminaries that the God of the Old Testament is a different God from the God of the New. The character of God has never changed, and He reveals Himself perfectly both in the Old and the New Testaments: in both He is a God of Compassionate Love, and Consuming Fire.

God *uses men* in carrying out His purposes of mercy and grace: "Come now, therefore, and I will send thee unto Pharaoh." So, like Isaiah in the Temple, Moses saw the vision and heard the voice of the Lord. What will be his response?

*II. Moses' Many Excuses:  
Exodus 3:11 - 4:14.*

We are rather surprised, not to say shocked, at his response. It is very different from that of Isaiah, or Saul of Tarsus after they had their visions. I suppose that a modern psychologist would say that he had an "inferiority complex." He had learned his lesson of humility, but to all appearances it had gone most too deep and he wanted to be "let alone." His sad

failure of some forty years ago still lingered in his mind.

He begins his many excuses by saying, Who am I, that I should go? He is not only perfectly willing, but anxious, for someone else to undertake the task of leading Israel out of Egypt. The "I" of Moses' impotence is met by the "I" of God's omnipotence: "Certainly I will be with thee." As someone has well said, all these "heroes of the faith" were great only because they had a great God, and put their trust in Him.

His second excuse is also a question: "What is His name." This seems to indicate that during his 40 years stay in Midian, he had not lived in very close communion with God. This is also indicated later by the fact that his children had not been circumcised in accordance with the command of God. The Lord meets this excuse by revealing His name: "I AM THAT I AM." This is the name which Jesus appropriates in His reply to the Jews when He said: "Before Abraham was I AM." (See John 8:58). God reveals to Moses both the difficulties and the success of his mission. (See Verses 17-22).

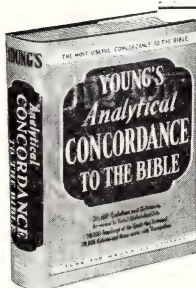
Moses' third excuse is that the people will not believe that God has sent him. Then God gives to him certain "signs," or credentials, by which miracles he could prove to the Israelites that he was sent from God. Nicodemus, we remember, said to Jesus, We know that thou art a Teacher sent from God for no one can do these miracles which thou doest, except God be with him. The signs were the rod turning to a serpent, and then back to a rod, his hand becoming leprous, and then clean, and the river turning into blood.

Moses persisted in these excuses until God's wrath was kindled, saying, "O Lord, I am not eloquent"; "Send, I pray thee, by the hand of him whom thou wilt send." God answered him by asking these searching questions: "Who hath made man's mouth?" have not I, the Lord," and then, in providing Aaron as his spokesman.

### III. *Moses' Obedience:* 18-31.

Thoroughly convinced at last, Moses obeys the command of God, and never seems to waver from this time forth, although he had many trying experiences and many sad disappointments, as far as his people were concerned. "He endured as seeing him who is invisible." He reminds us somewhat of Gideon and the "signs" he requested of God. It is well to be sure before we begin a great work, Moses however, went too far with his many excuses.

He goes back to his father-in-law, "And Jethro said to Moses, Go in peace." We know very little about the "priest of Midian," but what we do know is in his favor.



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We have a very strange incident in verses 24-26. It seems that Moses had neglected the circumcision of his children, probably because of his wife, and the angel of the Lord seeks to kill him. When we start out on a mission for God it behooves us to set our own house in order and be careful that we obey in every particular the law of God. Zipporah, his wife, realizing what is wrong, and knowing, perhaps that she is to blame, remedies this in a spectacular manner. Jacob, too, had troubles in his home and had to get rid of the idols which his wives took with them.

The message now comes to Aaron to go and meet Moses. The two confer, and Moses reveals the details of his commission. These two, who are to be associated together from now on, proceed to Egypt, and gathering the elders of Israel together, tell them why they have come, and show them the "signs" which God had given them. "And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped." So far everything is going well, and it looks as though there will be no trouble. If they had only kept this attitude, Moses' task would have been less discouraging, but they faltered and wavered many times, murmuring and complaining: they were very human.

## YOUTH PROGRAM FOR NOVEMBER 4

*Homework*

The word "homework" has for most of us the suggestion of assignments, study, and work, and carries our minds into the class room and to the desk at home, and in a very real sense that is just what we have in mind in our topic for this week. Our teacher has given assignments for which we must study and in which we must work if we are to be counted acceptable in the school of Christ. Let's consider these three aspects of "homework" as concerning our personal responsibilities in the work of the Lord. Often we are made to marvel at what God has done through the lives of consecrated workers such as our beloved Patsy Turner of Canoe, Ky., and the faithful Dr. and Mrs. Firebaugh of Indian Presbytery, Okla., without realizing that what God has done through them He can do through any yielded, willing Christian.

The roll call of the faithful in the field of home missions is long, and is worthy of high regard, "wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." (Hebrews 12:1,2). Let us see how we may be faithful in our "homework," and look to the Lord to add our names to the roll of loyal servants.

*Our Assignment.*

*"Ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth."* (Acts 1:8). Here is our assignment; Witnesses unto Christ. Every Christian has this inescapable responsibility.

The very moment you come to know Jesus Christ you become responsible to make Him known.

Paul says, "I am debtor." Every Christian, young or old, is indebted to share with others the gospel which "is the power of God unto salvation to everyone that believeth."

Too often we are led to believe that when we come to Sunday School and Church and are faithful to our local program we have discharged our obligation. No! No! A thousand times no! Sunday School and Church provide wonderful God-given opportunities for instruction and worship, but through them we should get our "batteries re-charged" that our lights might shine throughout the week. Our assignment is to witness, that God might be glorified, and that souls might be won to Jesus Christ.

*Our Study.*

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."* (II Tim. 2:15). If we

are to be approved of God and our names added to the roll call of the faithful, we must study the Word of God. It is impossible to over-emphasize the importance of the Bible. All that we know about God, Christ, the Holy Spirit, sin, salvation, holy living, witnessing, worship, heaven, hell and countless other things so vital and real, we learn from the Word of God. There is no other source of truth. Yet tragically enough, very few professing Christians have more than a nodding acquaintance with the Scriptures.

Our youth programs are too seldom designed to teach the truth of the Bible and our sad neglect of God's Word is seen in the powerless and fruitless lives our Church members are living. John Bunyan once said, "This Book will keep you from sin; or sin will keep you from this Book."

In our Lord's time of temptation He used the Word of God to defeat the Tempter, but He had to *know* the Word in order to use it.

The saints of God whose names are recorded in the roll of the faithful as set forth in Hebrews eleven were those who believed and lived according to the Word of the Lord.

Those who have been used of God down through the history of our church, through whom God has brought blessing and power into the church, have been mighty in the Scriptures.

Many seemingly worth while contributions have been made through promotional organizational, and educational abilities, but little of lasting worth has been contributed save through the lives and labors of those who have turned the minds and hearts of the people back to the Word of God.

*Our Work.*

*"Faith without works is dead."* (James 2:26). *"Faith, true faith, is never passive; it works!"*

There is "homework" for each believer, for every follower of the Lord. Home mission work is not just a project in a particular area with a view to supply-



ing a need for a church. In a very real sense it is the daily walk and witness of all who love the Lord. It is the work not only for faithful ministers and religious education workers but the task is one in which all must have a part.

We help by our giving, we have a part through praying, but we do most by *being*, being faithful followers and obedient servants of our Saviour, Jesus Christ. "My Father worketh hitherto, and I work," and "as the Father hath sent me, even so send I you," said Jesus. God works, and we work. "We are His workmanship created in Christ Jesus unto good works."

Each of us is privileged to have a part in the work of winning men to Christ, in the building of His Church, and each part is vitally important. We can't leave our "homework" to someone else and expect the Teacher to be pleased. It is easy to say, "O there's nothing I can do." But there is something for each life to contribute, and every part is important. There was a man whose name was Mr. Little, and he had 11 little children. A friend asked how he managed to support them all, and he replied "It's easy; every Little helps a little!" If we are faithful in little things the work will be done, and God will make us responsible for greater things. He rewards not according to ability, but according to faithfulness.

### CONCLUSION

Let's get busy on our homework! Let's accept our assignment of *being* witnesses unto Jesus. Let's prepare our minds and hearts in the Word of God that we may be *effective* witnesses. Let's daily walk with Him in the obedience of faith that we may be *faithful* witnesses.

**WANTED! Chairs for a mining camp Sunday School! Doermann Memorial Presbyterian Church, Blackley, Ky., maintains four outpost Sunday Schools for future pupils of Stuart Robinson School. One of these, Carbon Glow, has been granted an empty building for worship by the mining concern there. Some church, somewhere, may have some discarded chairs which this Sunday School could use. Transportation arranged. Contact the Rev. J. W. MacElree, minister of the Blackley Church mentioned above.**

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# Presbyterian Men Will Hold Jacksonville's Largest Convention

More Than 2,000 Are Expected To Attend Second Men's Convention

More than 2,150 Southern Presbyterian men from the Synods of South Carolina, Georgia and Florida are expected to meet in the George Washington Hotel Auditorium, Jacksonville, Fla., October 26-28, in what is described as the largest convention for laymen ever held in that city.

The convention will be the second of four regional men's conventions being held on successive weekends in four southern cities. A total of 10,000 men from the U. S. Presbyterian Church's sixteen-state area are expected to participate in the conventions.

Dr. S. J. Patterson, director of men's work of the Board of Christian Education, Richmond, Va., said the conferences would attempt to step up the activity of local Presbyterian men's groups to match that traditionally carried on by church women's organizations. "It's high time the men of the Church started being as active in the spiritual affairs of the Church as they have always been in its financial affairs," Patterson said.

General theme of each of the four conventions will be: "Christ And You - Partners For Action." Prominent speakers will treat six sub-themes at each conference: "Throughout Your World," "On Your Job And With Your Income," "In Your Church," "Among Your Neighbors," "In Your Home," and "Beginning With Yourself."

Principal speakers at the three-day Jacksonville Convention will include: Col. Francis Pickens Miller, author, editor, soldier, patriot, and well-known churchman, from Charlottesville, Va.; Dr. James McDowell Richards, President, Columbia Theo-

logical Seminary, Decatur, Ga.; Dr. Hunter B. Blakely, Secretary, Division of Higher Education, Board of Christian Education, Presbyterian Church, U. S., Richmond, Va.; Dr. W. Taliaferro Thompson, Professor of Christian Education, Union Theological Seminary, Richmond, Va.; Dr. James T. Cleland, Professor of Preaching in the Divinity School of Duke University, Durham, N. C.; and Dr. James G. Patton, Jr., Executive Secretary, the General Council, Presbyterian Church, U. S., Decatur, Ga.

Gigantic displays portraying men's work and dramatic presentations by the Church's five boards will alert men to available opportunities for carrying on God's work in their own local churches, Patterson said.

Daily devotionals will be given by Dr. J. E. Cou-sar, Jr., Pastor, First Presbyterian Church, Florence, S. C. Music for the convention will be led by Dr. James R. Sydnor, Professor of Church Music at the General Assembly's Training School, Richmond, Va.

Dr. William M. Belk, 106 East Church Street, Orlando, Fla., is regional chairman for the Jacksonville Convention. Convention headquarters for advance registrations is located at 307 Hogan Street, Jacksonville.

The convention program is as follows:

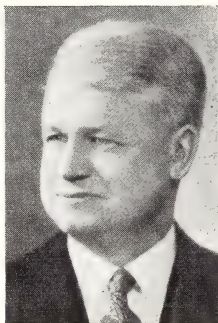
FRIDAY—OCTOBER 26

*Morning Session*

Singing, James R. Sydnor; Devotional, J. E. Cou-sar, Jr.; Convention Organization, Wm. M. Belk.



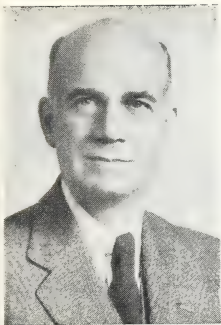
James G. Patton, Jr.



W. Taliaferro Thompson



James T. Cleland



**Frances Pickens Miller**

*Afternoon Session*

Singing, James R. Sydnor; "You And Christian Education," Edward D. Grant; "Partners - Throughout Your World," J. McD. Richards.

*Evening Session*

Singing, James R. Sydnor; "You And World Missions, C. Darby Fulton; "Partners - On Your Job And With Your Income," Francis P. Miller.

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**SATURDAY—OCTOBER 27**

*Morning Session*

Singing, James R. Sydnor; Devotional, J. E. Cousar, Jr.; "You And Annuities And Relief," Wade H. Boggs; "Partners - In Your Church," James T. Cleland.

*Afternoon Session*

Singing, James R. Sydnor; "You And The General Council," J. G. Patton, Jr.; "Partners - Among Your Neighbors," Hunter B. Blakely.

*Evening Session*

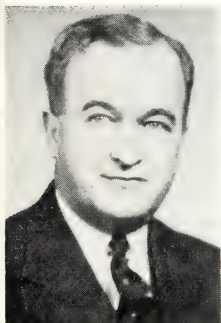
Singing, James R. Sydnor; "Partners - In Your Home," W. T. Thompson; Synod Meetings, as announced.

**SUNDAY—OCTOBER 28**

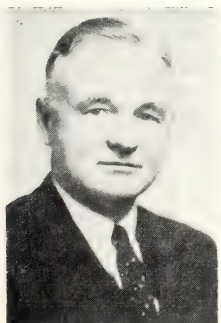
*Morning Session*

Singing, James R. Sydnor; Devotional, J. E. Cousar, Jr.; "You And Church Extension, Vernon S. Broyles, Jr.; "Partners - Beginning With Yourself," J. G. Patton, Jr.

**CONVENTION CLOSES 12:30 P.M.**



**James McDowell Richards**



**Hunter B. Blakely**



**J. E. Cousar, Jr.**



**James R. Sydnor**





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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

NOV 1 - 1951

OCTOBER 31, 1951



Goes to Bat — — —

The man known to every sports page reader for the past 47 years who has in that time come to be the best-loved sportsman of all times, Branch Rickey, Mr. Baseball himself, goes to bat in Nashville, Tenn., at the Presbyterian Men's Convention for Senator Charles W. Tobey, who is ill.

Originator of "the knot-hole gang," Rickey has applied such methods as this and the use of the farm system to restore vigor and life to more than one major league club suffering from poverty. In baseball terms, he has replaced penury with pennants.

At present, Mr. Rickey is executive vice-president and general manager of the Pittsburgh Pirates.

Branch Rickey — — —

An active church member, Mr. Rickey has been a Sunday School teacher, member of the board of governors, Brooklyn and Queens Y.M.C.A., and a member of the Army and Navy Committee, National Council, Y.M.C.A.

VOL. X NO. 27

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Open Letters

Sir:

I was interested in your open letter to Dr. Anderson and as I have been working in Florida for the last ten years have views on that subject.

I think that our Northern General Assembly should direct our Northern Churches in the South to apply for admission in the Southern Presbyterian Church. Two kinds of Presbyterian Churches in the South is as absurd as starting a Northern Presbyterian Church in Scotland.

Our Northern Church is too large and ought to be divided into four to six Synods. Smaller bodies are more democratic and freer from the dominance of standard committees.

I would like to say, nobody thinks of the Auburn Affirmation. It is forgotten long ago. What are the facts about the Bible is the one question.

And, my brother in Christ, may I point out to you, your apparent personal mistake in religion. You appear to think Christianity to consist in the acceptance as true of certain facts: the trinity, eternal life, and the inspiration of the Bible. Saving faith is not the acceptance of facts, historical or theological, but a receiving and resting upon the Lord Jesus Christ for salvation as He is offered to us in the Gospel.

It is a personal experience of devotion and trust as so many of the Psalms and Abraham show. Not a knowledge of theology but a personal loving devotion and trust in the Jesus God is a saving grace. I fear that 'you greatly err' and might lead many astray.

Sincerely and earnestly  
written, yours,"

PENN. NAME WITHHELD  
(See Editorial Comment)

## LETTERS

### Closed Churches

An elder recently found himself in one of our southern cities on Sunday night. His experience is recounted in the letter below.

One thing for which this Journal has constantly pleaded is that the Sunday night service shall not only be continued but made a time of special preaching for the unsaved. This, strengthens believers and saves sinners.

Closed churches bear mute testimony to spiritual fires which have been neglected or burned out. May God arouse us to the sin of closing our churches with such tragic needs all around us.

"I will keep my church open on Sunday night if no one but the janitor comes to the service" is the remark of a consecrated Christian whose example can well be followed by many others.

—Ed.

Dear Dr.——

I had to be in for a special meeting early Monday morning, so visited your Church at 8 p.m. for the evening service, only to find that the Church was closed. I then drifted on down to the First Church, only to find it closed also, no evening service. I can't begin to tell you how shocked I was to find this situation at a time when lost men are so in need of the gospel message and so receptive to that message. May God give us tears again for the lost of this world that we may wake up and bear much fruit for Him and receive His words of "well done" in the last day.

NAME WITHHELD.

### EDITORIAL

Christianity Consists Of Historic Facts —Divine Truths And Heavenly Graces	3
Guest Ministers And Church Conferences	3
American Principles Have Been Violated	4
Seeing Jesus	5

### ARTICLES

When It Is Good To Be Narrow-minded	6
Rev. Hoyt Evans	

### DEPARTMENTS

Sabbath School Lessons — Nov. 11	7
Rev. J. Kenton Parker	
Young People's Department	9
Rev. H. Lawrence Love	
Men's Convention News — Nashville	10
Church News	12
Women's Work	15
Letters	2



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## EDITORIAL

### Christianity Consists Of Historic Facts - Divine Truths And Heavenly Graces

(See Letters)

This letter has been personally answered but the matters mentioned deserve editorial comment.

We agree that there is no excuse for U.S.A. Presbyterian Churches in the South, just as there is no justification for having U. S. Presbyterians in the North. We have often wondered why the ecumenical spirit so much in evidence in some quarters has not resulted in offering the misplaced U.S.A. Churches to the Southern Presbyteries where they rightfully belong.

Again, we agree that when Churches become so large, as suggested in this letter, it is wiser to scatter the powers of control and administration so that they are more representative and more democratic.

As to: "nobody thinks of the Auburn Affirmation—it is forgotten long ago." *That* is what deeply disturbs many of us. The Auburn Affirmation is forgotten because its signers gradually took over control of the denomination and those who originally stood for unqualified adherence to the historic interpretation of the Standards were silenced.

Finally, we are told: "*you appear to think Christianity to consist in the acceptance as true of certain facts—the trinity, eternal life and the inspiration of the Bible. Saving faith is not the acceptance of facts, historical or theological, but a receiving and resting upon the Lord Jesus Christ for salvation as offered to us in the Gospel.*"

Yes, we do believe that Christianity, in part, consists in accepting as true certain facts. In fact, we do not believe one can be an intelligent Christian without accepting certain facts which have to do with our own sinfulness, and the person of our Lord (who He is), and the work of our Lord (what He did). Of course we rest in Him for salvation as offered in the Gospel but we insist that this is not an imaginary concept but one based on an inspired record—the Scriptures.

We cannot agree that it can be left to each individual to decide what he is to believe either about himself or his Saviour. It is not for him to accept or reject the records of the historical Church. It is

right here that the crux of theological controversy—and spiritual power—lies. Our thesis is that men come to Christ, not to fashion Him into the mold their scientific or philosophical training (or lack of it) might dictate. They come to Christ as revealed in the record found in God's Word. They have no right to say: "I accept Him but not the record of His virgin birth." They are presumptuous to say they accept Him but not the record of His works. Man has no authority to say he recognizes and appreciates the sacrificial spirit of our Lord in His death but to deny that He died for their sins, shedding His blood as the Lamb of God which taketh away the sins of the world. No man has the right to say he accepts Christ and then go on to deny the irrefutable record of His resurrection.

Our plea is that in this day when men and nations are distraught, when personal, national and international foundations seem to be crumbling; it is our plea we say that the Church of Jesus Christ present a clear and unequivocal message regarding sin, eternal judgement, and the love of God as revealed in Jesus Christ AS THEY ARE TAUGHT IN THE SCRIPTURES. There is too much man-conceived religion in the world today.

As never before we believe men's hearts will respond to the clear and unequivocal claims of the Christ of the Bible. They neither need, nor can any other religion (even when it is falsely called "Christianity") help them.

Our earnest plea is for the Gospel of Christ, just as it is proclaimed in His Word.

Why, Oh why, should we offer less? —L.N.B.

### Guest Ministers And Church Conferences

In this day when Bible and mission conferences, with guest speakers from various denominations, have so large a place in the ecumenical movement, it is surprising how rarely does a visiting minister take advantage of the occasion to express an opinion on matters that affect the denomination of which he is a guest.

Thus it was a cause of disappointment to many that a pastor of an important Church of another communion, a comparative newcomer to America, should inform a great congregation in his opening sermon in the Montreat auditorium that one purpose in accepting the invitation to the 1951 Bible Conference was to promote the assemblies.

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The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, *de the Gospel, the faith which was once for all delivered unto the saints*, published every Wednesday. terian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the U. S. N. C., under the Act of March 3, 1879. Vol. X, No. 27, October 31, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press,

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In his zeal to instruct Southern Presbyterians concerning their duty in this matter, this visitor overlooked the propriety of a guest intruding a personal opinion in a divisive denominational issue. Even if proper to do this, as a resident of less than two years in the United States, he could not fully understand the cause of the division and the reasons that justify the continuance of the separation.

The visitor of whom this is written is a grand preacher of the Gospel. As a true ambassador of Jesus Christ he will always receive a cordial welcome to Montreal and to the pulpits of the Southern Presbyterian Church. But there are matters affecting the life and work of the denomination about which neither he nor any visiting minister should feel authorized to speak. —H.B.D.

## American Principles Have Been Violated!

The appointment of General Mark Clark as Ambassador to the Vatican comes as a distinct shock to Protestants in America. The objection is not to General Clark but to the violation of principle involved on the one hand and the underlying motives on the other.

The principle which is violated is one of the fundamental concepts embodied in our American Government—the separation of Church and State.

The underlying political motive is an unworthy one. This attempt to win political favor—and votes—from a segment of the American people, is something which Protestants must recognize and meet.

It is galling to Americans who are versed in the history of Europe just prior to the founding of America and to the principles which inspired and motivated those great men who brought into being the American Government, to realize how completely this principle has been violated.

By this act our Government gives official recognition to the temporal authority of an ecclesiastical organization, an organization which has a history of intolerance, bigotry, intrigue and ruthlessness extending more than a thousand years. We are recognizing an ecclesiastical organization which even today deliberately keeps the peoples of nations under their control in ignorance and superstition, denying to them the comforts of the Bible and at the same time opposing and even persecuting to death (without voiced disapproval or displeasure of the Vatican). Protestant groups. To see the Roman Catholic Church as it really is when in power look at Portugal or Spain or Italy or Mexico or other Latin American countries.

That is the body to which Mr. Truman has appointed a formal Ambassador, a representative of the American Government and people. But, if it

were a Protestant group, for instance the World Council of Churches, which unquestionably some of its leaders aspire to become a great ecclesiastical hierarchy, it would be just as unsound and uncalled for should our Government, or any government, recognize it in a political way. Many thoughtful Protestants object to this organization because of the aspirations and the assumptions of some of its leaders who, wishing to speak as a "united Protestant voice," commit the Church of Jesus Christ to political activities which they fear and decry in the Catholic Church. To us it is an axiom which many Protestants are failing to appreciate that the influence of the Church should be felt through the words, lives and deeds of Christians who as citizens of their country exercise their duties and privileges.

One of the favorite arguments for the old Federal Council, and now for the World Council of Churches, is that Protestants thereby have a united voice against the inroads of Catholicism. It is significant that during the past ten years, when this so-called "united voice" has been most active, Catholicism and Catholic influence in political circles has increased markedly. We would venture the observation that the only way to stem the tide of Catholicism, from an ecclesiastical standpoint, is to promote a vital uncompromising Protestantism with a leadership with strong convictions and a message based on complete faith in both the integrity and the authority of the Bible. The more articulate leadership in Protestantism is in only too many instances woefully lacking in those convictions which characterized the founders of the early Protestant Church. We need such convictions and such spiritual leadership today.

Again, it is argued that we should join with the Catholic Church in a mutual crusade against Communism. We made common cause with Russia against Nazism, with tragic results. You do not unite with the Catholic Church in any crusade of this kind without finding that it is bought at a price Protestantism cannot afford to pay.

In all that we have said we are not attacking Catholics, many of whom are sincere believing Christians. But, we are speaking against a system which in its own plans and methods has been proven willing again and again to stoop to intrigue, subterfuge, and many other methods unworthy of the Church.

Therefore, the way to successfully oppose this violation of American principles in the appointing of an Ambassador to the Vatican is not through resolutions and representations of Protestant denominations and groups—although we are confident that there will be many such protests—but for Christian citizens to let their displeasure and their wishes be known *at the polls*.

That is the democratic way!  
That is the Protestant way!  
That is the Christian way!  
That is the effective way!

—L.N.B.



## SEEING JESUS:

### The Heart Of Jesus

"He showed unto them—his side" John 20:20.  
 "And they also which pierced him" Rev. 1:7 (Read  
 John 19:28-37, and 20:19-28).

"I crept into the heart of God on the point of a  
 spear," said the great Bible student, Bengel. We  
 never rightly see the heart of God until we see the  
 pierced and broken heart of Jesus.

We measure men not by their heads, but by their  
 hearts; not by their learning, but by their love. The  
 infinite wisdom of Jesus is surpassed, if this can be,  
 by His infinite love.

Of all the giants of the world, the heart-giants  
 are the greatest, and far ahead of all such giants is  
 Jesus Christ.

I. His heart was a big, compassionate heart; over  
 and over we read, "He was moved with compassion."  
 There was room in His heart for all kinds of people;  
 the "least, and the last, and the lost." Come unto

Me all ye that labor and are heavy laden, and I will  
 give you rest." He that cometh to me I will in no  
 wise cast out." There is room in His heart for YOU.

II. His Heart was a burdened heart. Part of that  
 burden was the bodily sickness of men. He was  
 touched with the feeling of our infirmities, bore our  
 sickness and sorrow, was tempted in all points like  
 as we are. Part was our Mental sickness. Ignorance,  
 unbelief, anguish of mind. Part was our soul-sick-  
 ness: "Go, and sin no more"; "Thy sins are for-  
 given." He ate with publicans and sinners, and  
 came to seek and to save the lost.

III. His Heart was a bleeding, broken heart. The  
 account in John 19:28-37 seems to indicate that His  
 heart was broken even before it was pierced. As we  
 read of this scene at the cross we can more fully  
 understand what Bengel meant when he said, "I  
 crept into the heart of God on the point of a spear."  
 His heart was broken for me, "I, if I be lifted up  
 from the earth, will draw all men unto Me."

Have you found your place in His Heart?

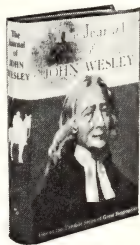
—J.K.P.

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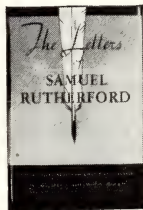
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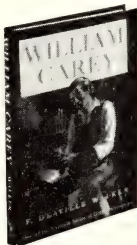
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# When it is Good to be Narrow- Minded

By The Rev. Hoyt Evans

FRANKLIN, N. C.

ORDINARILY we are inclined to condemn narrow-mindedness, and ordinarily we are justified in doing so. It annoys us when a person insists that his opinion is absolutely right, and the only reason he gives is that the opinion is his. We offer no defense for this kind of narrow-mindedness, but when you hear the Word of God saying, "This is the way, walk ye in it" (Isa. 30:21), then it is good to be narrow-minded.

The Pharisees accused Jesus of being too broad-minded because He associated with publicans and sinners, but Jesus taught that it was good to be

narrow-minded about things that really matter. Hear His words about eternal life: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14). It is good, yes it is necessary, to be narrow-minded about entering into eternal life.

Not infrequently you will hear a sincere person say, "We are all working for the same goal (an eternal reward), and, after all, that is the only thing that is really important." Such statements are deeply disturbing. It is important to have the hope of heaven before us as our goal, but that is not all that is important. Suppose that I am perfectly sincere in wanting to go to our neighboring town of Sylva, N. C., but if I take the road which goes west instead of the road which goes North East, I shall never arrive in Sylva. I am narrow-minded when I insist on traveling the North East road, but I am not unreasonable, because that is the only right road. There is only one right road to eternal life, and you must be narrow-minded about taking that road.

AS CHRIST indicated, there is another way, but it is the way of ultimate destruction. It is a broad way, a broad-minded way if you please, not unlike our modern multi-laned highways. This broad way is often very appealing to our sin-warped human nature. It is well described by a verse in Proverbs (14:12). "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

One of the lanes of this broad way is traveled by very sincere people who hope to reach heaven by virtue of their own respectability. They are the people who when you speak to them about their need of a saviour tell you that they are doing the best they can and that they are as good as most church members and better than many. All too often what they say about church members is true, but that does not excuse them. No matter how good they seem to be, the way they travel leads to spiritual death. The Bible tells us that "all our righteousnesses are as filthy rags" (Isa. 64:6), and that "the wages of sin is death" (Rom. 6:23). If you want to be righteous before God, there is a way, but it is the narrow way. "For he (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21).

Another of the lanes in the broad way is filled with people whose hope of heaven (although they may not call it heaven) is based on the attainments of their own knowledge and wisdom. They believe that the mind of man is capable of solving all the problems that face us, and that unaided human intellect can come to a full knowledge of the truth. They, therefore, rule out all that is supernatural in our faith. The end of this way is spiritual death. "For the wisdom of this world is foolishness with God." (I Cor. 3:19). There is a way for you to have all the wisdom and knowledge that is needed

in this world, and again it is the narrow way. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6). The knowledge of God is all the knowledge we need, and that knowledge comes only through Christ: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27).

**Y**ET another lane in the broad way is that of compromise. Those who take this way are anxious to be saved "at last in heaven," but they do not want their salvation to interfere with their service of Satan in this life. They are willing to "join the church" and do lip service to the Lord, but they do not want it to make any difference in their lives. This way also leads to death. As has already been stated, we are saved by grace through faith in Christ, and not by our works, but where faith in

Christ is sincere, it will make a difference in the life of the believer. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). If it seems narrow-minded to have your life ordered by Christ, then it is good to be narrow-minded, because the Lord said, "He that is not with me is against me." (Matt. 12:30).

There is one way to life eternal. It is a narrow way, and there is no alternative. Jesus said, "I am the way . . . no man cometh unto the Father but by me." (Jn. 14:6). If you believe in Jesus Christ as your Saviour with a faith that trusts your whole life to Him, then you are in that narrow way that leads to life. Any other way is a wrong way, regardless of how pleasant or how reasonable it may seem to you. This is a matter where it is not only good to be narrow-minded, it is absolutely necessary. To be broad-minded about salvation is to be lost, but to be narrow-minded is to live.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR NOVEMBER 11

# *The People Delivered*

*Scripture: Exodus 5 - 15. Devotional Reading: Exodus 15:11-18.*

"Who is like unto Thee, O Lord?" Back of the deliverance of Israel is the revelation of the character of God. In studying this lesson we are studying about God. The purpose of revelation is to let us know what we are to believe concerning God, and what duty God requires of us. Both purposes are seen in our lesson today. "Glorious in holiness, fearful in praises, doing wonders." In this answer embedded in the question above, we have a clear picture of the character of God, or a portion of His character. In relation to the hardened Pharaoh, and Egypt, He judges and overthrows: in relation to His people, He defeats their enemies and delivers them from bondage.

Then, above all else, we see His sovereignty: "The Lord shall reign forever and ever." The gods of Egypt pass away.

God not only revealed Himself to Moses, as we saw in our last lesson but he more clearly reveals His character in His dealings with Pharaoh and Egypt and Israel.

I would like to divide our lesson as follows: (1) The Plagues, (2) The Passover, and (3) The Passages through the Sea.

### *I. The Plagues Sent upon Egypt: 5-10.*

These represent a great battle between, (1) the hardened Pharaoh (who is a good illustration and type of Satan), and the God of Israel, and (2) between the many false gods of Egypt and the One True God. In connection with Pharaoh there is one expression which bothers some people. It is said that

---

God hardened Pharaoh's heart, and some have even tried to blame God and excuse the ruler of that land. Two things are to be taken into account: First, that Pharaoh hardened his own heart, and second, that after this, everything that God did only made his heart that much harder. We see the same lesson illustrated in many lives today; affliction, troubles, bereavements, disappointments, chastenings, will soften and turn some people to God, while others will be made that much harder. I suppose that every pastor has seen this happen in his own field, and even in his own congregation. The same sun will melt wax and harden clay. Pharaoh had had a heart of clay; David, later on, had a heart of wax.

Even the preaching of the Gospel has a two-fold effect; it is a savor of life unto life, or of death unto death. Those who heard Peter on the day of Pentecost were "pricked in their hearts," and cried out, Men and brethren, what shall we do? The crowd who heard Stephen give his noble defense, were also "pricked in their hearts," and cried out for his blood, and stoned him.

The fault is not in God, but in us. The hearts of all the people of Nineveh were melted under the warning of Jonah, and their city was saved; Pharaoh and his people hardened their hearts and were destroyed. He that being often reproved, hardens his heart, will be destroyed, and that without remedy.

In this struggle with Pharaoh, other lessons are to be learned. There is the attempt on the part of Pharaoh to get Moses to agree to a compromise. He suggests first that they sacrifice "in the land" (8:25), then, "only ye shall not go very far away, (8:28), third, that the men go, leaving the women and children, (10:11), and fourth, that the flocks and herds be left behind, (10:24, 26). Moses is firm in rejecting all these proposed compromises and gives his final answer, (10:26): "Not an hoof be left behind."

One of the best and greatest preachers we ever had in our Southern Presbyterian Church had a splendid sermon on this text applying it to our call to follow Christ, to come out and be separate, not leaving anything which was not surrendered to Him. "When I came to America, *I came all*," said one emigrant to our shores. I am afraid that many of those who have come here could not say this, and these have become our worst menace, and biggest burden. When we come to Christ, let us not leave a hoof behind, but give Him our undivided allegiance.

Then there are the numerous times when Pharaoh *seems* to give in, but changes his mind and again hardens his heart. In 10:16, for instance, he says, "I have sinned against the Lord your God and against you. Now therefore forgive, I pray thee my sin only this once, and entreat the Lord your God, that He may take away from me this death only." (See also 8:8; 9:27, 28). A man may say, "I have sinned," and not mean it. There is a sham repentance which only makes the punishment more severe. Compare the case of Saul and David in this respect. Both said, "I have sinned": King Saul was not sincere; King David was.

In the battle with Egypt two facts are to be noted.

(1) That these plagues were directed against the false gods of that country. The Egyptians worshipped the river Nile, like the Indians worship the river Ganges. When it was turned to blood; when the frogs swarmed up its banks, it was made a curse instead of a blessing. Ra, the sun-god was smitten and darkness enveloped the land. So with the other plagues. The "finger of God," as the magicians said, was in evidence.

(2) The increasing severity and supernatural character of the plagues. The first signs were imitated by the magicians, but it soon became evident to them that they could no longer simulate these "signs," so they gave up in despair. The first plagues affected both Goshen and Egypt, but the section of country inhabited by the Israelites was protected

during the later afflictions. There was also a progressive destructiveness and awesomeness about them which increased the fear of the Egyptians. The darkness "which could be felt" was appalling.

## II. *The Passover:* 11-13:16.

This plague, the last one, is so different and symbolic that it has a distinct place of its own. Before we take up the study of this plague, there is one word which has been misunderstood, the word "borrow" in our King James Version. The word means "ask for," and does not mean borrow with any intention of repaying or returning what is asked for. The Egyptians were so glad to get rid of the Israelites that they gladly gave them what they asked for.

Elaborate preparation is to be made for the coming of this plague and for the exemption of the Israelites. It is the last one, and it will "break" the hard heart of Pharaoh for the time. There will be complete protection for those who will put the blood on the lintel and door posts of their houses. It is to be "redemption by blood," a type and symbol of tremendous import and significance to the Israelites, one to be observed throughout their generations. It points to Christ, our Passover Lamb Who should take away our sins and redeem us from the power, the penalty, and the pollution of sin, and its slavery.

It was to be observed in a very solemn way. (See chapters 11, 12, and 13, for the details).

## III. *The Passage of the Red Sea:* *Chapter 13:17 to Chapter 15.*

God, in His wisdom, did not lead them directly toward the land of promise, but through the wilderness of the Red Sea. They encamped between Migdol and the Sea, and appeared to have walked into a natural "trap." When Pharaoh heard that the people fled, he again "changed toward" them and made ready his army to pursue the fleeing slaves and force them to come back to Egypt. It appeared that the advantage was all on his side, but he had reckoned without taking into account the God of Israel. Stubbornness, unbelief, and foolishness often go together in the minds of the men of this world.

We get a glimpse into the character of the Israelites in 14:10-12. They begin their "murmuring and complaining" which was so characteristic of them throughout their journey through the Wilderness. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" It is strange how soon people forget God. It would seem impossible for Israel to lose faith in Him so soon after their marvellous deliverance from Egypt. Poor human nature is the same today as in the time of Moses.

"Speak unto the Children of Israel that they go forward. Fear ye not. Stand still and see the salva-



tion of the Lord." These words of hope are needed in our time. The Church often finds herself seemingly in a "trap," caught between the mountains, the sea, and Satan. The command comes to us: "Go forward, put your trust in God, He will fight our battles for us."

The overthrow of Pharaoh and his army is so well known that it needs no comment. The supernatural power of God is manifested in a miraculous and marvellous manner. This momentous event is commemorated in a Song. This is often the case in the history of nations. All the glory is given to God.

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## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

### **YOUTH PROGRAM FOR NOVEMBER 11**

## *Assembly's Youth Sunday*

Three elements are essential if a well-rounded and profitable program is to be maintained among the young people in P.Y.F. These three are faith, fellowship, and service. Sometimes we get a bit off balance when we neglect one, and over-emphasize another, or perhaps leave one out altogether. Let's see if we can analyze these elements and discover a sound basis on which to regain our equilibrium.

### **FAITH.**

What we believe will determine what we are. If young people have a shallow and superficial concept of God, a careless attitude toward sin, and a mistaken idea of salvation, we can expect their lives to reflect their faith, or lack of it.

When they are taught that God is "infinite, eternal and unchangeable," that "sin is any want of conformity unto, or transgression of, the law of God," and that "by grace are ye saved through faith, and that not of yourselves, it is the gift of God," we can expect a deeper concern for the "faith once delivered unto the saints."

It is tragic that many adults in the church have more or less assumed that young people need to be "entertained," that they will not seriously consider the great doctrines of the Church. In every P.Y.F. careful consideration should be given to the teachings of our church concerning our relationship to God through His Son, Jesus Christ.

Conduct a test sometime in your youth meeting to see how many can outline the facts of the gospel, the way of salvation as taught in the Word of God. You'll be surprised!

### **YOU MUST KNOW TO BELIEVE AND YOU MUST BELIEVE TO BE SAVED!**

One doesn't believe in a vacuum! You must believe something or someone! What does your group believe?

### **FELLOWSHIP.**

The Bible makes much of fellowship. In his first epistle, John, the apostle, speaks concerning the things he had seen and heard, desiring that others might have a part in the fellowship of the saints. Then he adds this word, "And truly our fellowship is with the Father, and with his Son, Jesus Christ."

All true fellowship in the church must be Christ centered.

Too many of the socials we plan leave the Lord out altogether. We just go out for a good time, and never think of prayer or Bible reading as essential to a Christian social. I'm afraid that too few of us have learned that Christians can really be happy in fellowship with Christ. There are some youth groups that meet for Bible study at different times during the week. For about two hours they read, study and discuss the Word of God. Dull? Have you ever tried it? Honestly, it is hard to get the groups to break up! They have a wonderful time.

Other youth groups have "bomb" rolling parties at scheduled intervals when they meet to roll gospel "bombs" containing simple tracts that show the way of salvation and provide other vital information to those who get them.

We can have "fun" in Christian fellowship, and in the church our fellowship should certainly be Christian.

### **SERVICE.**

From faith and Christian fellowship, service will inevitably come.

Every well-organized and efficient P.Y.F. should have a program of active service for Christ and his church. May I suggest just a few things that can be service projects in our P.Y.F.? Distributing tracts in some novel or unique manner, holding extension services in the jails, road camps, and rest homes of the area each Sunday afternoon, organizing a high school Bible club to meet each day in the morning before classes convene at the high school, a personal workers' organization with members going out by twos on Saturday evenings to enlist other young people for Christ, a week night Bible class and special prayer groups provide guidance and strength for the work being done.

These are simple projects, and any group can

sponsor these or other programs through which vital Christian service can be rendered in the community.

On Sunday evening, November 11, the young people could have complete charge of the service in the church, including the sermon. In this they would have opportunity to demonstrate what God is doing in and through their lives as they seek to serve the Lord in their appointed place. Many churches are

following this procedure and the P.Y.F. will have the privilege of rendering a service on this particular Assembly's Youth Sunday.

Why not keep the ball rolling the year around and adopt service projects through which you can reach other young people for Christ? Let's not just talk about our faith, but by our works show that our faith is real, and bring forth fruit for the glory of God!

## Branch Rickey and 2,500 Will Invade Nashville Nov. 2-4.

More than 2,625 Southern Presbyterian men from the synods of Appalachia, Alabama, Kentucky, Mississippi, Tennessee and West Virginia will meet in the War Memorial Auditorium, Nashville, Tenn., November 2-4 in what is expected to be the largest convention for laymen ever held in that city.

The convention will be the third of four regional men's conventions being held on successive week-ends in four southern cities. A total of 10,000 men from the U. S. Presbyterian Church's sixteen-state area are expected to participate in the conventions.

Branch Rickey, baseball's outstanding player-executive and one of the best-loved sportsmen of all times, will speak on the program at the Nashville Convention. Starting with the Cincinnati Reds, Branch Rickey has been associated with the St. Louis Browns, Yankees, Cardinals, Dodgers, and the Pittsburgh Pirates! A churchman—a sportsman—an executive—Mr. Baseball has what it takes! DON'T MISS HIM! He will speak in the place of Senator Tobey, who is ill.

General theme of each of the four conventions will be: "Christ And You - Partners For Action." Prominent speakers will treat six sub-themes at each conference: "Throughout Your World," "On Your Job And With Your Income," "In Your Church," "Among Your Neighbors," "In Your Home," and "Beginning With Yourself."

Other speakers at the three-day Nashville Convention will include: Dr. John A. Redhead, Jr., Pastor, First Presbyterian Church, Greensboro, N. C.; Dr. Claude H. Pritchard, Secretary, Division of Home Missions, Board of Church Extension, Presbyterian Church, U. S., Atlanta, Ga.; Dr. Clarence C. Stoughton, President, Wittenberg College, Springfield, Ohio; Dr. Edward D. Grant, Executive Secretary, Board of World Missions, Presbyterian Church, U. S., Nashville, Tenn.; Dr.

### Senator Tobey Sick, Unable To Be Present

Warner L. Hall, Pastor, Covenant Presbyterian Church, Charlotte, N. C.

Gigantic displays portraying men's work and dramatic presentations by the Church's five boards will alert men to available opportunities for carrying on God's work in their own local churches.

Daily devotionals will be given by Dr. George H. Vick, Pastor, First Presbyterian Church, Charleston, W. Va. Music for the convention will be led by Walter D. Eddowes, Minister of Music, First Presbyterian Church, Huntington, W. Va.

John V. Matthews, Box 1106, Fayetteville, Tenn., is regional chairman for the Nashville Convention and handles advance registrations.

### PROGRAM

#### FRIDAY—NOVEMBER 2

##### *Morning Session*

Singing, Walter D. Eddowes; Devotional, George H. Vick; Convention Organization, John V. Matthews.

##### *Afternoon Session*

Singing, Walter D. Eddowes; "You And Church Extension," Vernon S. Broyles, Jr.; "Partners—In Your Church," John A. Redhead, Jr.

##### *Evening Session*

Singing, Walter D. Eddowes; "You And The General Council," J. G. Patton, Jr.; "Partners—In Your Home," Edward D. Grant.

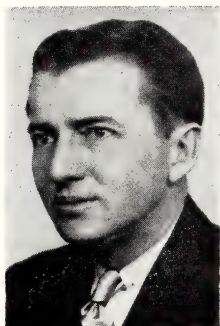
#### SATURDAY—NOVEMBER 3

##### *Morning Session*

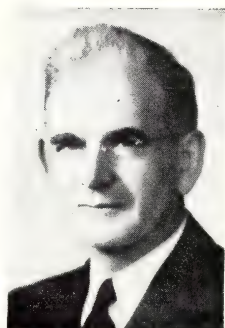
Singing, Walter D. Eddowes; Devotional, George H. Vick; "You And World Missions," C. Darby Fulton; "Partners—On Your Job And With Your Income," C. C. Stoughton.



Clarence C. Stoughton



Warner L. Hall



Edward D. Grant

### PROGRAM—CONTINUED

#### *Afternoon Session*

Singing, Walter D. Eddowes; "You And Annuities And Relief," Wade H. Boggs; "Partners—Among Your Neighbors," Claude H. Pritchard.

#### *Evening Session*

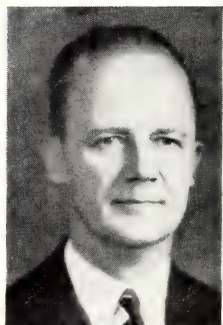
Singing, Walter D. Eddowes; "Partners—Throughout Your World," Branch Rickey.

SUNDAY—NOVEMBER 4

#### *Morning Session*

Singing, Walter D. Eddowes; Devotional, George H. Vick; "You And Christian Education," Edward D. Grant; "Partners—Beginning With Yourself," Warner L. Hall.

CONVENTION CLOSES 12:30 NOON



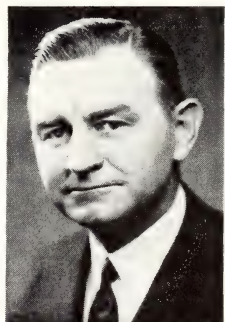
Claude H. Pritchard



George H. Vick



Walter D. Eddowes



John A. Redhead, Jr.

## CHURCH NEWS

### *Action On Sardis, First Charlotte, Tabernacle Churches Postponed; Compromise To Be Sought*

Requests by Sardis and First Charlotte churches of First Presbytery of the Associate Reformed Presbyterian Church for dismissal to Mecklenburg Presbytery of the Southern Presbyterian Church and a request of Tabernacle A. R. P. church for the presbytery to petition for a called meeting of the General Synod early next year to consider church union have been tabled to a December 11 called meeting of the presbytery.

An October 9 meeting of First Presbytery, A.R.P., decided the requests were too important to take up in its regular session. A committee has been appointed to schedule procedure of the December meeting.

Reports from the presbytery indicated that a compromise effected with the local churches concerned might be sought to stave off action until the next regular session of the General Synod in June, 1952.

In its October 17 issue the *Associate Reformed Presbyterian* speaks on the subject expressing "deep concern at the situation," and "earnest regret that these congregations have seen fit to take the position that they have." The A. R. Presbyterian is a regular weekly church paper published in that denomination.

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### *Snedecor Joins Other Synods In Approving Dissolution*

ATLANTA, Ga. (PN)—The Church's only Negro synod will cease to exist April 1, 1952 if the Assembly's commission for the dissolution of Snedecor Memorial meets before that time and approves the action of the synods of Alabama, Louisiana, Georgia and Snedecor Memorial.

The Rev. Harry K. Holland, chairman of Assembly's commission and pastor of the First Presbyterian Church, Marietta, Ga. said the last synod to approve dissolution was Snedecor Memorial which met late in September.

Because of the expense involved in bringing together the 26 members of the special commission, Holland said members have been asked to report their votes by mail and that they are now considering the matter. He said he had asked the opinion of the stated clerk of the Assembly, Dr. E. C. Scott, as to the constitutionality of a mail vote and that Dr. Scott had approved the procedure. He said final action by the commission should be completed within the next 60 days.

In its action for dissolution Snedecor Memorial asked that the commission set April 1, 1952 as the official date of dissolution, "so that Negro presbyteries can be absorbed by the synods of Alabama, Louisiana and Georgia at the beginning of a new church year."

The plan for dissolution of the synod was approved by the 1951 General Assembly meeting at Orlando, Fla., but was subject to approval by the four synods involved and then by the Assembly's special commission.

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### *Texas Presbyterians Observe Centennial; Issue 32-Page Paper*

The Synod of Texas, observing its 100th anniversary, met in Austin, Texas October 9-11 amid many a glance toward a glorious past and with a determined speculation of a challenging future.

Texas-fashion, they "did it up big." They issued a 32-page newspaper, *The Texas Presbyterian*, presenting to the Church as a whole the type of church paper that can competently gather and distribute news, features and articles, printed it in newspaper style and format without favor or partiality.

They issued a study of Texas Presbyterian ministers, officers and churches. Prepared by the Synod's committee on program, publicity and research and presented to the 1951 meeting, the study is a comprehensive insight into the beliefs, opinions, trends and life of Texas Presbyterianism. Specifically, the study queried Presbyterian ministers, officers and churches on questions ranging from how much money do you spend on books and magazines each year to what do you consider to be the main opportunity of your church at the present time.

Dr. J. R. McCain, Assembly's moderator, spoke in opening the three-day gathering. Other speakers and devotional leaders included such well-known men as the Rev. James I. McCord of Austin Presbyterian Theological Seminary, the Rev. James F. Hardie, pastor, First Presbyterian Church, San Saba, Texas; John D. Mosely, Austin, Texas.

The Rev. R. Matthew Lynn was moderator for the meeting.

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### *Mississippi Church Is Dedicated*

GREENVILLE, Miss. — The First Presbyterian Church of Greenville was dedicated September 23 in the morning service. The Rev. T. Russell Nunan is pastor. New address of the Church is John Calvin Circle. Member congregations of the Greenville Association conducted services in the new church the evening of the dedication.



## Alabama-Tennessee Synods Get New Religious Ed. Director

RICHMOND, Va. (PN) — New director of religious education for the synods of Alabama and Tennessee is the Rev. James J. Alexander of Shreveport, La., who assumed his duties October 1.

Mr. Alexander's office is located at the Woodlawn Presbyterian Church, 5624 First Ave. North, Birmingham 6, Ala. The synods of Alabama and Tennessee have been without a director of religious education for some time.

A graduate of Southwestern Louisiana Institute and of Union Theological Seminary, Richmond, Va., Mr. Alexander has been assistant pastor of the First Presbyterian Church, Shreveport, and has had responsibility for the religious education program. He was formerly pastor of the St. Joseph and Waterproof Churches in Louisiana. Before entering the Navy in 1944 he was for several years a geophysicist with the Carter Oil Company and later assistant professor of Physics at Southwestern Louisiana Institute.

## Columbia Seminary Enrolls 222, Reaches First Library Goal

DECATUR, Ga.—Columbia Theological Seminary has announced the enrollment of 222 students for the 1951-52 session, setting the pace in enrollment for Southern Presbyterian seminaries for the second successive year.

The opening of the session was highlighted by an address by Dr. Albert Grady Harris of Macon, Ga.

Seminary officials have pointed out that the record size of the student body points up the imperative nature of the building program, current with the institution.

And in this connection, the first phase of the seminary's campaign for an enlargement of its facilities and its endowment has been successfully completed. During the last week in September, the original goal of \$250,000 was reached and the gift of \$100,000, which was conditional on the raising of the larger sum, has been claimed.

Assets of the seminary are now increased by \$350,000 and plans are underway to raise \$125,000, \$100,000 of which is to match a conditional gift of \$100,000 by friends in Atlanta and \$25,000 to be added to the endowment fund.

## Revell Company Moves To Westwood Across Hudson

Fleming H. Revell Company, located at 158 Fifth Avenue for the past 54 years has announced a

move to Westwood, New Jersey where the company will occupy an entire building.

There will be no change in addresses of branches in other cities and the book publishers will continue as the American sales agency for Pickering and Inglis, Ltd., of England and Inter-Varsity Fellowship books.

## U.T.S. Begins 140th Year

Making room for 207 resident undergraduates, her largest student body in her 140 year history, Union Seminary opened the 1951-1952 school year on September 10. The incoming class of 80 men, from 36 colleges and universities in 18 states and 4 foreign lands, represents the largest single class to attend any Presbyterian U. S. seminary.

The new class, which so swelled the enrollment, shows positive trends from the post-war period in that the average age of the men is only 24, a total of 32 are ex-service men, and only 19 are married, while 6 are non-Presbyterians. These groups are all proportionally smaller than at any previous time since the end of World War II.

## World Mission Receipts

Apr. 1, 1950, to Oct. 1, 1950 .....	\$406,080.64
Apr. 1, 1951, to Oct. 1, 1951 .....	464,634.72
Gain .....	\$ 58,554.08

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*Program Of Progress*  
*Net Receipts*

Apr. 1, 1950, to Oct. 1, 1950 .....	\$103,417.80
Apr. 1, 1951, to Oct. 1, 1951 .....	53,828.32
Loss .....	\$ 49,589.48

**Dr. Patton  
In Canada**

DECATUR, Ga.—Dr. James G. Patton Jr., executive secretary the General Council, left October 5 for a two-week trip to Canada where he conferred with stewardship committees and addressed laymen's rallies for the Presbyterian Church of Canada and the United Church of Canada.

Dr. Patton's itinerary in Canada included the following engagements:

Sunday, Oct. 7 (Canada's Thanksgiving Day): Morning, preach at New St. James Church, London, Canada; Evening, Address Rally of the Presbytery of Stratford, Stratford, Canada. (Presbyterian Church in Canada).

Tuesday, Oct. 9: Address Laymen's dinner at Galt, 65 miles north of Toronto. (Presbyterian Church in Canada).

Wednesday, Oct. 10: Address laymen's dinner at Hamilton, 40 miles west of Toronto. (Presbyterian Church in Canada).

Friday, Oct. 12 (United Church of Canada): Address city-wide layman's banquet, Toronto.

Sunday, Oct. 14 (United Church of Canada): Preach at morning service in a Toronto Church; evening preach in a Hamilton church and address a city-wide rally of the official boards of Hamilton (Hamilton church officers).

While in Canada Dr. Patton was the guest of the Rev. A. Neil Miller, secretary of stewardship and budget committee of the Presbyterian Church in Canada and of the Rev. George A. Williams, associate secretary, The Missionary and Maintenance Department, United Church of Canada.

**Minden Church  
100 Years Old**

MINDEN, La.—November 4-6 will be observed in Minden, La., by the Presbyterian Church, as the 100th anniversary of the founding of the church. Former ministers Dr. Homer McLain, Oxford, Miss., and Dr. W. Frank O'Kelley will attend. The church has invited all former members to join with it during these days.

**Success In Tithing Adventure  
Seen Assured By Johnson**

DECATUR, Ga. (PN) — Program of Progress headquarters here has begun receiving encouraging signs that the great majority of churches are to complete the three-month Tithing Adventure program.

First tangible results came in the form of a \$50 check and letter of encouragement from the Rev. C. W. Rule, retired minister of La Grange, Ky. Rule's check was the first personal contribution to the adventure.

Not long afterwards, according to Clarence Johnson, director of the adventure, a check for \$1,000 was received from the Sunset Hills Presbyterian Church, Charlotte, N. C.

On Oct. 1, a check for \$20,000 was received from the First Presbyterian Church, Augusta, Ga. On this same date, 1,310 Presbyterian churches had decided to participate in the program designed to strengthen religious education, home and foreign missions and the individual member's interest in regular tithing.

Other encouraging signs came from Webb Memorial Presbyterian Church, Morehead City, N. C. and First Presbyterian Church, Union, S. C. Pastor and 100 per cent of officers in both churches signed participation cards. A number of presbyteries had already reported that almost 100 per cent of their churches were going to participate. The second Tithing Adventure period will be January to March 1952.

Johnson said many churches that have already completed original Program of Progress goals are also participating in the adventure.

**Assembly's Training School  
Enrolls 125 For 1951-52**

The General Assembly's Training School opened its 37th session on September 12 with a capacity enrollment of 125 students, eight of whom are men.

An important addition to the faculty this year is Miss Sara Little of Charlotte, N. C. who, after a year of special preparation for her new position, has become director of field work and assistant professor of religious education. Professor Rachel Henderlite, who spent the past year rendering special service in connection with our mission in Japan, has returned to her work at the Training School.

In this year's student body there are 86 college graduates and 39 undergraduates. The students have come from seventeen states and two foreign countries. There are two young women from Korea, one of whom is a recent graduate of Davis and Elkins College and the other of the University of Alabama. Miss Giuseppina Alabiso, known on the campus as "Pina," comes from Florence, Italy. For the past four years she has been engaged in youth work in the Waldensian Church in her native land.

## WOMEN'S WORK

### "Why I Tithe"

It was from the family altar and the teaching of my Mother and Father that I caught the spirit of tithing. It was practiced by my Mother and Father throughout my lifetime, and I was taught that it was part of the privilege of being a Christian. This spirit of tithing has been ingrained into my character like reading the Bible, saying my prayers and attending services in my church.

It is not only because of my Christian heritage that I take part in this program, but because I believe that it is God's program for financing His Church. We will never be able to reach the full opportunity of this generation unless we accept the full program of the church. Tithing is more than money for it demands our time and our talent as well as our financial assistance.

I tithe because it gives me an opportunity to exercise my Christian faith. I realize that the ten per-cent is only the beginning point in sharing, and it gives me great joy to take part in the large program of the Kingdom of God. I tithe because I believe in the local program of the congregation, and I fully realize that we will never be able to do for young people and the people of our community unless we place our first fruits in the storehouse of the Lord.

I could give many reasons why I tithe but perhaps the most coveted experience in my life is the fellowship which I receive with the Lord Jesus Christ. Tithing increases the fellowship with the Holy Spirit and brings a source of spiritual joy that can be received in no other way. I tithe because I believe this is the time for the Christian Church to lead the way before the people of the earth, and we must pioneer with the Master.

Annie Laurie (Mrs. Thomas F.) Moody.

### I Commend . . . "By Faith"

Nothing is more fun than to tell a friend about some one or some thing that has brought you pleasure, deeper insight, finer appreciation, or comfort. Whether it's a picture, a record, a trip, a play, a friend, a sermon or a book, I like to share good things. So, it gives me great happiness to recommend and commend the excellent book, "By Faith," which is being used in all our churches this fall in connection with our observance of the Season of Home Missions. I commend this book:

(a) BECAUSE it is attractively bound, handsomely printed, easy on the eyes.

(b) BECAUSE they've given us so much for so little. The price is within the reach of everyone.

(c) BECAUSE it's good reading! I like the colorful, easy style in which it is written. Its people and stories are the kind I like to know.

## MONTREAT COLLEGE

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(d) BECAUSE it brings to mind all those home missionaries who pioneered in the years gone by. The romance and color of home missions has been captured in its pages.

(e) BECAUSE it reminds me in no uncertain terms that there's still some pioneering to be done and it's this generation's job to do it.

(f) BECAUSE it brings into my home and within the circle of my acquaintance a choice group of Christian ladies and gentlemen—real, living, home missionaries—people who have been "big" enough to give everything to the task of making America Christian. Their colorful lives and their worthwhile accomplishments remind me what life can mean when lived unselfishly.

(g) BECAUSE I can look at their pictures as well as read about them—every one. How different they are and the places they labor—and yet how alike!

(h) BECAUSE it makes me see my beloved South as I have never seen it before: a land of many people, of many races and many backgrounds; a land of opportunity; a land with a wonderful future; a land where people are crying out for the Gospel!

(i) BECAUSE it "stirs me up" and makes me uncomfortable when I find myself living a house-bound, self-bound life. It makes me want to live and think and pray and give beyond the narrow boundaries of my own little life. I want to have a larger share in the lives of others who need my help and His love.

(j) BECAUSE I like it!

Yes, for good reading, interesting information, enlarged friendships, widened horizons, deepened sympathies; broader understanding, more intelligent praying and sacrificial giving, I commend our best Home Mission book in years and years.

I COMMEND . . .

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Douglas S. (Mrs. H. D.) Brown.



**TITHING**

***NOW . . .***

**will extend the Church to  
30,000,000 people in the South  
*who have not been introduced to Christ***

America must become solidly Christian if our influence through Christ is to be felt throughout the world.

Last year, Home Missions helped establish one new church a week. Your tithe can help build two or three churches a week, helping to extend to our own South's 30,000,000 unchurched people the introduction to Jesus Christ.

Your tithe is more than a gift . . . it is an *investment* that really pays off. It helps send missionaries, in the form of churches, to the South—as well as send the Gospel to foreign countries. If America is to be influential abroad, it must not fail at home. Let's do our part in the South.

How does the investment pay? Through happiness in working through Christ.

*Ask* **THE MAN WHO** *Tithes*



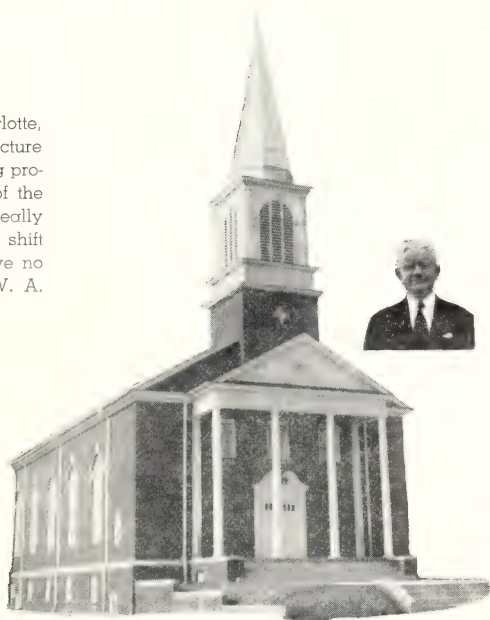
# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

NOVEMBER 7, 1951

ST. PAUL PRESBYTERIAN CHURCH, Charlotte, N. C., has recently completed the new structure shown above. Located near a new housing project in one of the fastest-growing areas of the city as well as the state, the church is ideally located to serve an increasing population shift to the South where 30,000,000 people have no connection with any church. The Rev. W. A.

Gamble (inset), a former army chaplain, is pastor of the church.



VOL. X NO. 28

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Vatican Appointment

### Editors of Church Papers:

Numerous inquiries have come to my office as to steps which may be taken to prevent the sending of an ambassador from our country to the Vatican.

On June 13, 1950, our General Assembly in Massanetta passed the following resolution:

"That the Moderator and a representative of our Church whom he shall name be requested to convey personally to the President of the United States our earnest hope that no successor be chosen to the Honorable Myron C. Taylor as the President's personal representative to the Vatican."

Dr. B. R. Lacy, the Moderator at that time, appointed Rev. John A. MacLean, of Richmond, Va., to be associated with him and tried to get an appointment with the President, but without success. Dr. MacLean attended a number of conferences regarding the matter and became well acquainted with the problems.

The National Council of Churches has called a meeting of its General Board to consider the matter on October 31, and we will be represented there.

Bishop Oxnham is calling another meeting to follow the one named above and to include all the denominations not attached to the National Council. I have requested Dr. MacLean to represent me for this occasion.

Several of our congregations have acted independently in passing resolutions and sending them to the President, and Presbyterians in other groups have made protests about the appointment of General Clark.

## LETTERS

It is my understanding that both houses of Congress will have to pass on this question and that they will not convene until January 8. I will personally contact the senators from Georgia and the representative from this district. I believe that this is the most constructive step that any of us can take, but it will not be effective unless many of us co-operate in it.

I earnestly request that our people realize the important issues involved and act unitedly to let our representatives know our wishes.

J. R. McCAIN,  
Moderator.

● See editorial, "American Principles Have Been Violated," THE JOURNAL, October 31, 1951.  
—Ed.

Sir:

Thank you for the communication just received concerning the matters standing between union of the Southern and our Northern Presbyterian.

The communication "Dr. Anderson Please Explain" by Chalmers Alexander is a sufficient and clear statement of reasons why the Presbyterian Church in the U. S. hesitates to unite with the Presbyterian Church in the U. S. A.

And the Open Letter to Dr. H. R. Anderson by L. Nelson Bell is a fair, courteous and irenic statement of the position of your church. There are many in our church who feel the same way as Dr. Bell and can see why there can be no living and workable union of the two churches until there is more unity among our differing

theological factions. Many in our church are greatly disturbed by the growing power and influence of the modernists in our church. Again I thank you for the literature sent me.

(NAME WITHHELD)

PHILADELPHIA, Pa.

Sir:

I have not only greatly enjoyed the contents of every issue but I have been spiritually benefited by the stimulating and challenging editorials and other features.

A magazine such as **The Journal**, which is solely "devoted to the (Continued on Page 5)

## EDITORIAL

Sophistication Vs. Humility .....	3
Predestination .....	3
Some Questions About Segregation .....	3
Why We Oppose Union With The U.S.A. Church .....	4
Let's Broaden Our Field Of Service! .....	4

## ARTICLES

More About The National Council Of Churches .....	5
By L. E. Faulkner	

## DEPARTMENTS

Sabbath School Lessons—Nov. 18 .....	7
Rev. J. Kenton Parker	
Young People's Department—Nov. 18 .....	9
Rev. H. Lawrence Love, Jr.	
Men's Convention News .....	10
Church News .....	12
Letters .....	2

## EDITORIAL

### Sophistication Vs. Humility

The grace of humility is one which probably comes to us in three ways—by practice, by experience and through imparting. Certainly real humility is imparted to Christians by the Holy Spirit and it is one of the most attractive and compelling of all graces.

Sophistication and pride are the antithesis of humility and are so often the result of learning acquired without proper balances.

We recently spent some time in a group each member of which was the product of advanced American education. They were charming, poised, well informed and very sure. But, we received the definite impression that many of them felt themselves educated *away* from those spiritual values which are the necessary correlary to intellectual power, if that power is to be directed into channels of blessing.

To illustrate an extreme case. One of America's greatest universities, (U.C.L.A.) has a clause in its by-laws (No. 17) which prohibits the discussion of religion by speakers on the campus. Here is a great institution of learning, dedicated to "the quest for truth," eliminating the *source* of truth from the quest. That such a situation should exist in an American university would be laughable were it not so tragic.

But, one finds this general situation abroad everywhere. The philosophy that man is capable of searching for and finding truth by his own efforts alone is but one of many evidences of the inherent pride of the human heart. God has ordained that man is to learn of Him in Whom all truth resides by *revelation* and that is hard for the pride of man to swallow.

Man may possibly come to God by deduction, philosophic reasoning or other intellectual processes; but, somewhere along the line pride and sophistication must give away to a humble recognition of the sinfulness and unworthiness of self and a surrender to the One Who is infinite and eternal.

*"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."*

—L.N.B.

## Predestination

### *The Veil Of Secrecy*

If such doctrines as predestination, election and providence are to be for us the motive to godly living and the anchor in adversity that they were to our forebears, if they are not to become refuges for fatalism and excuses for indulgence, we must remember the veil of mystery that God has hung between His knowledge and ours. Thus God says:

My thoughts are not your thoughts, neither are My ways your ways; for as the heavens are higher than the earth so are my ways higher than your ways. The secret things belong unto the LORD our God; but the things that are revealed belong unto us and to our children.

God's knowledge is immediate, complete, analytical; ours is mediate, incomplete, syncretical. God knows the end from the beginning and sees predestination from above. Thus the order of His thought is: "whom He foreknew; them He also predestinated; whom He predestinated, them He also called; whom He called them He justified; whom He justified them He also glorified." cf. also Eph. I.

On the other hand our knowledge of this blessed mystery is from beneath to the things above. We do not move from election to experience; but from our temporal experience of God's grace we rise to the contemplation of His blessed purpose in eternity. Thus Second Peter gives this order: "Make your calling and election sure." From vocation we rise to election. God knows whose names are written in heaven—written from the foundation of the world in the Lamb's book of life. But you and I have never climbed up and read these names: At least in this life, we never shall. How then do we come to the knowledge of our election? Only by faith and the fruits of faith. Only by finding ourselves in Christ by faith and by adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. Christ is the head of the elect—find yourself in him—keep yourself there—may He keep you ever.

—Wm.C.R.

## Some Questions About Segregation

The over-all question is: how far does Christianity demand that we shall go in association with other races? Does it demand that we shall abrogate all lines of demarcation that separate us as races? In order to show the proper spirit of Christian brotherhood must we ignore, and do all that we can to eliminate, the racial lines that are in existence by the creative power of God? We are distinctly told that

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 28, November 7, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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"He hath made of one (blood) all nations of men for to dwell on all the face of the earth." If God made these did He not intend that they should remain as such?

Is it any reason for considering one's self as being inferior because he belongs to a race which God has made?

Is it any sign of "looking down upon" one of another race when you insist on mingling with *your* own race and allowing him to mingle with *his* race?

Can we not insist upon each race remaining within it's own circle and still be as considerate of one of another race as we are of members of our own race?

Can we not show the spirit of brotherly love to one of another race without breaking away from the custom which has required each one to seek association within his own circle?

Is not the treating of those of other races honestly, respectfully, helpfully—trying to help them in every way that we can to have full expression of their lives within their own limits—the fulfilling of the law of brotherly love?

Would not the abrogation of segregation lead inevitably to the miscegenation of the races? Ask history?

Is not pure Caucasian and pure African blood less susceptible to certain types of diseases, such as scrofula and pulmonary diseases than is that of the "mixed," or mulatto blood? Dr. S. F. Hoffman in his "Race Traits And Tendencies of The American Negro" says that this is a fact.

Would not a self-respecting member of another race rather have the opportunity to develop himself, and to develop his race, than to be "amalgamated" with another race?

Do we really want miscegenation of the races? Will not the abrogation of segregation inevitably lead to it?

Does not the true spirit of Christianity demand that we help provide equal opportunities, equal privileges, equal facilities for other races that we enjoy, and to respect him in his enjoyment of them?

These questions are not asked in a spirit of criticism, but they are the questions that one finds himself asking at the time when the subject is so prominently before the minds of the people. —W.H.F.

---

## Why We Oppose Union With The U.S.A. Church

The United Presbyterians are now talking with our and the U.S.A. churches about union. New names are appearing on the committees on cooperation and union. More people are getting interested. A decent regard for these brethren requires that we restate our objections. We are opposed to the pro-

posed union with the Presbyterian Church, because the plan for that union does not preserve the safeguards which we now have in our Presbyterian Church, U. S.

The founding fathers wrote into our form of government their testimony that Jesus Christ, the only Head and King is the sole Lawgiver with the church courts interpreting and applying His laws in the Church. The Northern Church and the plan of union present another giver of laws, namely, the majority vote of the General Assembly.

In our denomination the congregations own their own churches and manses. In the USA Church and in the Plan of Union the ownership even of local property is vested in the presbyteries and in the General Assembly.

The Southern Church has inserted into the ordination vow a promise to notify one's presbytery if one changes his views after ordination; and has also officially interpreted these vows as involving the acceptance of the full Scriptural testimony to Christ: as truly God who became also truly man by being born of a virgin, whose atoning sacrifice satisfied Divine justice and reconciled us to God, who rose from the dead with the same body with which He suffered, and who will come again to judge the world. Neither of these safeguards is in the plan of union.

A union forced through without safeguarding the things we hold most precious can only result in splitting our beloved Church. "If any man destroyeth the temple of God, him shall God destroy," I Cor. 3.17, R.V. —Wm. C. R.

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## Let's Broaden Our Field Of Service!

Presbyterianism has prided itself on the quality and education of its ministry. We have no fault to find with the standards of pretheological and theological training which we have maintained.

But, the *rigidity* of the enforcement of these standards has made us a class church. It is unusual to find an extensive work in any Presbytery aimed at and successful with the working and general laboring classes. The pronouncements of Church Councils on "Labor Sunday" have a rather hollow ring because the denominations really getting down and working with these people will have nothing to do with such ecclesiastical organizations.

The Southern Baptists have over the years adopted a policy which at least deserves serious study by our own church. They have the facilities for and promote the education of thoroughly trained ministers, with an academic degree followed by three years in a seminary. But, they also are willing, even glad, to accept into the fold of their accredited ministry men who have had the privilege of but limited training. These men have however demonstrated their piety



and sense of a spiritual call and have done considerable work in the study of the English Bible.

The result is that this great denomination is able to work in a community on a number of different levels, with great success and advantages for their own denomination, and also for the best interests of people of varying social and educational levels.

Our own church has made it so difficult for the "exceptional case" in a presbytery that few men attempt to qualify. In fact such individuals often

find it both discouraging and embarrassing to attempt to scale the wall of opposition.

We would suggest that the Presbyteries—even the General Assembly—seriously consider making more ample provision to enlarge the scope of our ministry so that consecrated men of lesser educational privileges might find it possible for them to enter the fellowship of the ministry of our church and in turn make a contribution to the spread of Presbyterianism in the South.  
—L.N.B.

## More About The National Council Of Churches

By L. E. Faulkner

HATTIESBURG, Miss.

Every church officer and all other members of the Southern Presbyterian Church should be interested in learning more about the activities and objectives of the leaders of the National Council of Churches, former leaders of the Federal Council of Churches.

The clerk of the session in each of our churches should write to the National Council of the Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, New York, and request a copy of the pamphlet, **THIS NATION UNDER GOD—An Interpretation of the National Council of the Churches of Christ in the U.S.A.** In this little pamphlet, under the subheadings, "What The Council Is," "How The Council Is Organized," "How The Council Works," "What The Council Does" and "How The Council Is Supported," the reader will find official facts showing that the National Council of Churches has committed the Southern Presbyterian Church to activities and objectives that are contrary to the constitution of our Church.

If the officers of the Southern Presbyterian Church are given the privilege of reading this official pamphlet of the National Council of Churches they will not only be convinced that our Church is being committed to activities and objectives that are contrary to the Constitution of our Church but they will also be convinced that our General Assembly of 1950 was justified in adopting a resolution by a 2 to 1 vote which stated that "the Federal Council of Churches of Christ in America and/or its commissions have from time to time expressed opinions, issued statements, and advocated policies tending toward political socialism in this country and contrary to our time-honored principles of free enterprise and representative democracy."

There are many other publications of the National Council of Churches that throw further light on the activities and objectives of the National Council. One of these is the **NATIONAL COUNCIL OUTLOOK**, published monthly except July and August. Another is **INFORMATION SERVICE**, published weekly except during July and August.

In **INFORMATION SERVICE** of October 6, 1951, we read the following which is part of the program of the National Council of Churches:

The point of view of the Council's professional staff members is strongly influenced by the basic conceptions of the Christian religion. As they interpret it, the profit motive may perhaps be incompatible with Christian ethics. Moreover, it is suggested or implied that the profit motive is not essential.

An underlying assumption appears to be that there is something spiritually debasing or ignoble about working for profits rather than salaries or wages, and that the profit seeker is essentially selfish and not interested in service to his fellow men. Carried to its logical conclusion, this conception implies that any top business executive who works for a salary is operating in conformity with Christian principles, but that any business manager whose income is received chiefly, if not wholly, in the form of profits is anti-social, if not un-Christian. Similarly, it appears to be assumed that co-operative institutions and public agencies are inherently more in keeping with the Christian outlook than are individual enterprises. The implication seems to be that the former render more service to society than private enterprises, even though they do not pay comparable taxes.

In the little pamphlet **THIS NATION UNDER GOD**, on pages 8 and 9 under the subheading "What The Council Does," we read the following:

The National Council serves in such ways as the following . . . by providing a united public expression of the Christian conscience in the fields of human rights and freedoms, economic and industrial and international problems, and other moral issues.

The officers of the Southern Presbyterian Church should be fully informed regarding the activities and objectives of the Council, and these activities and objectives of the National Council should be made known to the members of all our churches.

## LETTERS

(Continued from Page 2)

statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints," can be a tower of strength, in these days of confusion and doubt, to those who are anchored firmly to the impregnable Rock of the Word of God.

May God's richest blessing rest upon you and your colleagues in the ministry of the printed word.

(NAME WITHHELD)

ONTARIO, Can.

Sir:

The following is a brief account of our Second Annual Foreign Mission Retreat. Throughout last year many of the young people in this area of the South reported the rich blessing our first retreat had been. Again this year the Holy Spirit richly blessed our Mission Retreat to His Glory, and at this time it was a joy to have some of our missionaries tell us of the Lord's work in other lands. We would appreciate very much your printing the report of this retreat in your publication.

"The harvest truly is plenteous, but the laborers are few; Pray ye

therefore the Lord of the harvest, that he will send forth labourers into this harvest." (Matt. 9:37-38)

The sun dropped behind the Georgian Pines, the crisp cool air of the autumn evening came blowing from the north, and the Spirit of God fell upon the Smyrna Camp Ground of Atlanta Presbytery as the Second Annual Youth Mission Retreat, sponsored by the Society of Missionary Inquiry of Columbia Seminary began. Over 150 young people on the week-end of September 28-30, attended this retreat with the purpose of becoming more fully acquainted with the urgency and adventure of Foreign Missions.

Beginning Friday night with addresses by Rev. Eugene Daniel, Dr. R. P. Richardson, and Dr. Wm. C. Robinson, the retreat progressed rapidly with classes Saturday morning concerning the different individual mission fields. The leaders of these classes were Miss Mildred Beatty (Mexico), Miss Ruth Farrior (China), Rev. W. G. 'Hap' Neville (Brazil), and Rev. Lardner W. Moore (Japan).

An afternoon of vigorous recreation was enjoyed along with a time for helpful personal "chats" with the missionaries. Saturday

evening was a rich time together singing many of our Gospel hymns and listening to the missionaries tell personal testimonies of the mighty works of the Lord in the fields of their labor.

Sunday School was conducted by the various missionaries on the subject—"Growing in Grace — A Missionary Must," and the retreat closed following the morning service at which time each one was united together in the Holy Spirit around the "Lord's Table."

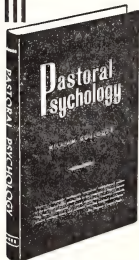
The Society of Missionary Inquiry at Columbia Seminary both in prayer and purpose seeks earnestly to promote and uphold a burden for missions both at home and in the foreign fields. "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37-38).

Thank you very much for your kindness.

DAVID L. ANDERSON  
Secretary, Society of  
Missionary Inquiry.

DECATUR, Ga.

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**A  
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RECORD**

## LESSON FOR NOVEMBER 18

# Laws for the New Nation

*(Temperance)**Scripture: Exodus 18-23. Devotional Reading: Deuteronomy 6:16-25.*

It is not enough simply to be delivered from bondage; there must be laws regulating the life of the nation; there was need for guidance, discipline, training. The law of God is a perfect rule for daily living. God governs by law. Some of these laws are what we call laws of nature, some are laws of conduct, or moral laws; some are laws of worship, or ceremonial laws. A nation is often known by its laws, or lack of laws. Roman law was one of the most outstanding characteristics of that great empire and has outlived the nation. So, in the life of Israel, the law of God has a most prominent place.

Israel was under special obligation to keep the law of God. In Deuteronomy 6:16-25 Moses is reminding them of this obligation. It was the Lord Who had brought them out of Egypt when they were a race of slaves; it was He Who had done all the great things for them, and had brought them into the land of promise. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day."

The long assignment for our lesson today brings out many facts concerning these laws. The temperance application may be seen in all the keeping of the law. Intemperance and law-breaking are very close kin; a man who is intemperate in drinking strong drink is almost certain to violate some law besides the one against drunkenness. Our lawlessness today is in large measure due to strong drink.

*I. The Visit And Council Of Jethro: Chapter 18.*

Jethro, Moses' father-in-law, came to see him, bringing his wife, Zipporah, and their two sons. There had been a temporary separation. Moses reports all that God had done in delivering the people from Egypt, and Jethro rejoiced with him, and seems to accept the true God as his God, offering sacrifices and acknowledging Him as the only true God.

When Jethro saw all that Moses did for the people in the matter of judging, he said to his son-in-law: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone." Then he advises Moses to take the greater cases, but to select men to help him with the minor ones. Verse 21 is fine advice for us today and should be in our minds when electing men to office. Our own system of government will be good or bad, weak or strong, in proportion to our observance of this rule: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness

(unjust gain); and place such over them, to be rulers of thousands." Suppose we followed this rule in electing or appointing men to office! What a transformation there would be in our government! I am sure that Moses could be trusted to appoint such men; he was not a politician, but a statesman; he loved his nation, not some party; he was governed by principle, not by the expediency of politics.

Jethro suggested this plan, and said: "If thou shalt do this thing and God command thee so, then, etc." Jethro was wise enough to leave the matter in God's hands. This very sound and wise counsel was followed by Moses.

*II. The Covenant: Chapter 19. (Verses 7-8 Especially).*

There is a beautiful promise in Verses 5-6 with its condition of obedience: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. (See I Peter 2:5,9 and Rev. 1:6). Moses reported these words to the elders of the people, and "All the people answered together, and said, All that the Lord hath spoken we will do." Think how quickly this promise was forgotten and broken! Do we not make vows today and quickly forget or break them?

The balance of the chapter tells of the preparation for the giving of the law. The people were to

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sanctify themselves and be careful not to even touch the mount of God when He came down to talk with Moses. When we approach God there must be due reverence and awe. It is no little thing to come into the presence of the King of Glory. We Christians can come with "boldness" (confidence) unto the throne of grace to obtain mercy and find grace to help in time of need, but only because our Great High Priest, Jesus Christ, is our Mediator and Intercessor, and has gone into the Holy of Holies with His perfect atonement for sin. I am afraid that in some instances our desire to be "informal" has led us to the verge of undue familiarity and even irreverence. I have heard expressions used by preachers which struck me as very unbecoming in the House of God. The place of worship is holy ground and we do well to "sanctify" ourselves, even as the Israelites were commanded at Mount Sinai.

### III. *The Ten Commandments:* *Chapter 20.*

Since these are to be treated in a later lesson we will omit any special study of them at this time.

The effect upon the people of the giving of the Law may well be noted. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed (troubled) and stood afar off. And they said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." When we come face to face with the manifestation of the glory, power, and majesty of God, we instinctively feel the need of a Mediator to stand between us and such a Holy and Glorious Being. Moses was such a Mediator in the Old Testament dispensation. The Lord Jesus Christ, the God-Man, our Kinsman-Redeemer, is our only Mediator today, of Whom Moses was a type.

### IV. *Divers Laws:* 20:22 - 23:13.

God gave particular directions concerning the kind of altars they should build. Ordinarily, the altar must be made of earth; if constructed of stone, then it must be unhewn, not touched by tools of men.

There are laws regulating slavery, so as to protect the well-being of those who were sold into servitude.

There are laws governing the relationship of neighbors to each other in regard to personal injuries and property rights. Notice that the saying which Jesus quotes in the Sermon on the Mount, "eye for eye, and tooth for tooth," is given in regard to judicial decisions in special cases and has no application to the personal everyday dealings of neighbors with each other. A man is held accountable for the ox or ass which belongs to him.

Stealing is one of the most severely punished sins. The right to ownership of private property is clearly

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recognized and safeguarded in every possible way. There is no recognition of Socialism or Communism; the individual owns his property and it is to be kept in the family. Stealing is one of our most common and terrible sins. There are so many ways to steal, and the man who steals in certain ways is considered "smart," so long as he can do it within the law, or can "get by with it." Graft, bribery, "tricks of the trade," receiving "gifts" for services rendered, false representation, are but some of the forms of modern stealing.

Impurity of every sort is condemned and punished, and restitution is to be made in certain cases.

Kindness must be shown to widows and orphans, and God's wrath "waxes hot" when they are oppressed.

Consideration must be shown in the loaning of money, especially loans to the poor.

Sins of the tongue, the spreading of false reports and false witness is dealt with. I was talking to a lawyer sometime ago and he said that perjury was so common today that it was hard to get testimony which could be accepted as true. We have all read in the papers of the many cases of known perjury, and there are many more which are never proved.

The giving and taking of bribes is condemned. This, too, is one of our most prevalent sins.

In all these laws we see that God is concerned with the minute details of daily life, and with Him all sins are condemned.

### V. *The Feasts:* 23:14-33.

Study these important times of Worship.



## "Hunger On Our Doorstep"

"Hungry bodies, longing for bread; hungry hearts, longing for love; hungry spirits, longing for life; hungry minds, longing for truth!" Hunger everywhere, indeed at our very door. What are we going to do about it? What can we do about it? Can the Church provide food and raiment for neglected bodies? Other agencies, seeing our failure, have undertaken this, and are much better prepared to do the job than we now are. Should we try to establish a new order and turn the Church into a social welfare agency? Should we ask the Community Chest, the Red Cross and the Welfare Society to turn this back to the Church? Let's face the problem, and see if we can find the answer. Our Church has said, "Christ is the answer," and "Christ has said: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

For hungry minds, longing for truth, the answer is Christ, even though He said: "I am the truth." Christ came to reveal to men the truth about God, as He is the "express image of His person," the "image of the invisible God." He came to reveal to men the truth concerning man for His life was not only the expression of the character of God, but that of a perfect man. He was indeed the revelation of what God intended man to be, and what man can be by the Grace of God through faith in the Lord Jesus Christ. He came to reveal to man how man should live. The way of love He plainly marked by His own life of service and devotion, exceeded "The Golden Rule" in doing for others that which He did not need done for Himself, and commended His love toward us "in that while we were yet sinners, He died for us."

For hungry spirits, longing for life, Christ is the answer, even as He said: "I am the Life." This is the record, that God has given to us eternal life, and this life is in His Son, he that hath the Son hath life; and he that hath not the Son of God hath not life. Jesus said: "I am come that ye might have life, and that you might have it more abundantly."

*Abundant* life is provided for all who will believe in the Saviour! A life that is rich even where poverty abounds! A life that is joyous even in time of tears! A life that carries its own sunshine for every cloudy day! A life that provides a "pillar of fire" in times of darkness and a "pillar of clouds" to guide through the wilderness way! A life that is rich and full, that puts a song in our hearts, a smile on our lips, and breathes the breath of eternal life to our souls!

This life is ours in Christ, and is to be offered to those who hunger on our doorsteps. For hungry hearts, longing for love, the answer is Christ, for in Him the fulness of God's love has been revealed. "God so loved the world that he gave His only begotten Son." So loved that He was willing to impoverish Heaven that the earth might be enriched. No hungry hearts need long for love in vain, for in Christ the love of God that is rich in all that call

upon Him, is offered to all who believe. How diligent and faithful we should be in showing forth His love unto the hungry hearts about us!

Turn the basket upside down, empty your pockets wrong side out, gather or scatter abroad this love we have through Him "Whose sweetest name is love," and you will find that tomorrow you have an even greater treasure of love to give away. For hungry bodies, longing for food, Christ is the answer, for when His love comes in, poverty goes out the window! It is only where the love of Christ has been made known that orphans and widows receive attention and care. It is only through the influence of the gospel that the poor have become objects of concern.

Back of the Red Cross stands the Cross of Christ from which God's love has been shed abroad.

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gave His richest treasure, Jesus Christ, for the salvation of man.

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"bread basket" of the world; the source of supply for countless needy people. But back of this spirit of giving stands the faith of our fathers who believed in Jesus Christ the Saviour who gave His life for the soul of man. Liberality is the fruit of faith; faith in a God who gave and who continues to give every good and perfect gift. The answer to every hunger on our doorstep is Jesus Christ. Let's offer Him to all.

## *Dallas Convention Will Be Last of Four Regional Meets*

More than 2,050 Southern Presbyterian men from the Synods of Arkansas, Oklahoma, Missouri, Louisiana and Texas will meet in the First Presbyterian Church, Dallas, Tex., November 9-11, the last of four regional men's conventions held on successive week-ends in four southern cities.

General theme of each of the four conventions was: "Christ And You - Partners For Action." Prominent speakers treated six sub-themes at each conference: "Throughout Your World," "On Your Job And With Your Income," "In Your Church," "Among Your Neighbors," "In Your Home," and "Beginning With Yourself."

Principal speakers at the three-day Dallas Convention will include: Col. Francis Pickens Miller, author, editor, soldier, patriot, and well-known churchman from Charlottesville, Va.; Dr. James I. McCord, Dean and Professor of Systematic Theology, Austin Presbyterian Theological Seminary, Austin, Tex.; Dr. Wade H. Boggs, Executive Secretary, Board of Annuities and Relief, Presbyterian Church, U. S., Louisville, Ky.; H. Roe Bartle, Kansas City (Mo.) lawyer, civic and youth leader, former president of Missouri Valley College and new regional director of the Economic Stabilization Agency for Kansas, Nebraska, Iowa, and Missouri; the Rev. Bob. S. Hodges, Jr., Associate Secretary, The General Council, Presbyterian Church, U. S., Decatur, Ga.; and Dr. David L. Stitt, President, Austin Presbyterian Theological Seminary, Austin, Tex.

Daily devotionals will be given by Dr. William H. McCorkle, pastor, Westminster Presbyterian Church, St. Louis, Mo. Music for the convention will be directed by Walter D. Eddowes, Minister of Music, First Presbyterian Church, Huntington, W. Va.

Thomas H. Talbot, Box 1006, Longview, Tex., is regional chairman for the Dallas Convention. Con-

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#### **PROGRAM**

**FRIDAY—NOVEMBER 9**

##### *Morning Session*

Singing, Walter D. Eddowes; Devotional, Wm. H. McCorkle; Convention Organization, Thos. H. Talbot.

##### *Afternoon Session*

Singing, Walter D. Eddowes; "You And Annuities And Relief," Wade H. Boggs; "Partners—Among Your Neighbors," H. Roe Bartle.

##### *Evening Session*

Singing, Walter D. Eddowes; "Partners—Throughout Your World," James McCord.

**SATURDAY—NOVEMBER 10**

##### *Morning Session*

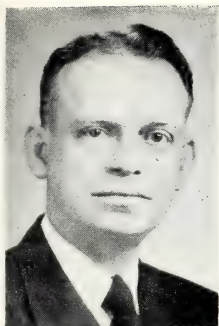
Singing, Walter D. Eddowes; Devotional, Wm. H. McCorkle; "You And Christian Education," Edward D. Grant; "Partners—In Your Church," Bob. S. Hodges, Jr.

##### *Afternoon Session*

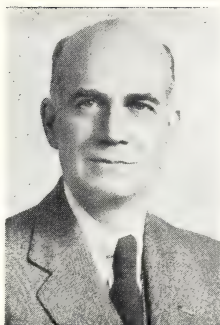
Singing, Walter D. Eddowes; Devotional, Wm. H. McCorkle; "You And Church Extension," Vernon S. Broyles; "Talk It Over" Period.

##### *Evening Session*

Singing, Austin College Choir; "You And World Missions," C. Darby Fulton; "Partners—On Your Job And With Your Income," Francis P. Miller.



William H. McCorkle



Francis Pickens Miller



Wade H. Boggs

## PROGRAM—CONTINUED

SUNDAY—NOVEMBER 11

### *Morning Session*

Singing, Walter D. Eddowes; Devotional, Wm. H. McCorkle; "You And The General Council," J. G. Patton, Jr.; "Partners—In Your Home," Wade H. Boggs.

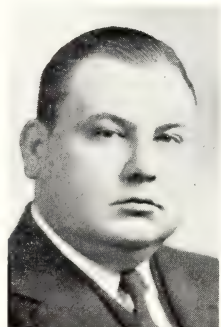
### *Afternoon Session*

"Partners — Beginning With Yourself," David L. Stitt.

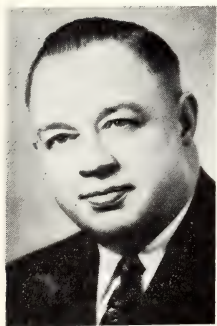
CONVENTION CLOSES 3:15 P.M.



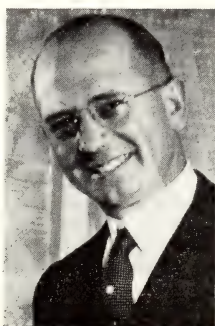
David L. Stitt



James I. McCord



H. Roe Bartle



Walter D. Eddowes



Bob. S. Hodges, Jr.

## CHURCH NEWS

### *West Hanover Opposes Vatican Appointment*

The Presbytery of West Hanover held its fall stated meeting in Appomattox Court House Church, October 23, with 16 ministers and 18 ruling elders present. Rev. H. Edwin Pickard, moderator, preached the opening sermon and the afternoon devotional was led by Rev. R. G. Hutcheson, Sr. The communion service was conducted by Rev. Allan C. Anderson and Rev. George W. Marston.

The moving picture, "Seedtime and Harvest," which had its *premiere* at the recent meeting of the Synod of Virginia, had its second showing, which was quite appropriate, as much of the picture was concerned with the origin and progress of the Old Providence Rural Parish in this Presbytery under the leadership of Dr. T. H. Daniel, Superintendent of the Presbytery's Home Missions, and Rev. R. G. Hutchinson, Sr., pastor of the Parish, both of whom were present.

A minimum salary of \$3,000 was recommended to the Home Mission churches, and the Church Extension Committee of the Presbytery was authorized to match dollar with dollar up to \$300 additional appropriation to such churches in order to bring the present minimum of \$2400 up to the new figure.

By unanimous vote, a resolution presented by Rev. W. McIlwaine Thompson, was passed opposing the appointment of an ambassador to the Vatican, and directing that copies of the resolution be sent to all the churches of the Presbytery to be read to the congregation with recommendation of protest by the churches against the appointment.

Rev. David H. Burr, pastor of Charlottesville Church, was chosen moderator-in-nomination for the winter stated meeting.

### *Union Junior Class Elects Officers*

Choosing eight of their number to lead them for the coming year, the Junior class at Union Seminary became an officially constituted class recently. Five states are represented by this group, with South Carolina leading all others by furnishing three of the men.

Elected to the office of President is Will Kennedy, Spartanburg, S. C., and John Lyles of Chester, S. C., is the other Executive officer filling the office of Secretary-Treasurer.

The four class committee chairmen are Don Shriver, Norfolk, Va.; Bill Varker, Wynnewood, Pa.; Neil Leach, DeFuniak Springs, Fla.; and Lacy Harwell, Florence, S. C. These men will be chair-

men of Spiritual Life, Physical Life, Ecumenical Life and Social Life respectively.

Randy Taylor, Milledgeville, Ga., and Bob Gay, Jacksonville, Fla. are the representatives of this class to the Benevolence Committee of the student body.

These men represent the largest class ever to attend any Presbyterian US seminary, numbering 80 men at the present time. They have also swollen the undergraduate student body to its largest in the 140 year history of the Seminary.

### *Mecklenburg To Expand Negro Church Work*

Mecklenburg Presbytery in its 194th stated session on October 16th in the historic Steele Creek Presbyterian Church gave the green light to its Negro Work Committee to organize additional churches; received Rev. A. H. Key from Kings Mountain Presbytery and appointed a Commission to install him pastor of the Bethlehem Presbyterian Church, Rev. J. G. Kirkhoff from Atlanta Presbytery and appointed a Commission to install him pastor of the Tenth Avenue Presbyterian Church. Rev. Lawrence I. Stell and Rev. M. G. Lyerly were received from the Presbytery of Florida and Mr. Stell becomes pastor of the new Trinity Church and Mr. Lyerly will be pastor of the Smallwood Church.

Rev. J. C. Grier was honorably retired and the pastoral relations dissolved between him and the Mulberry Church.

The retiring Moderator, Rev. F. S. Johnston, due to illness asked Rev. Dana Waters to preside until his successor—Dr. Roy F. Whitley—was elected. Revs. W. B. McSwain and T. W. MacLean presided at the Lord's Table. Paul E. Cathey read a supplemental historical sketch of the host church organized in 1760. Host pastor, Rev. Watt M. Cooper, preached the opening sermon.

Rev. W. P. Robertson was given a letter of transfer to Concord Presbytery. The Union Seminary Mid-Century Campaign was endorsed. The following ministers were given letters of transfer through the agency of the Commission on the Minister and His Work and the Stated Clerk, Rev. F. C. Debele. Rev. M. L. Topham, Rev. C. C. Hamilton and Rev. Geo. M. Pickard. Commissions reported the ordination and installations of Rev. J. P. Holder and Rev. Frank Wilkinson and the installation of Revs. D. E. Wilkinson at Plaza, E. B. Cooper at Sharon and Ira H. Rawls at Candor and Macedonia.

Dr. J. McDowell Richards addressed the Presbytery on relations between the white and negro races. Rufus A. Grier, Chairman of Presbytery's Council, presented a benevolent budget of \$379,510.00, which



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was adopted and it was apportioned to the 103 churches.

Philip F. Howerton was nominated for the next moderator of the meeting to be held in the Presbyterian Junior College, January 15, 1952.

R. H. Stone, Executive Secretary.

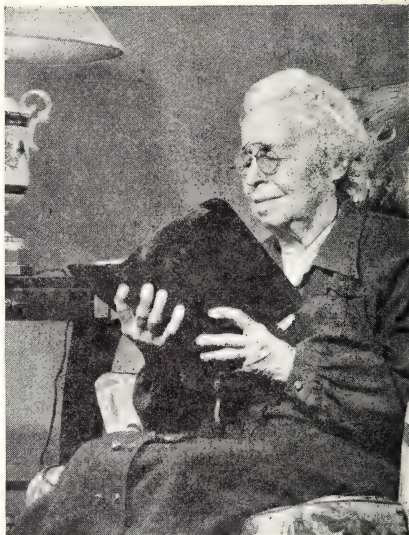
### **Lexington Presbytery Sets \$179,000 Benevolence Budget**

Lexington Presbytery met in the 335th Stated Meeting in the Presbyterian Church at Broadway, Va., October 9. There were 41 ministers and 47 elders present.

The retiring moderator's sermon was preached by Rev. A. G. Edwards from Matthew 11:1-11.

Presbytery elected Rev. C. A. McDonald moderator, Rev. John Grissett, temporary clerk and Rev. F. L. Goodman, publicity clerk.

Presbytery voted favorably on the Synod's plan for changing Presbytery's boundaries; appointed an Ad Interim committee to study the amendments to the Catechism and Book of Church Order; heard elder C. G. Price of Harrisonburg on Synod's Home for the Aged; engaged in a period of prayer for world conditions led by Rev. W. H. Ramkey; adopted a benevolence budget of \$179,000.00 for 1952-53; elected Rev. E. H. Flaniken as the director of Presbytery's Young People's Conference for 1952; examined and ordained Candidate John O. Barksdale of Waynesboro to the Gospel Ministry and set him apart as an Evangelist to work in the Foreign field; arranged for conferences on Stewardship for January 21-25, 1952; arranged for the Sunday School Institute on March 25, 1952 at Second Presbyterian Church, Staunton, Virginia; arranged for vacation Bible school institutes April 28 - May 2, 1952; selected Olivet Church, near Staunton, as the place of the next regular meeting, January 8, 1952; and approved Elder Hugh McClure as the moderator-in-nomination for the next meeting.



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## Approves Catechism, Church Order Amendments

The Presbytery of Savannah met in the Vidalia Church, Vidalia, Ga., October 9. There were 16 ministers and 13 ruling elders present. Elder John B. Ward, Blackshear, was moderator.

Pastoral relations were dissolved between Rev. John T. Reed and the Bonna Bella Church. Mr. Reed was granted a letter of transfer to the Presbytery of Memphis, where he will become pastor of the Rosemark, U. S., and Atoka Churches. Rev. Wm. T. Wing, Jr., was granted a letter of transfer to Presbytery of Florida, where he will become pastor of the LaFayette Church, Tallahassee.

Commissions reported that Licentiate Armando Rodriguez was ordained and installed as pastor of the Blackshear Church on July 22, 1951, and that Licentiate Olin Adolphus Radford was ordained and installed as pastor of the Fitzgerald Church on July 29, 1951.

Rev. T. L. Harnsberger, for over 40 years a missionary and a minister of the church, was, at his request, granted honorable retirement. He has been serving, since his resignation at Brunswick, as stated supply of the Statesboro Church.

Presbytery approved all of Assembly's recommendations, the one amendment to the larger Catechism and the six proposed amendments to the Book of Church Order.

## Winston-Salem Presbytery Holds Meeting

The Presbytery of Winston-Salem held its 66th. stated meeting at the Highland Presbyterian Church, Winston-Salem, October 9, with an enrollment of 22 ministers and 23 ruling elders. The devotional service was conducted by the Rev. James B. MacLeod. The Rev. Sinclair Tebo, pastor of the Reynolds Church was elected moderator. The retiring moderator, Dr. Julian Lake, preached and the Sacrament of the Lord's Supper was administered by the Revs. Hardin A. King and Robt. Pooley.

The Rev. Graham C. McCheasney was received from Norfolk Presbytery and will become the pastor of the Covenant Church, Winston-Salem. There were no dismissals. The outstanding feature of the meeting was a conference for the clerks of sessions

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at which the Rev. P. J. Garrison Jr., assistant stated clerk of the General Assembly was the guest speaker. Each church in the Presbytery had been requested to send its clerk as its representative to this meeting; there were also some visiting clerks.

An interesting feature of the meeting was the fact that Presbytery was meeting for the first regular meeting with the Highland Church which was organized less than two years ago as a colonization from the First Church. It now has a membership of near 300 with a most promising future. The Rev. George Staples is the minister.

The January adjourned meeting will be held at the Waightown Church, of which the Rev. C. B. Denham is the new Pastor, January 29, 1952.

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## Baker Scholarships Renewed At Davidson

DAVIDSON, Sept. 23 — The George F. Baker Scholarships have been renewed at Davidson College for an additional three years, President John R. Cunningham revealed today.

Originally a \$50,000 grant in 1948, the scholarships will be increased by an additional \$50,000 and awarded to incoming freshmen for the next three years. They will be in force for the full four-year term of the recipient.

Based on need and merit, seventeen Baker Scholarships have been granted at Davidson during the three-year period just concluded. The seventeen winners were selected by a special committee from more than 350 applications.

The scholarships range in size from covering the

cost of tuition to a full scholarship of approximately \$1100.

High school and preparatory school seniors who wish to apply for a Baker Scholarship at Davidson should contact Professor B. D. Thompson at Davidson by not later than February 1 of next year.

## Report From Georgia Synod

The Synod of Georgia met in its 107th stated session in the First Presbyterian Church, Quitman, Ga., with The Presbyterian Home, Inc., as co-host, September 18-19. One hundred ministers and 79 ruling elders were in attendance. Seven alternates were also present. Rev. H. Kerr Taylor, D.D., Milledgeville, preached the opening sermon on the theme "Does History Make Sense?" at the request of the Retiring Moderator, Ruling Elder J. O. Sallee.

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Rev. Ewell L. Nelson, Vidalia, was elected moderator. Others nominated were Rev. H. K. Holland, Marietta, and Rev. P. D. Miller, D.D., Druid Hills. Rev. Chester F. Monk was elected Stated Clerk and L. B. Gibbs Recording Clerk, both for a three-year term. Rev. H. A. Erion was Assistant Clerk.

The stated clerk reported a net gain of 2,100 members, three new churches, two churches dissolved during the synodical year. Memorials were read to Rev. Joseph E. Hannah, Newnan; Rev. Moses Clifford Liddell, retired; and Rev. Daniel Patrick McGeachy, Sr., retired.

The stewardship theme was emphasized at the meeting, and Elder C. S. Johnson, Director of the Program of Progress, presented "Our Tithing Adventure" at the evening hour on Tuesday.

The Presbyterian Home, Inc., was dedicated in appropriate ceremonies at Noon on Wednesday. Dr. J. A. Durrenberger, Elder from Valdosta and the Chairman of the Board of The Home, presided. Elder William D. Ellis, First Church, Atlanta, delivered the dedicatory address, and Elder J. O. Sallee, Milledgeville, offered the dedicatory prayer. The first unit of The Home, together with the superintendent's home, represents an evaluation of \$90,000. Ten guests are now residents in The Home and plans for enlargement of facilities are under way. Rev. Frank H. McElroy is its superintendent.

Rev. Joseph Hopper, Th.D., Synod of Kentucky, a missionary soon to return to Korea, delivered a missionary address, presenting an optimistic report on the Church in Korea.

Mrs. J. K. Orr, president of Synodical Women, presented a report of the achievements of the Women in the work of the Church.

Synod's Manual was revised throughout and Synod also took action to receive the Carolina-Georgia Presbytery into Synod when, and if, the Snedecor Memorial Synod approves the plan and is dissolved.

The Extension Committee outlined a program of advance and is sponsoring the Radio Programs in the Synod Plan. Under the counsel of the Subcommittee on Evangelism, Synod created the office of Director of Evangelism for the Synod and provided the budget to make it possible to secure the director.

### **P. A. Moose** **Fine Arts Lecturer** **At Davidson**

DAVIDSON, N. C.—Pulitzer-Prize Winner Philip Anthony Moose has been engaged as lecturer in fine arts at Davidson College, President John R. Cunningham announced today.

Now a private art instructor in Newton, Hickory and Charlotte, Moose was awarded the Pulitzer

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Prize in 1948. He also won a Tiffany Fellowship in 1949, and has studied and painted extensively in Europe and South America.

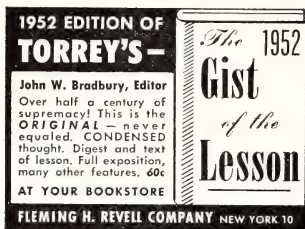
### **Winchester Presbytery** **Holds Fall Meeting**

The Presbytery of Winchester met in its 66th stated session in the Burnt Church, Winchester, Va., R. F. D., Tuesday, Sept. 18, at 11 a.m. The Sermon was preached by the retiring moderator, elder Henry E. Biggs of Front Royal, Va., using as his subject, "The Christian Counter-Offensive."

Twenty-one ministers and 33 elders were in attendance. Rev. N. M. Raynal of Berkeley Springs, W. Va., was elected moderator; Rev. J. Stanton Blain of Woodstock, Va., Reading Clerk; Rev. J. Clyde Mohler of Berryville, Va., permanent clerk. Rev. Robt. C. Brandford is pastor of the host church.

The minutes of the commission to organize a new church at Buckton chapel, near Front Royal, Va., as well as to install Rev. K. V. Shick, pastor were read. After the usual communications, introductions, referring of financial reports, Presbytery took recess to reconvene after the meetings of the permanent committees. Upon reconvening a discussion of our stated meetings a year instead of two, followed. Rev. N. M. Raynal presented a resolution requesting that an ad-interim committee be appointed to make definite plans with recommendations for instituting the new system and report at the Spring meeting.

Elder R. B. Woodworth reported on the Home Mission Division of the committee on Church Extension; Rev. G. O. Yount on Christian Relations; Rev. C. L. Arehart reported on the special gift to Hampden Sydney College on its 175 anniversary. Rev. J. C. B. McLaughlin presented the report on Education calling upon the following sub-committee chairmen to report; Home and Family, Henry E. Biggs; Children's Work, Rev. W. E. Orndoff; Youth Work, Rev. C. L. Arehart; Adult Work, Rev. Robt. C. Bradford; Leadership Education, Rev. K. V. Shick; and Higher Education, Rev. C. W. Kernan.



In the evening Rev. Lardner C. Moore of our Japan mission spoke on the present open door for mission work in Japan.

Wednesday morning at the opening devotional, candidate Robt. D. Goshorn preached a sermon as a part of his trial for licensure. Mr. Goshorn was then examined for licensure and ordination. The moderator then presented the question for licensure and Presbytery licensed him as a probationer. The Commission on the Minister and His Work Presented calls for the services of Mr. Goshorn from Springfield. Mount Bethel, and Patterson's Creek churches which were accepted by him.

Rev. K. V. Shick in presenting the report on Women's Work introduced Miss Mary Bittinger, the president of the Women of the Presbytery, who spoke on the work of the women.

The Presbyterial sermon was preached by Rev. C. L. Archart, followed by the celebration of the sacrament of the Lord's Supper. During lunch the resolutions committee. Rev. John M. Duckwall, chairman, and Rev. A. B. Mann thanked the host church for its fine food and sincere hospitality.

The report on General Council and Stewardship was given by Rev. Jos. S. Duckwall, chm., W. E. Orndoff, Publicity; and R. B. Woodworth, records. There being no invitations for Presbytery in the Spring it was left to the stated clerk and moderator to secure a place and make all arrangements for the program and the preacher for the Presbyterial sermon. Presbytery voted that the Moderator's sermon at this meeting be sent by the stated clerk to the church publications.

W. E. Orndoff,  
Stated Clerk.

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### Maj. Jones Appointed R.O.T.C. Instructor At Davidson

DAVIDSON, N. C.—Major George G. Jones of Greensboro has been appointed R.O.T.C. instructor at Davidson College, Col. J. L. Ballard, Jr., senior instructor, announced today.

A graduate of Davidson with the class of 1939, Major Jones is a reserve infantry officer and was recently recalled to active duty.

During World War II, he served on the staff of the Infantry School at Fort Benning, Georgia, and saw considerable service in the China-Burma-India Theater of Operations.

He is married to the former Carolyn Stansel of Maxton. They have one three-year old son, George Randolph Jones.

Major Jones replaces Major Burton F. Hood of Tuscaloosa, Alabama, who has been selected to do post-graduate work at the University of Alabama.

### MINISTERIAL MISCELLANY (INCLUDING MISSIONARIES)

*Accepted*, call to First Presbyterian Church, Lakeland, Fla., the Rev. John L. Newton, Ph. D.

*Called*, as associate pastor, First Presbyterian Church, Dallas, Texas, the Rev. John F. Anderson, former pastor, First Presbyterian Church, Tyler, Texas.

*Mrs. Langdon Henderlite*, of our North Brazil Mission, died September 14, 1951, in Recife. The following word of appreciation has been written about her by her former missionary pastor, the Rev. W. G. Neville:

Courtney Friskborn Henderlite spent twenty-three years as a missionary of our Church in Brazil. Those years were filled with usefulness to our mission and of real service to the national Church. She will be sorely missed by her fellow missionaries and the Brazilians for whom she did so much.

She lived in many houses but her home was always the same. It was open at all times to guests, nationals and missionaries. Living in the huge port city of Recife there was much cross traffic that always seemed to be entertained in her home. Being the wife of the superintendent of a large evangelistic field there were evangelists and workers coming and going nearly every week. All were entertained in a beautiful way, and immediately eased into feeling "at home."

She was a devoted wife and mother. She graced a happy and lovely home. She was intensely interested in all phases of our work; and we shall miss her constantly. May God bless her loved ones; especially her husband and three sons.

Word has been received of the engagement of Miss Jean Holmes, of our Japan Mission, to Mr. Mal-

colmn Carrick, a missionary of the Presbyterian Church, U.S.A., in Japan. The wedding will take place on November 28, 1951. Miss Holmes is the daughter of Mr. and Mrs. L. E. Holmes, of Harlington, Tex. She went to Japan in the fall of 1950 and has been serving there as an evangelistic missionary.

The Rev. and Mrs. Arch B. Taylor announce the birth of a son, *Samuel*, on September 15, 1951, in Japan. The Taylors are China missionaries who have been serving in Japan since it became necessary to leave China.

Accepted, call to become regional director, Christian Education, for Synods of Alabama and Tennessee, the Rev. James L. Alexander, former assistant pastor, First Presbyterian Church, Shreveport, La.

## Mr. Texas

I seldom go to a picture show, but I went to one the other night and saw and heard and felt something most unusual and perhaps the first time it has occurred—a revival at a picture show.

It was the premiere of Billy Graham's movie, "Mr. Texas," which had just been made, partly in Hollywood and partly in Fort Worth and other localities.

The two main parts are taken by well known "stars." There are fine views of western country and wonderful skies and clouds that we in the West love so well. But no roaming deer and buffalo anymore. Some of the best scenes are of the doings in "round-ups," branding, roping and the like. Rodeo riding is of the finest and most thrilling.

A wife of a typical cowboy is anxious for him to become a Christian. He is thrown from his horse for the first time and critically injured. Taken to a hospital, he fights for his life for many days. Then while convalescing, he listens to the radio and hears Billy Graham pour forth the flaming Gospel truth. All this is seen and heard and felt by the audience.

The cowboy surrenders himself to Christ with his arms around his weeping wife. This is the end of the movie.

After the show a minister called on the audience to sing "Just As I Am" and the several thousand stood and sang with vigor and feeling and I saw dozens of men and women walk down the aisles to confess their faith in Christ and accept Him as Saviour and Lord.

I have been in many evangelistic meetings with Moody and Sankey, Sam Jones, J. Wilbur Chapman, Billy Sunday and others, but I never saw anything like this and I gave grateful thanks to God for



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—C.T.C.

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NOVEMBER 14, 1951

## THANK YOU LORD

Thank You, Lord, for the beauty of the night,  
And for the glow of dawn's first kindling flame.  
These mark the special hours when my poor sight  
Is quickened in the glory of Your Name.  
Thank You, Lord, for Your loving presence there,  
When all the trials and burdens of the day  
Are left behind, and I, in humble pray'r,  
Find strength to run my course without dismay.  
What lies beyond this mortal home of mine  
Is not for me to question nor surmise,  
But only to believe Your Word divine,  
And watching, see the Morning Star arise.  
I was blind, now I see and have reward,  
O let me forever say, thank You, Lord.

—R. Ross Parkhill

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Fellowship In Life Everlasting

The Christian faith ushers one into the fellowship which is with the Father and with His Son Jesus Christ. God gives unto us, as He gave unto the early disciples, eternal life, and this life is in His Son. "He who has the Son has the life; and he who has not the Son has not the life."

But First John not only sets forth this fellowship, it tells us immediately how we may attain unto it. First of all, we are to lay hold of Christ by heeding the testimony of His Apostles. They have declared the message of the Lord Jesus Christ, whom they have heard, have carefully examined with their eyes, and have handled with their hands. Apparently, these opening verses in First John refer to the Gospel scene in which the risen Christ invites doubting Thomas to put his fingers into the nail prints and his hand into the riven side of the Redeemer. By accepting the testimony of the Apostles, as that is recorded for us in the New Testament, we receive Him of Whom they testify. For Jesus Christ is the Word of life—the bringer of the Father's eternal life to sinful men.

Secondly, the Apostle John tells us to walk in the light as God is in the light and we shall share in this Christian fellowship. Walking in the light means walking in the way that Jesus points out in the Sermon on the Mount, that Paul celebrates in first Corinthians thirteen. It means putting off the works of the flesh and striving for the fruits of the Spirit. The early Church would have said, it is walking in the high—not the low—way. The mediaeval Church might have said it is fighting against the seven deadly sins—striving to keep them from dominating the soul and seeking the seven cardinal virtues. Paul says by looking to Christ we are transformed into His image from glory to glory. It means cherishing

no ill-will, but thinking on the things that are honest, lovely, and of good report.

The more we come to the light, however, the more clearly does that light reveal the black things of our hearts. As we look to Him in Whom there is not one whit of darkness, the black spots in our souls, the mean things in our lives, the unkind words that have plagued our conversation come to light. Something else is vitally needed if we are to have fellowship in life everlasting. John continues, "and the blood of Jesus His Son clears us from all sin." Yes, Christianity is the religion of the common man who lives daily by the sacrifice of Christ.

Would you have fellowship in life eternal? In his First Epistle, the first chapter, John tells you how. Listen to the testimony of the first disciples, accept their witness to Christ; walk in the light as God is in the light, even though His holy light condemn every dark thing in you; and come daily to Jesus for the cleansing power of His blood. —Wm.C.R.

## CONTENTS

### EDITORIAL

Fellowship In Life Everlasting.....	2
Not Cleverly Devised Myths.....	3
What Makes Character.....	4
We Would Provoke To Jealousy.....	5

### DEPARTMENTS

Sabbath School Lessons—Nov. 25.....	6
Rev. J. Kenton Parker	
Young People's Dept.—Nov. 25.....	8
Rev. H. Lawrence Love, Jr.	
Women's Work .....	9
Church News.....	11
Books .....	15

# Not Cleverly Devised Myths

The RSV translates Second Peter 1.16 thus: "For we did not follow clearly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty."

In a day that was familiar with the Greek myths of the Olympian gods and goddesses in the Trojan war, the New Testament expressly asserts that the apostolic witness to Christ is not myth but oracular testimony. As is pointed out in the article on myth in Kittel's theological dictionary, the Greek word myth is never used in a good sense in the New Testament. It is used for fictitious stories of false gods or for other fables by the Gnostics or the Jews. Myth is translated in the authorized and in the American revised version by the word fable, I Tim. 1.4; 4.7; 2 Tim 4.4; Titus 1.14.

There is, however, an article on *Myth in the New Testament* in the 1930 edition of RGG\* written by Professor R. Bultmann of Marburg—now lecturing in the United States. In this article and in others this distinguished German scholar classifies the biblical accounts of the beginning and of the ending of world history, of the miracles of Christ, His pre-existence, ascension and reign at God's right hand, and even of spiritual miracles (regeneration, conversion) as myths. Indeed, only the Cross is in a way left out of this classification.

Many scholars are to some extent following Bultmann. Some are saying that this view is typical of "neo-orthodoxy." But at least some of those who have a high claim on the title neo-orthodoxy reject the treatment of the Bible as largely myth. An American theologian asked Barth last summer if he regarded the Bible as partly myth.

In reply Professor Barth said that there were no myths in the Bible. He said that there was occasionally mythological language, but it was used to reject myths. For example, he held that the first three chapters of the Bible were written to reject the Babylonian myth of creation, and to reveal the relation of God to the world of men. Myth is the effort to put across a world and life view in the form of a story; but the Bible—said Barth—gives the revelation from the living God of relation between Himself and men.

In a recent chapel talk, President Lardner Moore of our Shikoku Men's College in Japan pointed out that the teaching of the Bible as myth prepared the way for the formation of a nationalistic or imperialistic form of religion for the Japanese during the last war. If the Bible is largely myth why make the Japanese swap their own Shinto Myths for those of the Jews? Why not simply take over some more ideas from Jesus and Paul and incorporate the ethical dicta into national Shinto and so have "the best of all religions"?

Again, if we are to classify the facts of Christ which come to us attested by the eyes, the hands, the ears of the first disciples (I John. 1.1-4) as mere myths what is to distinguish the New Testament faith from the Roman Catholic myths of the virgin? Even the Roman Catholic theologian, Prof. Michael Smaus, *Katholische Dogmatik*, 11.888, Munich 1949, admits that, "the assumption of Mary into heaven naturally cannot attest itself by the historical, but only by the theological considerations. The Holy Scripture offers no express testimony."

We insist on the facts of the Gospel—the incarnation of God in Christ, His death on the Cross for our sins, His resurrection from the dead on the third day, His ascension, His session at God's right hand, His miracles of power, His gracious acts of regeneration—not as myths, but as facts.

Our Lord and the New Testament writers did not interpret the miracles of the Old Testament as mere mythological stories, but as God's interventions for the deliverance of His people. Here as elsewhere the conclusion depends greatly on the point of approach: those who start from God take Christ's interpretation; those who start from man and his religions treat the Bible like Euhemerus' sacred history of the Greek gods.

Making all allowance for the wide variety in the current usage of the term myth, we cannot agree that the mighty acts of God in Christ for our salvation be put under the same classification with the mythology of Zeus, Mystras, and the Sun-goddess of Shinto. The early Christians rightly insisted that one only, living and true God was in a different category from the gods of men's imaginations. And standing with them, we insist that the Gospel consists of the mighty acts of the living God that occurred in history, that these deeds of God are actual events in history, that they are the center and core of saving-history.  
—Wm.C.R.

\*Die Religion in Geschichte und Gegenwart

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 29, November 14, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## What Makes Character?

Thinking Americans are becoming more than disturbed—they are alarmed at the continued and ever widening disclosure of dishonesty, corruption, vice and loss of moral and spiritual values. Never in the history of our country has there been such a cynical disregard for those values and virtues which are associated with Christian character.

More and more we are finding men in high elective and appointive office who are using their favored positions for personal gain. At the same time there seems to be a moral blind spot in the minds of our highest authorities, making them unwilling to take remedial action.

But, this situation goes right back to the grass roots of America. The same conditions exist in homes, high schools, colleges and universities and in the labor and business world. The sports world has been found riddled with bribery and conniving to throw games.

*Time* magazine of November 5 carries an objective report on "The Younger Generation" and considered it of sufficient importance to send this Journal a telegram and proof-sheets of the article. It, along with multiplied evidences from many sources and every walk of life, all combine to show the alarming fact that millions of Americans whose parents in past generations would have had the steadying and creative powers of Christian character are now controlled solely by opportunity, expediency and, at best, a man-made philosophy of "trying to be good."

The picture is gloomy, sordid and carries with it the certain portent of personal and national disaster. *America is decaying from within* and this disintegration is taking place because spiritual and moral values no longer are held up as ideals which are necessary. The Church, placing its **great emphasis** on world reform, has failed in that reform *because only too often it has neglected personal redemption first.*

We concede that the average pastor will say, "Of course accepting Christ comes first," but the average program of the Church (we are speaking of the churches of our nation as a whole) is designed to *educate* young people into the Church and to present church members a program of things to do while the overwhelming majority in a congregation often have not the slightest idea of any personal confession of and repentance from sin and commitment to Jesus Christ through faith as the only hope of salvation.

This Journal has been held up to ridicule again and again because we have maintained that as the Church gets away from preaching sin and the new birth it is *failing in its primary mission*. We continue this thesis because we are both convinced of its truth

and also of the certain and eternal loss to individual souls unless the trend of the past quarter of a century is stemmed. In many of the great denominations today the great emphasis is on a program of *something to do* without having run concurrently and with greater emphasis a constant preaching of the fact that Christianity *begins* with faith in Jesus Christ as redeemer from sin.

One of the very keystones of present-day Christianity in America is the ecumenical movement, designed to bring all Christian bodies into some co-ordinated and dominated group, and a characteristic of this movement is to soft-pedal any emphasis on those great Christian doctrines which are the very heart of Christianity itself. To make this as clear as possible let us state categorically that the ecumenical movement places its own ends *before and above* the content of the Christian message, eliminating and diluting Christian beliefs to a minimum almost anyone can accept.

*Here* is certainly one of the reasons for the decline in moral and spiritual values in America. The Church no longer takes a strong stand on those homely virtues once considered a part of Christian living. Some churches have so compromised their witness that young people find in their Church almost every worldly amusement and practice.

But, this editorial has asked a question and it hopes to give a constructive answer. The answer is concisely put in the First Psalm.

This Psalm compares the godly and the ungodly; the source of their strength or weakness, how they fare in this world and their ultimate ends.

First of all, the Christian lives a life in which he refuses to compromise either with the counsel of the ungodly, the way of sinners or the seat of the scornful. This position *many* no longer take. They will accept the teachings of men who scoff at God's Word and they will walk by, then stand and finally sit with those who reduce the Scriptures to human writings.

Against such compromise the psalmist describes the man whose "delight is in the law of the Lord; and in his law doth he meditate day and night." When a young man or woman is trained in the Bible; when older people are steeped in the Word, they usually have the character which **stands** against temptation and compromise on the one hand and which enables them to live a positive witness for their Lord.

One cannot read this Psalm without recognizing that delight in God's Word is the *source* of Christian character and that this character is evidenced by an unyielding stand against compromise with evil, regardless of the source from which it may come.

If America is to recapture those Christian virtues which were so much in evidence in earlier days, then the Church *must* return to an uncompromising pre-



sentation of the great doctrines of Christianity as found in the Bible. This will require humility and a return to faith which only too often has been lacking.

In that way alone is the way of Christian character.  
—L.N.B.

## We Must Provoke To Jealousy

The Saturday evening editions of papers from two southern cities recently came into our hands on the same day.

We scanned the notices of Sunday services carefully.

In one city we noted that one Presbyterian Church would have a Sunday evening service. In the

other, two would have evening services out of a total of eleven.

Compared with this, as far as we could tell, every Baptist Church in both cities would have regular Sunday evening services.

Some pertinent questions? Do the Baptists have a better or a more urgent Gospel to preach? *They do not.* Do they have better preachers? *They do not.* Do the people they are seeking to reach need the Gospel more than those we Presbyterians are working for? *They do not.*

Do they have a deeper sense of mission and responsibility?

That is the question!

—L.N.B.

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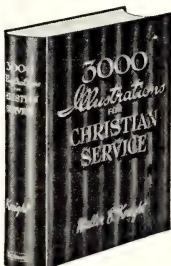
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## LESSON FOR NOVEMBER 25

*The People at Worship*

*Scripture: Exodus 24; 29-31; 35; 40. Devotional Reading: Psalm 100.*

According to the dictionary, worship is "the act or feeling of adoration or homage; the paying of religious reverence, as in prayer, praise." Men may worship idols and false gods of every description, ranging from the crawling serpent and flying insect to the shining sun in the sky. The worship of the true and living God should be the natural response of the human heart to His work of creation and providence. Paul tells us that God has revealed Himself so plainly in nature that men are without excuse. (See Romans 1:18-23). Sin has so corrupted the human mind, however, that the vast majority of mankind has turned from the worship of God to these images of corruptible man, and to birds and fourfooted beasts, and creeping things.

In our devotional reading we are told the reason for worship and the nature of our worship. God has made us and cares for us. We are to enter into His gates with thanksgiving and into His courts with praise. "For the Lord is good: his mercy is everlasting; and his truth (faithfulness) endureth to all generations." Surely, everybody in the world, whether they have the Bible or not, ought to worship the Living and True God.

Worship, even of the True God, may be acceptable or it may be entirely unacceptable; it may be pleasing, or it may be displeasing to God. In the very beginning of the race two men sought to worship God, bringing their offerings. He was pleased with the offering and worship of Abel. He was displeased with that of Cain. Jesus tells of two men who went up to the Temple to pray—worship—the one was justified, the other not.

It is very important then, not only to worship God, but to worship Him in a manner that is pleasing to Him, otherwise our attempt to worship will not only be vain and worthless, but will sometimes bring a curse upon us instead of a blessing.

Israel had been redeemed from bondage. While in Egypt they had been accustomed to seeing the idolatry of the Egyptians. It was very necessary that they be instructed in the worship of Jehovah. They had been given the Moral Law to guide them in the conduct and daily life. Now they must be taught the Way of Worship. Since they broke the Law almost immediately after their solemn covenant with God, there had to be clear recognition of sin and guilt; the Way for sinful souls to approach a Holy and Just God. This Way had to be largely typical, for the Redeemer and Saviour had not come; the Way of symbols and types had to point unmistakably to the One Who was to come—the New and Living Way which should be opened.

Since our assignment is a long one, it will be necessary to merely touch on some of the more important phases of Worship.

### *I. The Solemn Covenant: 24.*

The people were called to worship "afar off." Only Moses was allowed to come near the Lord. He read to the people the words of the Lord, (notice the clear indication of Verbal Inspiration), and all the people answered, All the words which the Lord hath said we will do. Then Moses built an altar and offered burnt offerings. He took half of the blood and sprinkled it upon the altar and half upon the people. "And they saw the God of Israel." This is to be understood as a "manifestation of God," as was the case in other visions in which men are said to have seen God, for in His essence, "No man can see God and live." Precious stones, as usual, are taken to symbolize Him, and His glory. Fire is also a symbol of His presence. "And the glory of the Lord abode upon Mt. Sinai—and the sight of the glory of the Lord was like devouring fire on the top of the Mount." "Our God is a consuming fire."

It is no small thing to worship the God of Heaven, the God of glory and majesty and holiness. We must be taught the lesson of reverence as we attempt to worship such a Being.

### *II. The Hallowing of the Priests: 29.*

The ritual of worship was to be in the hands of the priests, a special body of men who were to come from a select tribe, the tribe of Levi. Aaron was to be the High Priest, and his sons, Nadab, Abihu, Eleazar, and Ithamar, were to assist him. The tribe of Levi was to have charge of the Tabernacle, its furniture and all that went with it.

Aaron was to be clothed in special garments, for glory and for beauty." Someone has called Aaron the "best-dressed man in the Old Testament," and well he might be, for his clothing was typical of the Perfect High Priest Who was to come into the world. Everything connected with the priests was to be holy. Their consecration to their office was to be accompanied with many offerings and with elaborate ceremonies. And thou shalt make a plate of pure

gold, and grave upon it, like the engravings of a signet, *Holiness to the Lord.*" This phrase might well be taken as the central thought in connection with the consecration of the priests. The ceremonies used in their induction into office are given in detail in this chapter.

### III. *Other Details of Worship.* 30.

1. The Altar of Incense. This is not to be confused with the altar upon which the offerings were burnt, which stood before the entrance of the Tabernacle, and was made of brass. The Altar of incense—a type of prayer—was made of gold and placed before the veil which separated the Holy place from the most Holy. Upon it was to be burnt the sweet incense and upon its horns atonement was made once a year with the blood of the sin offering.

2. The Ransom Money—Half a shekel. The congregation was to be numbered and all over twenty were to be assessed this half shekel. The rich were not to give more, nor the poor less. This was very marked difference from the other offerings where provision was made for the poor to give according to their ability. The reason was this: the half shekel was the "atonement money" and the typical meaning is plain; redemption costs the same for all.

3. The Laver of Brass. This was for Aaron and his sons to wash their hands and feet, "that they die not." Notice again the emphasis upon Holiness and Purity.

4. The Anointing Oil. This seems to be a type of the Holy Spirit, and was made of various spices.

5. The Holy Perfume: no other was to be made like this.

### IV. *Men Called to the Work.* 31.

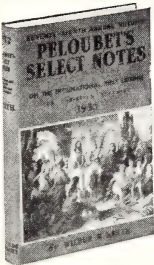
All this particular and peculiar work of building the Tabernacle, its furniture, the clothing for the priests and the other special things to be used would require men of skill and wisdom. "See, I have called Bezaleel, the son of Uri—and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship—and I, behold, I have given with him Aholiab—and in the hearts of all that are wise-hearted I have put wisdom."

When God has work to be done, He calls men to do it, and equips them for the work. This not only applies to work that is looked upon as spiritual in its nature, but to all work pertaining to His Kingdom.

In the second part of this chapter a special charge is given to keep the Sabbath; this Day was to be a "sign" between God and His people.

### V. *The Free-will Offering.* 35.

A great deal of material would be needed for the building of the Tabernacle and all the things con-



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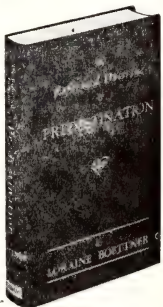
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nected with it. God could have furnished these materials Himself, and given all the gold and silver and brass and cloth and precious stones and spices. He calls, however, upon the people to give willingly of what they have. The Egyptians had given them many valuable gifts when they left Egypt.

We can easily see the wisdom of this. When we have a part in the work of God, when we give willingly, even sacrifice in order to give, it does us good. They gave so willingly that there was more than enough. If our hearts are right, there will be no trouble about our possessions.

### VI. *The Climax of the Book:* 40.

It is well to note the minute care with which Moses executed the divine commands in regard to erecting the Tent and arranging all its furniture. "As the Lord commanded Moses," is an expression which occurs over and over. "So Moses finished the work." Would it be accepted? The answer is found in these words: "And the glory of the Lord filled the Tabernacle."

A church is never "finished" until God is there.

## YOUTH PROGRAM FOR NOVEMBER 25

*How Do you Say "Thank you?"*

As the Thanksgiving Season rolls around again we are reminded constantly by the newspapers, magazines, radio and television that we should be "thankful." Our ministers preach sermons and young people's groups all over the country prepare programs on Thanksgiving. We sing, "Come, Ye Thankful People, Come," and sometimes we really mean it, for awhile. Then, when Thanksgiving is over, there comes Christmas, and then Easter, and so on through the calendar year. Is Thanksgiving merely a holiday, a season when we pause to thank God for His blessings? It shouldn't be, to Christians, for our Lord has told us that we should be "giving thanks *always* for *all* things unto God and the Father in the name of the Lord Jesus Christ." Ephesians 5:20. And again: "In *everything* give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

How then can we have the spirit of true thanksgiving, how sing that beautiful song, "Thank You, Jesus, For Everything," and really mean it?

## OUR THANKS MUST COME FROM THE HEART

Just as we are told to love God with all our hearts, so our praise and thanksgiving must well up from our hearts. But we become so hardened and are so busy with our various activities that we don't feel that spontaneous flow of thankfulness welling up from within us. How do we start its flow? What is the answer? It's the same wonderful answer to all our failings of heart.

We must look to Jesus.

Just as we looked to Him for salvation, just as we look to Him for our daily care, just so we must look to Him to create the spirit of thanksgiving in our hearts. As we turn our eyes upon Him and look into His face, full of love and mercy, we come face to face with the realization of all He has done for us, of past redemption, of present blessing, and of future glory. How can we help but show forth His praise? As we abide in Him, and He walks with us each day, Thanksgiving will not be a season of the year, but a very rich part of our lives, a natural outpouring of our love to Him and acknowledgment of His goodness to us.

## WE MUST SHOW FORTH OUR THANKS TO GOD

There are two important ways in which we can show forth our thanks; with our lips and in our lives.

Our Lord said: "... for of the abundance of the heart His mouth speaketh." Luke 6:45. If our hearts are full of thanksgiving, our lips will naturally show forth His praise with our *songs*, our *prayers*, and our *testimony* to others.

Most of the hymns are songs of praise, but how often we merely go through the motions of singing

them with no thought for the words and no feeling of thanks on our part. Have you ever really sung the Doxology from your heart?

"Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above, ye heavenly hosts,  
Praise Father, Son and Holy Ghost!"

As for our prayers, most of them are lop-sided, full of what we want and of how we feel but lacking in thanksgiving to the Giver of all good things. Are your prayers overflowing with petitions rather than praise? How true these two lines in describing most of our prayers:

"Lips cry, God be merciful,  
That ne'er cry, God be praised."

Have you ever witnessed to anyone about Jesus and His salvation or told of His love and care for you? Stop and think, are you thanking God with your lips?

When Paul and Silas were in the prison they were heard at midnight praying and singing songs of praise to God. By their songs, their prayers and their testimony under misfortune the Philippian jailer was converted. How much more should we in the midst of our plenty and well-being testify to the goodness and grace of God?

We should not only praise God with our lips but in our lives. A heart full of thanksgiving and lips full of praise will result in a life full of service. As we think of all He has done for us, of the extent of His love; that He gave His life for our sins; of all the blessings He bestows upon us every day and of all our future hopes of glory and joy with Him, we just naturally yearn to do His will and walk in His way. There is so much we could say about ways in which we can serve God but this article has to do primarily with thankfulness. Let's sum it up the way the catechism does: "Man's chief end is to glorify God and enjoy Him forever." What better way to glorify God than in a life of praise and thanksgiving?

## WE MUST SHOW FORTH OUR THANKS IN RELATIONSHIP TO OTHERS

Isn't it true that when we are in the right relationship to God all our other relationships seem to



be perfect? When we turn to God in love, His love is shed abroad in our hearts and pours out for all with whom we come in contact. When we confess our sins and are walking at peace with our Lord, we are living at peace with our family and friends.

In just the same way, when we count our blessings and thank God out of the fullness of our hearts, that spirit of thankfulness colors all our attitudes toward others. Instead of being abrupt and rude we can become kind and gracious as our Lord was. We can begin to feel and show our appreciation of what others do for us, to learn how to say "thank you" to our parents, our friends and all the people we meet every day. Try it! Try looking for reasons to say "thank you." Thank mother for that good dinner or those mended socks, dad for the use of the car, your friend for the ride home, the elevator girl as you get off the elevator, or your teacher for explaining the problem so clearly. It is wonderful to see a person's face light up when you show real appreciation for something he has done. You will find you won't have to be a hypocrite to do it either. People do so much for us that we just take for granted.

I know you have found out it is more blessed to give than to receive. Now find out what a blessing you get, as well as give, when you show your appreciation to others for everything, little things as well as large.

CONCLUSION

In this article we have examined some concrete ways in which we can show forth our thanks. First,

we must look to Jesus to give us the true spirit of Thanksgiving; second, we must show forth our thanks to God with our lips and in our lives, and, lastly, we must show forth our thanks to our neighbor.

There has been no mention here of counting your blessings, no listing of things for which you should be thankful. Surely you don't need an article to tell you what you have to be thankful for. Stop and figure that out for yourself. It is a rewarding experience.

In conclusion, there is far too little of the spirit of thanksgiving in our world today. People take everything for granted. The old phrase, "the world owes me a living," has been exchanged for a new one, "the government owes me care from the cradle to the grave." In reality, no one owes us anything, and if we got what we really deserved most of us would have little cause to be thankful, but, thanks to the graciousness and matchless love of God, we, who believe in Christ as our Saviour, will never get what we deserve. He paid our penalty and has handed us a clear pardon for all our sins, blessings untold for all this life and a promise of an "inheritance incorruptible and undefiled." Surely, our lives should be one endless doxology as we cry with Paul: "Thanks be unto God for His unspeakable gift." II Cor. 9:15.

How do you say "thank you?"

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1. Keep a regular time each day for Bible reading.
2. Read thoughtfully and prayerfully. Try to imagine the situations.
3. Read Carefully and unhurriedly, with mind alert, and without interruption. "Time exposures," not snapshots, should be the rule.
4. Read expectantly, with anticipation. Seek a personal message in each day's passage.
5. Let God through the Bible speak directly to you, ever willing to receive and practice. Your inner response to God's message is vital. When He condemns, bow penitently. When He offers light, place your hope on it. When He guides, follow. When He commands, obey.
6. Copy out a key verse to carry with you. Refer to it and repeat it throughout the day.

Selected Passages For Daily Reading:

Thanksgiving, Nov. 22 .....	Psalms 116
23 .....	Psalms 139
24 .....	Psalms 23
Sunday, Nov. 25 .....	Psalms 34
26 .....	Psalms 46
27 .....	Deuteronomy 5:1-24
28 .....	Joshua 1
29 .....	Isaiah 55
30 .....	Micah 6:1-15
Saturday, Dec. 1 .....	Matthew 25
Sunday, Dec. 2 .....	John 1:1-17
3 .....	John 3
4 .....	Matthew 5:1-26
5 .....	Matthew 5:27-48
6 .....	Matthew 6
7 .....	Matthew 7
8 .....	Luke 8:1-21
Universal Bible Sunday, Dec. 9 .....	Psalms 119:1-16
10 .....	John 14
11 .....	John 15
12 .....	Luke 15:11-32
13 .....	Ephesians 4
14 .....	II Timothy 2
15 .....	Revelation 12
Sunday, Dec. 16 .....	Romans 22
17 .....	I Corinthians 13
18 .....	I Corinthians 15:1-34
19 .....	I Corinthians 15:35-58
20 .....	Galatians 6
21 .....	Philippians 4:1-13

22 .....	James 1
Sunday, Dec. 23 .....	Luke 2:1-20
24 .....	Matthew 1:18-25
Christmas, Dec. 25 .....	Matthew 2:1-15

The above list of daily readings is available free on bookmark for convenient use. Order supply to distribute to family and friends, encouraging them that they join in this World-Wide Fellowship of Bible reading. Order from the American Bible Society, 85 Walton Street N. W., Atlanta, Ga.

### *What I Heard - Saw And Felt At My Synodical Training School*

For the third consecutive year the Texas Synodical Training School was held at Presbyterian Mo-Ranch Assembly, Hunt, Texas. Our beloved Mo-Ranch is high in the hills about 75 miles from San Antonio, and 25 miles from our former meeting place, Westminster Encampment at Kerrville. The beautiful hills, the deep ravines, the picturesque Guadalupe river and the blue skies form a perfect setting for spiritual retreats.

Almost two-thirds of the women attending our school this year were attending their first Synodical Training School. There were many young women whose energy and enthusiasm was an inspiration to those who had been there before. However, equally inspiring was one dear woman of over fourscore years who attended all classes, and who was a "star-pupil" long before many others.

What did I hear? From the moment of the first morning meditation, after Mrs. E. L. Secrest, Ft. Worth, and Chairman of Spiritual Growth in the Synodical, recited God's word and asked the women to memorize James 1:22-25—we heard, saw, and felt the words: "But be ye doers of the word and not hearers only." Before the close of the school nearly every woman was a "Star" pupil, and had not only memorized the words but was living them.

We Texans are justly proud of our facilities at Mo-Ranch and plan to make them more adequate year by year. We feel that we have the Montreat west of the Mississippi and hope the time will come when we can accommodate women from other states. We were thrilled to have requests this year, but regretted that they had to be refused because we were not able to take care of all our own women who wanted to attend the school.

Our faculty members this year were the finest—and were all Texans! Yes, Rowena McCutchen is a Tex., even if she is a member of the Board of World Missions, and spends most of her time in Nashville. In fact, she was in her native habitat there in the hills of the southwest.

Space will not permit us to tell of all we saw and heard at our Synodical Training School. Words are inadequate to fully express all we felt, and we think

this would be true for each woman who was there. We can only say that to God we give thanks for the blessings He bestows on Texas women, and to our leadership we give our praise for giving themselves to the guidance of the Holy Spirit.

—Novella D. (Mrs. J. A.) Little.

### *Relief Goods Are Getting To Korea*

The Women of the Church have always shown particular interest in sending used clothes through Church World Service for Overseas Relief. Constant appeals are continuing to come, indicating the continued need for such material relief. Large quantities of sound used clothing, sturdy shoes and blankets are badly needed and can be sent at any time.

The Department of Overseas Relief and Inter-church Aid, which cooperates with Church World Service, reports that contributions from the Presbyterian Church, U. S. for the first eight months of 1951 totaled 89,675 lbs. of used clothing. This is an encouraging figure and indicates the interest of the members of our church in this worthy enterprise. For the same period the total amount of clothing shipped by Church World Service was 1,419,081 pounds. This figure is about the same as for the same period in 1950, however, it is stated that the relief needs are so great that they cannot be met. Goods are being sent to Asia, Europe, and the Near East, the warehouses in the United States are being depleted of clothes, the call from Church World Service is "Please send us more clothes."

Relief goods have been received by Church World Service representatives in Korea in spite of difficulties. Early in August a shipment of 400 bales of clothing and 200 drums of powdered milk arrived in Pusan and were delivered to Dr. Appenzeller, Church World Service Director. Since then other supplies have arrived and have been placed in Korean Government warehouses. Shipment made directly to Church World Services in Korea total some 372,000. In addition to this Church World Service has made shipments to Korea of 277,000 pounds for distribution through the Unified Command of the United Nations. Thus it will be seen that relief goods are getting to Korea, and every assurance is given that future contributions will be sent as speedily as possible.

For the information of those who would like to join in this program of mercy, material relief goods may be sent to Church World Service Centers either in New Windsor, Maryland, or 3146 Lucas Avenue, St. Louis 3, Missouri. These should be clearly marked as coming from the Presbyterian, U. S. Church, in order that we may get credit for goods sent. It is important that 10 cents per pound be sent in addition to the same address to cover processing and shipping costs. Duffle bags may be secured from either of the Church World Service addresses given above, these make a convenient way of shipping.

## ***The Vacation Fund IS Appreciated***

Through the generosity of hundreds of members and friends of our Church it was possible during the past summer to assist with the vacation expenses of 108 ministers of our Church. That all of them are grateful to those whose gifts made the Vacation Fund possible will be obvious from the following quotations from a few of the many letters which have come, indicating the gratitude of the beneficiaries:

"May I express thanks through you to those who contributed the funds which made possible my vacation. The pleasant weather, the friendly relationships, the meeting of old friends and the forming of new acquaintances among people interested in the Christian cause all helped to make the week profitable and enjoyable."

"The Vacation Fund check made it possible for me to attend the Bible Conference which proved to be most inspiring and helpful. Without the help it could not have gone. We thank you and all those whose gifts enabled you to send the check."

"My wife and I had planned to attend a conference this summer, but, as the time drew near, we saw that our finances would not permit. Then came your invitation to participate in the Vacation Fund. Thank you for the opportunity which the check afforded us. I am sure that my ministry will be enriched by the 'infilling' which I received."

"Mrs. L and I had the privilege of spending several days at Montreat as guests of the Vacation Fund. We enjoyed the beauty of the mountains and the fellowship with friends from other Synods. We were rested and refreshed by the vacation from the cares and toils of the pastorate. We are deeply grateful to the friends who make up the Vacation Fund for this time of inspiration and rest."

It has been a pleasure in the name of and for the donors to administer the Vacation Fund for a number of years, and I can only hope that all who have given to the Fund will have derived joy in knowing that joy has been brought to others.

Wade H. Boggs, Chairman,  
Board of Managers,  
The Vacation Fund,  
Presbyterian Church in the U. S.

## ***Do You Really KNOW Your Orphanage?***

Ask yourself that question and then seek the answer! To my mind, there is no finer—no more challenging work being done under the auspices of

the Church, than its work in the interest of orphan children. But how many of us REALLY KNOW OUR ORPHANAGE? I'm sure there are many who feel they know their Orphanage and give more or less generally toward its support, but do you have intimate and personal knowledge of its physical plant, its real program, and most important of all—do you know the children and do they know you and the church you represent?

When you pause to consider your Orphanage as "The Mother and Father" of scores of fine, promising girls and boys, who, but for the prayerful, sympathetic and liberal support of each of us would be lost to society, we should become better acquainted with our Orphanage and give it our enthusiastic support.

It has been my privilege to know and visit Thornwell Orphanage at Clinton, S. C., for many years, and on each visit I feel a new and deeper satisfaction in its program and its limitless possibilities for a most satisfying work—many others in my Church have had a like experience.

Once you visit "YOUR ORPHANAGE" and come to know the children and those who guide them, you, too, will feel the warm glow that comes from having a part in such a worthwhile program. There you'll witness frowns turning to smiles and frustrations turning to hope.

If the Women of the Church will make a genuine effort to become better acquainted with their Orphanage they can not only add to their respective effectiveness but will experience a joy hitherto unknown.

The best way to know your Orphanage is to visit it in person.

—THOMAS C. DICKSON,  
Atlanta, Ga.

## ***Wings For The Soul***

### ***"Blessings"***

(James 1:17)

I cannot count the blessings  
My Father gives to me.  
They are as numerous  
As sands by the sea.

Every good and perfect gift  
Is mine from above,  
Coming from the Father of Lights,  
A token of His love.

And because His loving-kindness  
Supplies all my needs  
I would be truly grateful,  
Not in words, but deeds.

—Alice Barbour Bennett.

## *Brazil Missions*

### *Plan Co-ordination*

On Sept. 26 representatives from our Church's North, West, and East Brazil Missions met in Belo Horizonte to draw up plans for a coordinating committee of the three missions. Dr. C. Darby Fulton, Executive Secretary of the Board of World Missions, flew to Brazil to be present at this meeting which marked a step forward in cooperative work in Brazil.

The coordinating committee, which will be made up of two representatives from each of our three Missions, will give a concerted voice to our Brazil Mission in their relations to the Presbyterian Church of Brazil and the Board of World Missions. This committee shall receive representations from the Brazilian Presbyterian Church and other bodies and pass them on to the Board with counsel for action. They will also answer, in behalf of the three Missions, the Board of World Missions' requests for counsel and advice in regard to matters dealing with the work in Brazil and will undertake such things as may be referred to it by the individual missions in Brazil. The committee will meet once a year unless other meetings are called for special purposes.

Representatives from the missions present at this meeting were: Rev. Frank F. Baker and Mr. John Wheelock of the East Brazil Mission, Rev. E. R. Archart and Rev. Wm. M. Moseley from the North Brazil Mission, and Rev. George Hurst and Rev. J. R. Woodson of the West Brazil Mission. The two Mission Treasurers, Robert C. Shane and Kenneth C. Shaver were also present. Mr. Shaver was elected president of the group for the coming year and Mr. Archart secretary.

On Sept. 29 following this meeting another meeting was held with representatives of the Central Brazil Mission of the Presbyterian Church, U. S. A. At this meeting plans were made for a similar co-ordinating committee from the Presbyterian Church, U. S. A. to be set up. These two committees will then meet annually to consider matters of interest and importance to all of the Presbyterian missions in Brazil. Six representatives of the Central Brazil Mission were present.

## *World Mission Board*

### *Appoints New Missionaries*

### *Reassigns - Receives Others*

Dr. and Mrs. William W. Beckner Jr. and Mr. and Mrs. Harold Borchert were appointed to missionary service at the meeting of the Board of World Missions Oct. 9. Dr. and Mrs. Beckner have been appointed for service in the Belgian Congo and Mr. and Mrs. Borchert in Japan.

Dr. Beckner, who was born in Rockbridge Baths, Va., attended Hampden-Sydney College and is a graduate of the Medical College of Virginia in Richmond, Va. He took his intern work in the Panama Canal Zone and at the present time is doing residence work at Duke Hospital, Durham, N. C. Mrs. Beckner is a graduate of Montreat Junior College and the Assembly's Training School. The Beckners are members of the Overbrook Presbyterian Church in Richmond, Va. and have two small children. They plan to attend the Appointee's School in Montreat in the summer of 1952 and will be ready to go to the field after that.

Mr. Borchert is a native of Holland, Mich. and attended Wofford College and received his degree from Louisiana College in Pineville, La. At the present time he is completing his work at Columbia Theological Seminary in Decatur, Ga., and is serving as student pastor of the Ingleside Presbyterian Church in Scottdale, Ga. He is a member of the Westminster Presbyterian Church, Atlanta, Ga. Mrs. Borchert is from Pineville, La. She is at present taking work at Columbia Seminary in preparation for her mission service. She is a member of the Ingleside Presbyterian Church in Scottdale. The Borcherts have one child. They also plan to attend the Appointee's School in Montreat next summer and will proceed to the field after that.

The resignation of Mr. Nathaniel Heeth, who has been assistant to the treasurer, was announced to the board. Mr. Heeth resigned in September in order to enter Columbia Seminary to study for the ministry.

The resignation of the Rev. William H. Benchoff as missionary in the East Brazil Mission was accepted by the board. Mr. Benchoff, who has served in Campo Belo, resigned because of health reasons. He has accepted a position as pastor of the Bethpage Church in Kannapolis, N. C.

Mrs. O. V. Armstrong, who long served in the business office of our China Mission, has been approved to go to Formosa. There she will serve in a business capacity in relation to the Bible Depot, book room and the China Sunday School Association. Mrs. Armstrong will serve in association with the Canadian Presbyterian Church as are all of our missionaries who are in Formosa. She will sail as soon as clearance has been obtained.

The board cleared the way for three Methodist medical missionaries to become associate members of our Korea Mission in order to help carry on our work there. The Methodist Mission carried on its work in North Korea and so are unable to continue that work. Our Church and the Methodist Church will share the expenses of these missionaries but they



will work directly under our Mission. A nurse of the Canadian Presbyterian Church is already working in such relationship in our hospital in Chunju. These workers will have much the same relationship to our Mission as our missionaries in Formosa have to the Canadian Presbyterian Church Mission there.

The board appointed the following delegates to the annual meeting of the Division of Foreign Missions of the National Council of Churches to be held in Toronto, Jan. 3-6, 1952: Dr. C. Darby Fulton, Dr. Hugh Bradley, Dr. J. P. McCallie, Dr. Marion A. Boggs, Dr. Jas. A. Jones, Dr. D. J. Cumming, Dr. H. E. Russell, Dr. Jas. E. Bear, and two women to be appointed by the Board of Women's Work. Alternates to be Dr. Alfred Mathes, Mrs. H. C. Bleckschmidt, Mrs. Lloyd K. Boggs.

### Central Mississippi Presbytery

The Presbytery of Central Mississippi met in the First Church of Yazoo City on October 18 with Dr. A. S. Johnson preaching the opening sermon and Elder Robert Kennington presiding as Retiring Moderator. S. N. Harris was elected Moderator. Dr. R. P. Richardson, for 28 years a Missionary to China, told of the grave situation in China, but of the courage and fortitude of the Church there. Dan. A. Dunnaway, of Jackson, was received as a candidate for the ministry. The Rev. Hayes Clark preached the Doctrinal Sermon on "The Separation Of Church And State." A petition from 51 people in Clinton for the organization of a new church there was heard and a commission was appointed for this purpose. The Clinton Church was originally one of the oldest and strongest in the State, but became inactive about the close of the last century. Presbytery appointed a special Committee on Evangelism and approved a plan for a Ministers' Retreat on Evangelism on November 20. The next stated meeting will be held on January 19 with the place to be announced later.

### Dr. Daniel Iverson Feels Call To Full-Time Work In Evangelism

At the height of a distinguished pastorate in the Shenandoah Presbyterian Church of Miami, Fla., Dr. Daniel Iverson felt called to a larger ministry in our Southern Presbyterian Church. Since June he has been filling engagements in a number of our Synods.

He recently closed a successful meeting at the Westminster Presbyterian Church of Atlanta, Ga. The first three days of this meeting were devoted to visitation evangelism. Dr. Iverson gave practical instruction each evening before the workers began

their visitation. Evangelistic sermons were preached each night for a week.

At this time the early morning service at 7:00 o'clock was held. Dr. Iverson devoted these morning hours to the study of the inspiration of the Scriptures. The attendance was beyond expectation. The people's faith in the full inspiration of the Scriptures was strengthened.

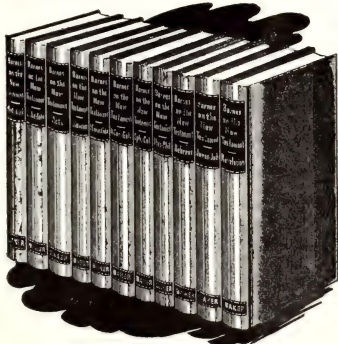
One of the highlights of the meeting was the signing of more than three hundred cards promising to establish a family altar in the homes of the Church.

### Pan-Presbyterian Hymnal

By Dr. Albert J. Kissing  
JACKSONVILLE, Fla.

Representatives of the five participating churches, Presbyterian Church, USA, Presbyterian Church, US, United Presbyterian Church, Reformed Church of America (Dutch Reformed) and Associate Reformed Presbyterian Church, met in Philadelphia September 18, to work out plans for the new Presbyterian hymnal. The following officers of this joint committee were elected: chairman, Dr. Albert J. Kissing, Jacksonville, Fla.; vice chairman, Dr. Leonard Buschman, Summit, N. J.; secretary, Dr. Sam Shane, Pittsburgh, Pa.

It was decided to appoint an editorial committee to consist of 12 representatives; four from the USA Church, three from the US Church, and two from the United Presbyterian Church, two from the Reformed Presbyterian Church, and one from the Associate Reformed Presbyterian Church. This committee is to have full authority for the preparation of the contents of the new hymnal.

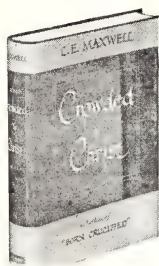


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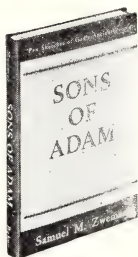


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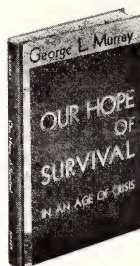


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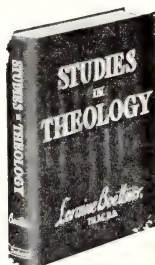


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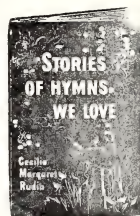
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## THE SOUTHERN PRESBYTERIAN JOURNAL

WEAVERVILLE ... NORTH CAROLINA

It was recommended that this committee secure an outstanding musician to act as editor-in-chief. Should he be selected from any of the twelve members of the editorial committee, the church of which he is a part would have the right to appoint an additional representative to the committee.

The editorial committee is to submit its work to the joint committee, which in turn will bring it to the constituting churches for their action.

The United Presbyterian Church and the Reformed Church of America, commonly called the Dutch Reformed Church, have been at work for upwards of two years in anticipation of a joint hymnal for their churches. They have graciously agreed to join with us and have submitted the results of their two years of labor.

Announcements will be made in the near future as to the personnel of the editorial committee for the new book. The plans for the publishing of the book will be developed by a committee consisting of a representative from each of the four publishing boards of the churches. They are to work out the business details for the expenses of preparing the book, its printing and distribution.

It must be called to the attention of those interested in the production of this book that the work of

the editorial committee is quite involved. And even after their job is completed, it is estimated it will take at least 18 months to print and publish the book. The production of a hymn book is no small task. The committee is undertaking this job with earnestness and wasting no time, nevertheless it will be a matter of several years before we can anticipate the appearance of this book.

The chairman of the committee reports that throughout discussions and preparations for the undertaking of this task, the finest spirit of cordiality was evidenced by all concerned. That this may be a hymnary that meets the need of our day, it is suggested that all those who have ideas concerning the content of the new hymnal should furnish such ideas to the Committee members of the Presbyterian Church, U. S. on the editorial committee. Announcement of the personnel of this Committee will be made in the near future.

GIVE THE JOURNAL  
FOR CHRISTMAS

## BOOKS

*AMERICA'S HOUR OF DECISION*, featuring a life story of Billy Graham. VanKampen. \$2. This volume is a sequel to "Revival In Our Time." It is a second book on the Billy Graham Evangelistic Campaigns brought up to date. It includes the life story of Billy Graham, narratives of campaigns in Portland, Ore., Minneapolis, Minn., Atlanta, Ga., Fort Worth, Tex., Shreveport, La., Memphis, Tenn., and the Rose Bowl, Pasadena, Calif. There are also four of Billy Graham's choice sermons.

The chapter entitled "The Gospel For The Heart Of Dixie" appealed especially to this reviewer, as he had a small part in this campaign, held this past winter in the City of Atlanta, Ga. This meeting lasted for six weeks and made a great impact on the schools, colleges and daily life of the thousands throughout Georgia. It was estimated that one-half million were in attendance with around 8,000 recorded decisions for Christ. It was during this campaign that "The Hour Of Decision" was inaugurated over the American Broadcasting Company. After five weeks on the air "The Hour Of Decision" had earned the highest Nielsen Audience Rating ever accorded a religious program.

Billy Graham feels that there is a great heart hunger in America, although thousands are trying to forget the realism of life in hectic pleasure or to explain it away with philosophy, yet it haunts every heart. He believes that sin is the root of our troubles and difficulties, and the only way for us to solve these difficulties and remove our troubles is by whole-hearted acceptance of Christ as Saviour.

The evangelistic movement led by Billy Graham has contributed much to the spiritual health of the Churches of America. Although this movement has not gone as deeply as some of the revivals in the past, it has been used of God to bring many unsaved souls to embrace Christ as Saviour.

—John R. Richardson.

*A MAN CALLED PETER*, by Catherine Marshall. McGraw-Hill. \$3.50. Peter Marshall has been fortunate in his biographer. Mrs. Marshall knew the facts of his life and has proven to be a very capable narrator of her distinguished husband's life story. She has depicted Peter Marshall's career with sincerity, enthusiasm, and remarkable skill.

Peter Marshall was born in Coatbridge, Scotland, the chief center of the Scottish iron trade. When Peter was very young, he fell under the spell of all the color and romance of British Navy tradition. Whenever he got the chance the young boy would stand and watch the ships as they warped into the Glasgow wharves or as they put out to sea for dis-

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tant ports. Like many a Scotch lad, he thought of the life on sea as an escape from a drab and uninteresting life. When his twenty-first birthday approached, Peter was restless and dissatisfied at home. He decided to leave the family circle and strike out for himself. On April 5, 1927, Peter arrived at the Battery off of Ellis Island. Shortly thereafter we find him in Birmingham, Ala., visiting a friend. There he came under the influence of Dr. Trevor Mordecai, a Welshman, who had a profound influence on Peter's career.

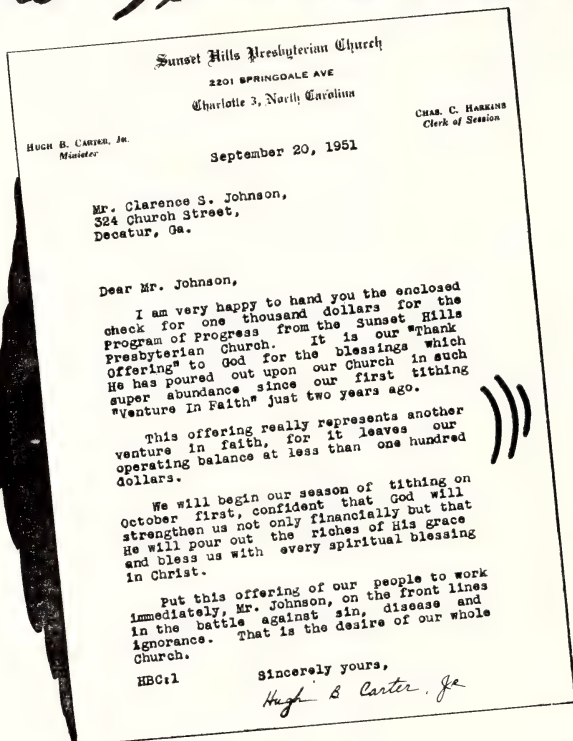
Mrs. Marshall gives an interesting account of Peter's seminary training at Columbia, and then after his graduation the highlights of his pastorates at Covington, Ga., the Westminster Church of Atlanta, Ga., and finally his ministry at the New York Avenue Church in Washington, D. C. It was at this last Church that Peter Marshall's voice reached its greatest power and enjoyed its widest audience. It was during this pastorate that he held the appointment of Senate Chaplain.

One of the most touching chapters in this intriguing biography is called "See You In The Morning." It is the story of Peter Marshall's departure from this life in his forty-sixth year. In it Mrs. Marshall gives a strong testimony to the sustaining grace of Christ in the time of sorrow. Through it she came to a fresh realization that: "All things work together for good, to them that love God, to them who are the called according to His purpose." Trusting in this promise she was led to see that through Peter's passing the way was opened for the publication of his sermons, and that through its pages: "Peter would preach to thousands of people whom he could never have preached were he still with us in the flesh. The blessing of his life will go marching on and on a living testimony to the power and love of God."

It is of interest to note that in one of the sermons included in this volume Peter Marshall pointed out: "It is not the length of the life that matters, but how it is lived. That is the thing that counts. It is not 'how long' but 'how well.'" This is the consolation that comes to us in the passing of one who is taken at the noon-time of life. —John R. Richardson.

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September 20, 1951

Mr. Clarence S. Johnson,  
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Decatur, Ga.

Dear Mr. Johnson,

I am very happy to hand you the enclosed check for one thousand dollars for the Program of Progress from the Sunset Hills Presbyterian Church. It is our "Thank Offering" to God for the blessings which He has poured out upon our Church in such super abundance since our first tithing "venture in faith" just two years ago.

This offering really represents another venture in faith, for it leaves our operating balance at less than one hundred dollars. )))

We will begin our season of tithing on October first, confident that God will strengthen us not only financially but that He will pour out the riches of His grace and bless us with every spiritual blessing in Christ.

Put this offering of our people to work immediately, Mr. Johnson, on the front lines in the battle against sin, disease and ignorance. That is the desire of our whole Church.

HBC:l

Sincerely yours,

*Hugh B. Carter, Jr.*

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
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NOVEMBER 21, 1951

## TRIBUTE TO THE BIBLE

One of the most beautiful tributes to the Bible ever written is that by the late "Billy" Sunday, voiced by the famous evangelist in his preaching throughout all our land:

"Twenty-nine years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel are hung on the wall. I passed into the music room of Psalms where the Spirit swept the keyboard of nature until it seemed that every reed and pipe of God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered into the business office of Proverbs and then into the observatory room of the prophets where I saw telescopes of various sizes pointed to far-off events, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of Kings and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and a vision of the King sitting upon the throne in all His glory, and I cried: 'All hail the power of Jesus' name! Let angels prostrate fall! Bring forth the royal diadem and crown Him Lord of all!'" —William A. Sunday.

VOL. X NO. 30

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

### Was It An Error?

This Journal has received some rather sharp criticism from some of our friends for the prominence given to an outstanding baseball personality.

We did this because Mr. Rickey is a Christian gentleman and because, despite his connection over the years with the St. Louis Cardinals, the Brooklyn Dodgers and now the Pittsburgh Pirates, he has consistently refused to attend even one Sunday game. Those of us associated with THE JOURNAL deplore the desecration of our Lord's Day and have spoken out against it again and again. Professional baseball has been a constant offender in this matter. But, Mr. Rickey has always personally stood out against Sunday baseball.

Incidentally our associate editor played professional baseball at one time and had written into his contracts that he would not be required either to travel or pitch on Sunday. He has maintained his keen interest in the sport and even now is one of the two physicians for the Asheville Baseball Club in the Tri-State League. But, his reserved box seat is always empty on Sunday and everyone connected with the game knows it is because he keeps and honors God's Day. He did not know of our "playing up" Mr. Rickey until he saw that issue of THE JOURNAL.

Mr. Rickey was asked to speak to our Men's Convention in Nashville, Tenn. In giving him the prominence we did we hope it was not an error—we hope it was not even a foul tip. —H.B.D.

### Possibly A Reason?

Last week we wrote of the multiplied evidences of moral and spiritual decay in America. We wrote with a heavy heart and with both eyes wide open.

As we finished the editorial we noticed an article by the A. P. correspondent in New Haven, Conn., quoting Dr. Clarence P. Shedd, of the Yale Divinity School faculty. Dr. Shedd was quoted as saying that morals in our country are healthy and that we are now "laying the foundation for a heretofore unheard-of intellectual and moral growth."

While decrying "revival marathons" as "superficial and temporary" he is encouraged by the search by undergraduates for a religious faith which is "intellectually sound."

It is right here that we believe much of the trouble centers. Man is looking for a religion which *speaks to his reason first*, whereas God requires men to come to grips with the sin in their own hearts and lives, *realize their own absolute impotence*, and put their trust in the redeeming work of Jesus Christ, His Son.

Faith *must* transcend reason. Man does not *reason* himself to salvation. Reason has its place, but we are *saved by faith*. —L.N.B.

## EDITORIAL

WAS IT AN ERROR? . . . . .	2
POSSIBLY A REASON? . . . . .	2
THE CHURCH ON THE FRONT PAGE . . . . .	3
MORE THAN CONQUERORS . . . . .	3
THE SEAT OF THE SCORNFUL . . . . .	3
CHRIST'S PRAYER FOR UNITY . . . . .	4
SOUTHERN CHURCHMAN TO BECOME NATIONAL JOURNAL . . . . .	4
PRAYING FOR PEACE . . . . .	5
A SENSE OF HUMOR . . . . .	5

## ARTICLES

THE TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM	7
REV. JOHN R. RICHARDSON	
DEPARTMENTS	
SABBATH SCH. LESSONS — DEC. 2	8
REV. J. KENTON PARKER	
YOUNG PEOPLE'S DEPT. — DEC. 2	10
REV. H. LAWRENCE LOVE, JR.	
BOOKS . . . . .	12

## The Church On The Front Page

At one of the recent regional meetings of Men's Conventions, we overheard a number of men say that publicity given the convention by the local papers was the best seen in years.

We are not fully acquainted with the quality of previous years' publicity for Presbyterians in the secular press, but as a former newspaper reporter we do know that front page coverage of church news is not easily secured.

Yet in Greensboro, N. C., Jacksonville, Fla., and Nashville, Tenn., Presbyterians have been on the front page in news and pictures in the local papers throughout the conventions. We expect Dallas papers will give similar prominence to the final convention which had not met at the time of this writing.

We think the Church owes Harvey H. Walters and his Presbyterian News more than a cursory nod of thanks for effecting this phenomenon. We feel, as Mr. Walters no doubt does, that the finest accomplishment is not merely getting news and pictures of church events into newspapers but that this is in a much more important sense, giving prominence to Christ and His Church before the eyes of men.

The Church has always been news, but unfortunately, the news of the Church has not always been effectively handled and consequently its newsworthiness not always appreciated by the secular press.

Modern newspapers do not give away front page space. Most of them do not sell it. It has to be earned by one criteria: news worthiness. Harvey Walters has forcefully brought home the fact that Presbyterians and their doings can be news. It is a difficult job and THE JOURNAL feels a heartfelt thanks is due him.

And it is our prayer that God will bless this service and use it to bring men to Christ. The Church on the front page is the first step: it reaches men's eyes. Let's go the next step and reach their hearts. —A.D.R.

---

### GIVE THE JOURNAL FOR CHRISTMAS

## "More Than Conquerors"

A man may be a conqueror, and yet a failure.

This is sometimes true on the field of battle. Alexander the Great was a world-conqueror, but a failure as he died in a drunken spree. Napoleon was a conqueror, but a sad failure, as he moped on St. Helena. Hitler was a conqueror, as his armies swept across Europe, but a tragic failure as he died a miserable death.

This is often true in the world of business. Many men have amassed immense fortunes and lost their own souls. Also in the realm of politics. Some have sold their character and principles to obtain a position. Even in the literary world men of genius and talent have yielded to temptation. The beloved and brilliant "Bobby" Burns went down in sad dissipation.

It is not enough to be "conquerors": we must be "more than conquerors." To be more than conquerors, we must be more than men; we must be God's men. I like to think of Joseph, of Joshua, of Daniel, of Paul, the writer of our text. These, and many more, were more than conquerors because they were God's men; men of faith, and courage, and purity, and power.

We do not need, or desire, any world-conquerors today. We need some leaders, and others, who can conquer self, and sin, and the temptations of the world. In our "groaning world" we need men and women who can be "more than conquerors" through Him Who loved them. The call is urgent; where shall we find the men? The only real world-conqueror was the Lord Jesus: "Be of good cheer, I have overcome the world." Are there those who will rise up and follow Him? Who follows in His train?

—J.K.P.

---

## The Seat Of The Scornful

What and where is the seat of the scornful?

It is the place where there is unbelief. It is the place where "scholarship" is accepted ahead of revelation. It is the place where the wisdom of this world is given precedence over that wisdom which comes alone through the teaching and the power of the Holy Spirit. It is the place where the reliability and the authority of the Word of God are questioned, where its statements, its records and its

*The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 30, November 21, 1951.*

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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prophecies have their supernatural content and import denied and rationalized.

Probably the gravest issue before the Church (all great denominations), has to do with the teaching of destructive critical views of the Bible. Some, having sat in the seats of the scornful in institutions of higher learning, now pass on the destructive theories which they have absorbed. Others have fallen for the scholarly writings of prominent churchmen who nevertheless have themselves learned to discredit God's Word, and these in passing on their opinions, also occupy the seat of the scornful, their books and articles having a cumulative effect in destroying faith.

We would plead with those who put the intellectual approach before the spiritual: remember Paul had vital personal experiences with our Lord which have been denied to us. He was a man of both intellectual power and scholarly training. But, to the Christians he said: "And my speech and

preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God . . . But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew . . . But God hath revealed them unto us by his Spirit . . . even so the things of God knoweth no man, but the Spirit of God . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The place of spiritual power is found in humble surrender to the teaching and the leadership of the Holy Spirit. Our only weapon against the Devil is the sword of the Spirit—the Word of God.

Either sitting on or standing before the seat of the scornful is no place for a Christian. —L.N.B.

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## Christ's Prayer For Unity

The National Council of Churches represents 27 denominations, four of which are of the Orthodox denomination. This vast inter-church organization was built around a framework of eight inter-denominational agencies.

It is stated by those in a position to know that the door is still open to others, even to the Roman Catholic Church, to become a part of a great super Church, described as a "significant step toward the fulfillment of Christ's prayer for His followers that they may all be one."

The late Dr. Hugh T. Kerr, a former moderator of the Northern Presbyterian Church, in his book, *The Challenge Of Jesus*, has answered the assertion that a union of churches is the fulfillment of Christ's prayer for unity of believers. Dr. Kerr says:

Jesus does not use the word Ecclesiastic. There is no mention of anything ecclesiastical here. He does not even mention the Church. What we mean by the Church has no place in His high priestly prayer. There is nothing artificial, organizational or ecclesiastical here. Jesus is thinking and living in another world. He is thinking in terms of men and women and little children who love Him and He prays that they may be found in the same spiritual unity that binds Him to His Father. Much of our discussion of church unity is foreign to His language.

If a formal union of churches is not the answer to Christ's prayer for unity, then those who desire to maintain the teachings, the tradition and the fellowship of the Church of their fathers as a separate denomination are not to be charged with the sin of resisting the unity for which Christ prayed. There may be conditions in certain denominations which

make a union desirable, but a union to answer Christ's prayer that all His people may be one, through a formal organization, is not one of them. —H.B.D.

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## "Southern Churchman" To Become National Journal

Richmond, Va. (RNS)—Reorganization of **The Southern Churchman** into a national magazine called **Episcopal Church News** was announced here at the publication's headquarters.

The first issue of the new weekly news magazine will appear on December 1. It will regularly have thirty-six pages, in contrast to *The Southern Churchman's* sixteen. Its annual budget is expected to exceed \$250,000.

The publishers have dissolved the privately-owned company, and ownership has passed to a non-profit corporation, according to the announcement. Any profits accruing to the new magazine, it said, will be turned over to a memorial foundation for seminary recruitment and expansion.

"**The Southern Churchman**, once re-organized, will be strongly evangelical in its editorial position," said the announcement. "The word 'evangelical' is used as an adjective and not as a noun. As a noun, the word is sometimes used to denote a party within the Episcopal Church and the Anglican communion."

"The new magazine will not be the editorial voice of any 'party' within the Church. It will vigorously oppose 'Religious Liberalism' or any other 'ism' or any movement or thinking that can find no justification in Holy Scripture or in the Book of Common Prayer."

This Journal will watch with deep interest this new venture in Christian journalism by our Episcopal



brethren. The last paragraph quoted above gives hope for a vigorous presentation of evangelical Christianity and we pray God's blessings on their efforts.

The very term "Religious Liberalism" is a misnomer, for our experience has found it embracing men who are liberal with something (God's Word) which is not theirs to exercise liberty upon, while at the same time we have found many of them neither liberal or tolerant with those who stand for evangelical Christianity.

If the reorganized "*Southern Churchman*" takes its stand, as indicated, it will be a welcome addition to the growing number of Christian publications bearing witness to the great and eternal doctrines of historical Christianity. —L.N.B.

## Praying For Peace

Praying for peace comes from an ardent desire that we as a nation, and other peoples too, may be spared the horrors of another world conflagration. And yet, in so praying we may be overlooking the fact that war may be a judgment of God because of our own sinfulness.

A study of the Scriptures shows how God again and again stirred up the nations around Israel to come and fight against them. This was both a punitive and a corrective judgment; punishment for sin and a loving method of correction to bring them back to God who loved and yearned for them.

We in America are distressed at the possibility of another war. We hate war. We have never engaged in a war of aggression and we do not propose doing so now. But, we face the possibility of a grave conflict, the outcome of which could easily result in the cessation of civilization as we have known it.

We believe that had we had the moral and spiritual strength of a past generation, compassion for the nations of middle Europe would have made us willing to engage in a war to free them from the horrors imposed on them by Russia after World War II. Now we are faced with the possibility of a war of defense, not a judicial war of liberation which would have been justified five years ago.

We believe that with any prayer for peace there must be coupled prayers of repentance, confession and evidence of a willingness to turn from our sinful ways.

How great is our sin against God! No nation since Israel itself has been more favored and blessed than America. Established on a basis of reverent fear of God, by men and women who acknowledged God in public and in private, our national life was given a momentum which carried us to the heights.

The great institutions of learning in America were almost all of them established with Christian money and for the furtherance of Christian teach-

ings and principles. They became fat and wanton and then pushed Christianity and the Bible into the background, then began to question their authority and place in life and finally have become essentially anti-Christian and pagan in teaching and influence. Under the guise of academic freedom they have indulged in academic license instead, only too often making a mockery of true education which *must* place God at its center, or become an instrument of the Devil himself.

Along with a vaunted intellectualism America is guilty of secularism and sensuality. Materialism has grasped the hearts and minds of many who control both capital and labor. There is no problem in our way of life which cannot be solved by the grace of God in the hearts of transformed lives. But, only too often, lacking the love of Christ, we stumble blindly into multiplied crises which are a fertile field for subversive agents and influences.

We have felt rich and powerful and self-sufficient; patronizing God and giving Him at best a secondary place in our personal lives, our business and our national affairs; and now we come face to face with the possibility of national disintegration.

The possibility of war looms before us. Shall we pray for peace and stop there? It is our conviction that such prayers will be answered only in so far as we confess our personal and national sins, repent of those sins, and, by the grace and supernatural power of the indwelling Christ in our hearts and lives, turn from our evil ways.

Only in that way is there real peace. Peace with God. The peace of God in our hearts. Peace with our fellow men. —L.N.B.

## A Sense Of Humor

One of the graces God gives His children is a sense of humor. It eases situations; relieves tensions; restores equilibrium, and often is used to clear situations which otherwise do great harm.

It was our privilege to know some of our greatest missionaries of both the present and the past generation and most of these people had a delightful sense of humor. In fact it was the ability to see the funny side of otherwise difficult situations which often gave them the opportunity they needed.

Foolish jesting is a consumer of time and a hindrance to spirituality. Appreciating the humorous can be a gracious way of relieving tension.

—L.N.B.

\* \* \* \* \*

### Read These And Smile:

*Just before Pearl Harbor Dr. Robert ("Bob") Price, of now beloved memory, was the only American missionary in Taichow, China. He had been invited to Japanese headquarters by the highest*

military officials in that section as a guest for dinner. During the meal one of the Japanese officers said: "Suppose Japan and America should go to war, what would happen?" This lone American missionary doctor looked around the table, waited a moment, and replied: "Well, I will not hurt you all."

For a minute there was absolute silence, then the Japanese officers all broke into hilarious laughter. In the ensuing days Bob Price found these men exceedingly friendly.

\*\*\*\*\*

A certain Catholic priest had made himself especially troublesome to some of our workers in the Belgian Congo. On one occasion this priest and one of our missionaries were invited to lunch by a Belgian official. During the meal several kinds of wines and liquors were served. When each was brought on the priest made fun of our missionary for refusing to drink and on each occasion remarked: "You do not know what you are missing."

Finally our missionary asked the priest: "Father, how are your wife and children?" To which he indignantly replied: "You know I have no wife and children." To this he received the quiet rejoinder: "Well, you do not know what you are missing either."

The end of the story is that from this time this particular priest was more friendly and gave less trouble.

### Rev. Henry Austin, D.D.

After a glorious ministry of more than fifty-six years, spent almost entirely within the Synod of Texas, the Rev. Henry Austin, D.D., passed to his reward on Monday, October 21, 1951, at the age of eighty-four.

Ordained October 11, 1895, Dr. Austin held pastorates at Galveston, Cisco, Weatherford, Corpus Christi, Hillsboro, and Eliasville, Tex., and at Lawton, Okla. For the past ten years he made his home with his son, Dr. Frank H. Austin, in Dallas, Tex., and during that time served frequently as interim supply pastor for several different churches in Texas, Oklahoma, and Louisiana, thus continuing an active ministry to within a few months of his death.

Burial services were conducted by Revs. Frank C. Brown, Thomas F. Gallaher, and Cecil H. Lang, with burial in Restland Memorial Park, Dallas, Tex. Quite appropriately for one of his long devotion to the service of Christ and His Church, his body was borne to its resting place by two Ruling Elders, L. R. Klein and O. H. Kirkland, and four ordained ministers, Revs. Arthur V. Boand, Frank F. Bobb, John Knox Bowling, and Robert F. Jones.

Dr. Austin had been for eighteen years a member of the Presbytery of Mid-Texas. Mrs. Austin pre-

*We once heard Motte Martin dryly remark that the white ants got in his library and started eating his Confession of Faith, but they stopped when they got to the doctrine of Predestination. "Good for men, but not understood by ants."*

\*\*\*\*\*

A young unmarried minister found his work helped and also hindered by a number of young women who became intensely interested in his work. Their attentions finally caused him to accept another call.

Some months later he met his successor, also unmarried, at a meeting of the General Assembly. "How are you getting along?" the new pastor was asked. "Just fine, and I have never known so many young women interested in church work," was the reply he received. "I know," the former pastor said. "That was the reason I left."

The second man said: "Yes, that may be true, but there is safety in numbers." "Brother," said the first, "your safety is not in Numbers; it is in Exodus."

\*\*\*\*\*

A Presbyterian deacon is reported to have recently given his wife a lovely coat, made of skunk fur. His wife looked at it and said: "Isn't it wonderful what a beautiful coat can come from such a foul-smelling beast?"

The husband indignantly replied: "I do not expect too much gratitude, but I do demand respect."

—L.N.B.

ceded him to Glory on March 13, 1945. Survivors are: two sons, Dr. Frank H., Dallas, Tex.; Edward T., Fort Worth, Tex.; and one daughter, Mrs. George Curtis, of Westport, Conn.

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# THE TEN COMMANDMENTS

according to

## THE SHORTER CATECHISM

By The Rev. John R. Richardson, D.D.

ATLANTA, Ga.

### *The Ninth Commandment*

*Question: Which is the ninth commandment?*

*Answer: The ninth commandment is: "Thou shalt not bear false witness against thy neighbor."*

The ninth commandment is concerned with the divine protection of reputation. It defends the right of a good name. It has a kinship with the third commandment as both are related to the use of speech. The third regulates speech in reference to God. The ninth regulates speech in reference to man.

This law is grounded in the very nature of God. He is the God of truth. He is the Author of truth. It is impossible for God to lie. "The truth of God endureth forever." (Ps. 117:2). Man was originally made in the image of God. He was created to reflect the truth of God. All refractions from the truth are ungodly and constitute sin. Lying is hostile to God and His moral government. "Behold, Thou desirest truth in the inward parts." Every person should pray: "Guide me in Thy truth, and teach me; for Thou art the God of my salvation. All the paths of God are lovingkindness and truth unto such as keep His Covenant and His testimonies."

The command to keep truth inviolate is one that should be underscored in our day. Charles Hodge has well said, "But truth is at all times sacred, because it is one of the essential attributes of God, so that whatever militates against, or is hostile to truth, is in opposition to the Very Nature of God." Truth underlies the stability of the Church, the home, the state and the entire economic order. The practice of deception or lying destroys the foundation of social order. The great Pascal was not far wrong when he said that if everybody knew what one says about another behind his back, there would not be four friends in the whole world.

*Question: What is required in the ninth commandment?*

*Answer: The ninth commandment requireth the maintaining and promoting of truth between man*

*and man, and of our own and our neighbor's good names, especially in witness-bearing.*

We are to speak of things exactly as they are without perverting, coloring or concealing the facts. We promote truth by being sincere in what we say.

For God's sake we ought to love the truth. One of the marks of our love for the truth is our attitude toward Christ. "Who is the liar, but he that denieth that Jesus is the Christ?" (1 John 2:22). By this biblical test many fail who claim to love the truth.

To love the truth will make us foes of hypocrisy and sham. We must abhor duplicity, and love the genuine. Such is the characteristic of the new man in Christ. "Wherefore, putting away falsehood, speak ye the truth each one with his neighbor: for we are members one of another." (Eph. 4:25).

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*Question: What is forbidden in the ninth commandment?*

*Answer: The ninth commandment forbiddeth whatsoever is prejudicial to truth or injurious to our own or our neighbor's good name.*

We are forbidden in this commandment to inflict damage upon our neighbor by a careless and loose tongue. The penetrating Epistle of James traces the source of many of our miseries to the evils of the tongue. Chief among these evils is lying.

God forbids the practice of false witness-bearing. In courts of justice honest witness-bearing is tremendously important. Correct decisions and just verdicts depend upon true testimony. Perjury is an abomination to God. In ancient times it was punished by death. In our day it is a statutory crime. Every one who takes the witness stand should resolve to stick to the truth regardless of the consequences. God has spoken on this subject, "A false witness shall not go unpunished; and he that speaketh lies shall perish." (Prov. 19:9).

Backbiting and slandering are forbidden by this legislation. These are common practices. They give

certain people a fiendish delight. Such practices soon become habitual. They indicate a lack of love. They separate friends, make enemies, and destroy happiness. Let us beware of slander and the motives that prompt it. "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in a spirit of gentleness, considering thyself, lest thou also be tempted." (Gal. 6:1). This is the Christian way to deal with the wayward. Slander is the satanic way and it brings down upon those who practice it the heavy wrath of God.

### *Questions For Discussion On The Ninth Commandment*

1. Explain Alexander Pope's line, "At every word a reputation dies."

2. Do the best Christians have cause to be humbled for the sins of the tongue?

3. Can we bear false witness by merely asking a certain kind of questions?

4. Is flattery (not an honest compliment) a violation of this law?

5. Explain our Lord's statement, "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

6. Is it right to encourage the faultfinder by giving him a hearing?

7. Do we have the right to argue from particulars to a universal and therefore make such a statement as, "All politicians are crooks"?

8. Is it as harmful to pass bad money as to coin it?

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR DECEMBER 2

# *A Doubting and Disobedient People*

*Scripture: Exodus 32; Numbers 11 - 14. Devotional Reading: Deut. 11:13-21.*

Doubt and disobedience are twins; when we believe, we obey. Abraham believed God and he obeyed God. Unbelief is as old as the human race. We talk about "modernism," but there is nothing "modern," or "new," in it. It may clothe itself in new words and new phrases, but it is the same old sin that sapped the strength of the Israelites, and is sapping the life of the Church today. It caused God's wrath to fall upon His chosen people, and it will inevitable have the same result with us. The burden of Israel was too much for Moses to bear: "I am not able to bear all this people alone, because it is too heavy for me." Moses was patient: "he endured as seeing Him Who is invisible," but in our Devotional Reading we have an instance of his being discouraged, even asking God to kill him, "and let me not see my wretchedness" (Nu. 11:15). In answer to his request God gave him 70 men to help him and promised to give them of the spirit which was upon Moses. He also promised to give them flesh to eat in response to their desire.

The whole history of Israel is one of constant doubting and disobedience, from the time they left Egypt until they finished their 40 years wandering in the wilderness. Some outstanding instances of this unbelief and disobedience are given us to study in our lesson.

### *I. The Molten Calf: Exodus 32.*

Moses was in the mount some 40 days, talking with God, and receiving all the law and the instructions for building the tabernacle. That does not seem such a long time, but it was long enough for the people to become impatient and demand that Aaron make them gods that they could see. It seems clear that this terrible sin at Sinai was a breaking of the second commandment rather than the first, for "when Aaron saw it, he built an altar before it: and Aaron made proclamation, and said, tomorrow is a feast to the Lord."

Men have always wanted gods that they can see. As long as Moses was with them, he in a sense represented God; they could see him; but when he was out of their sight they craved some sort of image of God. Not only, however, are we to worship the One True and Living God, but we must learn not to try to visualize Him. God is Spirit and they that worship Him must worship in spirit and in truth. Let us beware of "aids to worship."

The golden calf was a visual aid to worship Jehovah, but it was very displeasing to Him, and led to the most severe punishment. I believe we are in grave danger in this age when so much stress is laid upon these aids to worship. Those who urge these helps claim, of course, that these pictures are not "gods."

When the Israelites cried out, "These be thy gods O Israel, which brought thee up out of the land of Egypt, did they not mean, these calves represent Jehovah? Surely they were not so foolish as to imagine that calves, golden calves, had really led them. "The second commandment forbiddeth the worshipping of God by images, or in any other way not appointed in his word." "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb" (Deut. 4:15).



As we read the rest of the story and see the terrible consequences of their sin we realize that it was no small offense in the eyes of the Lord. Let us keep our worship simple, pure, and spiritual, and beware of the "trappings" which are becoming more and more common in our churches.

## II. *Murmuring and Complaining:*

*Numbers 11* (See also Psalm 78)

The complaining of the people at Taberah is not explained, but fire came from the Lord and burnt among them.

The "mixed multitude" that was with Israel, the "camp-followers," or "fellow-travellers," (to borrow an expression used so much today in connection with the communists), got tired of eating manna, and lusted for flesh to eat. They remembered the "flesh-pots" of Egypt, and the "cucumbers, and melons, and the leeks and the onions and the garlic." I am afraid that in all our churches today we have a "mixed multitude," fellow-travellers, who have never been born again and who by their unbelief and disobedience and love for the things of the world are bringing defeat and disgrace and punishment upon the church. Worldiness, the desire for "the flesh-pots of Egypt" weakens and destroys the testimony of God's people.

As we have seen in our introduction, this was the "last straw" which made Moses cry out to God in disappointment, discouragement and distress.

In Psalm 78:18-31 we have a poetic and very graphic description of this same incident. "So they did eat, and were well filled: for he gave them their own desire: they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them."

James says that we often "ask amiss" that we may consume it upon our lusts. What are the American people "lusting" after today? Is it not the flesh pots of Egypt? So long as our pockets are full of money, our standard of living "high," (as we call it), and we can indulge our appetites with all sorts of delicacies, and amuse ourselves with indecent shows, we shut our eyes to all the corruption and drunkenness and immorality and dishonesty which is rampant in our land.

## III. *Miriam and Aaron:*

*Numbers 12*

It is bad enough when the people and the mixed multitude murmur and complain, but when our own family and closest friends and fellow-workers turn against us, it is hard indeed. Think of Miriam, the twelve-year-old sister, so solicitous for her baby brother, so anxiously waiting to see what would happen to him, and so full of wit and wisdom in getting a nurse for the child, and think of her, along with Aaron, Moses' closest friend, "speaking against"

Moses because he had married an Ethiopian woman! Here was jealousy and criticism at its worst.

She and Aaron seemed envious of their brother because of his position of leadership and authority, and took this way of showing it. (It does seem that Moses—as was the case with other great men—was unfortunate in his marriage, for his wife appears to have been a hindrance rather than a help to him.) (See Exodus 5:24-26).

Miriam was evidently the leader in this "rebellion" for she was punished with the plague of leprosy. Moses cried unto the Lord for her and she was healed, but she was shut out of the camp for seven days while the people journeyed not.

## IV. *The Report of the 12 Spies:*

*Numbers 13-14*

"So we see that they could not enter in because of unbelief" (disobedience). This is the verdict of the book of Hebrews. This could be said of the Church over and over again. At one time the doors were open for missionary work in Japan, but the Church did not enter in because of unbelief and disobedience.

If this great nation had been thoroughly evangelized perhaps Pearl Harbor would have been prevented. Many a time a great revival could have come; the signs pointed to a spiritual awakening; but it was stopped by unbelief. A doubting, disobedient Church can no more enter in and take possession of the strongholds of Satan than Israel could go in and take possession of Canaan.

It was at the command of the Lord that Moses sent out the spies, one for each of the 12 tribes. They were to travel through the land and come back and report to Moses and the people.

They made a thorough search and brought back of the fruit of that land. All 12 agreed that it was a splendid country, flowing with milk and honey. All agreed, too, that the inhabitants were strong. Here, however, the report divided into two reports, or resolutions. The majority—ten out of 12—stressed the difficulties and said, We are not able to go up, for the people are stronger than we. Two men, Caleb and Joshua, made a minority report, and urged the Israelites to go up and possess the land, for the Lord would be with them. The majority is not always right, even among God's own people. Unbelief makes cowards. When we leave the Lord out, then we always fear and fail.

The people, as usual, listened to, and "adopted," the majority report, and in their disappointment and anger, went even further, clamoring for a "captain" who would lead them back to their old life of slavery in Egypt. Is it any wonder that God suggested to Moses that He destroy the people and start over again with him? This was a testing of Moses and allows us to see the greatness of the man. We are familiar with the punishment which came, the 40 years in the wilderness.

## YOUTH PROGRAM FOR DECEMBER 2

*Person To Person Call*

There is something very definite and important about receiving a person to person telephone call. You know that the one who is calling wants to speak to you alone, and the subject of conversation is so vital to you that no one else can be entrusted with the message. God's calls are always person to person. He never calls groups, or families, or churches. His message is to *you*, personally.

Let's consider some of the ways in which God calls. We have to use lots of Scripture, as that is the only way we can understand what God is saying. That is how God speaks, through His Word. The phone is ringing. It's a person to person call to you from God. Will you answer? Are you listening?

## GOD IS CALLING YOU TO:

*Come unto Him*  
A Call to *Salvation*

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

Until you have heard and heeded this call there can be no further message from God. When you do hear Him and come, in simple faith, believing, He gives you Salvation from all your sins and puts you in His permanent telephone directory, with the privilege of making and receiving unlimited calls.

## GOD IS CALLING YOU TO:

*Come out*  
A Call to *Separation*

"Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6:17.

Now this question of separation is a touchy subject. Lots of Christians think God means merely to give up certain forms of entertainment and shun everyone 'who doesn't agree with their views on religion.

In reality, God is calling you to tell you that you are no longer to put the affairs of the world first, to remind you that your citizenship is in Heaven, and to exhort you to lay up your treasures there. As for giving up your friends; you should be more loving and friendly than ever. Our Lord lived in the world and loved sinners, but still remained separated unto God. As for where you should go and what you should do or say, He gives a pattern for separation in Colossians 3:17. "And Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

## GOD IS CALLING YOU TO:

*Become a certain kind of person*  
A Call to *Sanctification*

Sanctification! That is a word for theologians,

but let's try to simplify it. Too often we depart from the "simplicity that is in Christ."

The moment you accept God's call to salvation, His Holy Spirit enters your heart, and you are sanctified. That is sanctification.

However, as you answer God's call to become the kind of person He wants you to be you start to grow in grace every day. That is sanctification too.

Our Lord wants to "purify unto Himself a *peculiar* people." Titus 2:14. In other words, He wants you to be different. That is why the world calls Christians *peculiar*.

He wants you to be *Holy* as He was holy. "Sanctify yourselves, therefore, and be ye holy . . ." Lev. 20:7.

Young Christians, your mind is the mind of Christ, your lips have said "Yes" to Jesus, and your body is the temple of the Holy Spirit. Keep your members pure. God chose you before the foundation of the world to be "holy and without blame before Him in love." Ephesians 2:4. Avoid evil, and, even harder sometimes, avoid the appearance of evil. Keep yourself "unspotted from the world." James 1:27.

He wants you to be *loving* as He was loving. "A new commandment I give unto you, that ye love one another . . . By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

Your love for Christ is not shown by words, or going to meetings, but by kindness, gentleness, and love for others. What a lesson for Christians today!

He wants you to be *meek* as He was meek. Think how He humbled Himself, from Heaven, to a manger, to a carpenter's bench, to a cross. When we consider Him we must pour contempt on all our foolish pride. God didn't choose us for our talents or our righteousness, but because of our desperate need.

After our Lord's humiliation He was exalted, and one day He will exalt all who are humble. The meek shall inherit the earth!

Above all, He wants you to be *like Jesus*.

This can't be accomplished by trying to imitate Christ; He does it by His indwelling presence, living out His life in the hearts of those who answer His call.

As you look to Him now, you are being changed into His very image, "from glory to glory," and in the end you will be like Him.

## GOD IS CALLING YOU TO:

Come after Him  
A Call to Service

"... If any man will come after me, let him deny himself and take up his cross, and follow me." Some of us want to by-pass the other calls and start out with this one. We strain and fret to "do something for God." Some even try to serve Him before they have any knowledge or assurance of salvation. Surely you can see that God cannot call you to serve while you are holding fast to the things of this world. First He calls you to separate yourself unto Him and become a "vessel fit for the Master's use."

Even in this last call there is one thing you must do before you are ready to serve Him as one called of God. You must take up your cross.

Many Christian teachers explain this cross as the service itself, the burden we bear for Christ. However, the cross meant death for Christ, and that is what it must mean to His servants. When you are ready to deny yourself and say, "Lord, count me dead, crucified and buried with you; Lord, live out your life in me with all its resurrection power," then you are ready to receive His call to service.

Most people think of a call to serve God as something dramatic and overwhelming, like the visions of Isaiah and Paul. These experiences are rare. God almost always speaks in a "still, small voice." If you are listening, and ready, you will hear Him.

He says: "Follow me." Where? Wherever He leads you. Some He will lead unto the "uttermost parts of the earth," and others live out their lives in one small town. The satisfaction is not in where you go, but in knowing you are following Him.

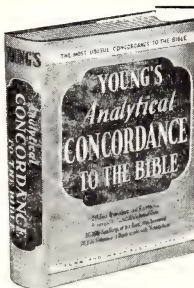
He says: "Follow me." For what? For whatever He wants you to do. We can't all be ministers or missionaries, but we can all give Him our lives and use our God-given talents to glorify Him in our own particular fields whether it be doctor, lawyer, merchant, or chief.

For example: You may be a boy with a talent for research in chemistry. He doesn't call you to lay aside that talent, but to dedicate its use to His glory. If you are a girl, you, like Hannah, may be called to be a Christian mother, raising children dedicated to the Lord. The important thing is not where He leads, or for what, but just the fact that He is leading and you are following.

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In conclusion, let's get on with our telephone call. Time is passing, and at present rates this one will cost money, so we'd better hurry. But that is the wonderful thing about our Father's calls. He never has to hang up. We have to close this article for lack of space, but God has all of time, and space, and eternity just to talk to you. All you have to do is practice the consciousness of His presence, and you can take advantage of that "open line" at any time and speak person to person with God!

## BOOKS

### *WORLD CRISES AND THE PROPHETIC SCRIPTURES*, by Wilbur M. Smith. Moody. \$3.

There is undoubtedly a great need in our day for a Scriptural evaluation of the mighty forces behind present world trends and their Biblically assured outcome. Dr. Smith has made a special study of this subject. He has produced this book to enable Christians to understand the significance of the world about them as they wait for the sure return of their Lord.

We agree with Dr. Philip R. Newell in the preface to this volume when he wrote, "Few men of this era possess the knowledge of the prophetic Scriptures and the broad background of history, economics and philosophy which are needed for intelligent understanding of the present climax of world affairs. Dr. Smith's lifelong study of God's Word, and his insatiable habits in closely allied fields are here combined to produce a study which has, beyond question, been ordered of the Lord for these closing days of the age."

Most of us are forced to confess that we have turned the prophetic elements in the Bible over to the Penecostal groups. Few preachers in the older denominations have taken the time to study this area of the Bible. Dr. Smith is one of the exceptions to the rule. Here in this stimulating volume he discusses such subjects as "This Hour of World Crisis," "A Preeminent Hour for the Study of Prophecy," "The Desire of Men to Know the Future and the Purpose of God to Reveal It," "The Prophecies of and Preparation for a World Government," "The Conflict of Power at the End of This Age," "Nation against Nation: To The Day of Armageddan," "The Coming World Religion," etc.

Dr. Smith summarizes the end of the age as "A time of lawlessness, culminating in the person of the lawless one himself." He continues, "It will also be a time of convulsion, revolution and vast wars; a time when law will be flouted—ethical laws, the laws of social relationship, fundamentally, the laws of God. All of this of course will create a threefold situation. First, it will be a time of fear—men's hearts failing them for looking upon the things that are to happen in the world.

"Second, it will be a time of recognition that this terrible upsurge of lawlessness and warfare can be suppressed only by a vast world government. It will be a time when world government is demanded. This will lead to a world ruler, a world dictator with vast powers as the book of Revelation clearly implies. A world government is made possible by world-wide communications, by aerial transportation, by radio and television."

This lawlessness at the conclusion of this age will derive its very strength from the neglect and despising of the Word of God. The drift from faith in

- a resurgent South
- a host of moral and spiritual problems
- what do we Presbyterians propose to do?

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God, which in the Church is called apostasy and outside of the Church, sheer unbelief, humanism, materialism and naturalism will be evident. Dr. Smith comments "This blotting out of faith in God accompanied by consequent disobedience to the laws of God, and an exaltation of self, will lay wide open the human heart to two fearful forces — demon possession, and deceptions which will be foisted upon mankind by false prophets, false teachers, false Christs. Thus a worldwide condition of anarchy, hopelessness, satanic delusion, and godlessness is to be expected, which will be followed, thank God, by the coming of One who is the very Son of God, who will forever subdue anarchy, bring war to an end,

drive demons from the earth; will cast Anti-Christ into the lake of fire and brimstone, will break through all the deceptions which have bound men; and rule in truth and justice and righteousness and love over the earth."

Some of our readers will probably not agree with all the interpretations and conclusions of the author, but we trust that he will be accorded a fair hearing. It is a well-known fact that Bible-believing Christians differ a great deal in their interpretations in the fields of prophecy and eschatology. As we differ, let us do so with Christian affection and the prayer that the Holy Spirit will lead us into the truth concerning the things to come. —John R. Richardson.

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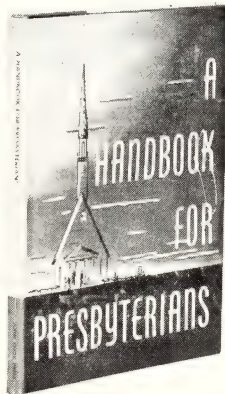
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## PRESBYTERIAN BOOK STORES

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Since 1938 Dr. Cullmann has been professor of New Testament and Early Christianity at the University of Basel. He also serves as professor at the Ecole des Hautes-Etudes, Sorbonne, Paris. He is recognized as one of the leading New Testament scholars on the Continent. This book is one of the outstanding productions of our decade. It was written to show Christ's relation to history. It explains the primitive conception of time and history.

Dr. Cullmann, in his forward, states that his aim in writing this book is to determine what is central in the Christian proclamation. He writes, "We are tempted to represent as the 'kernel' or 'essence' of this proclamation that which appeals to us personally and to consider as external and dispensable 'framework' that which is strange to us. It is due to the richness of the Christian message that the question as to the central element from which all the other features are to be explained arises at all and the endeavor to determine this central element must be designated the one great task of New Testament scholarship and perhaps of all Christian theology."

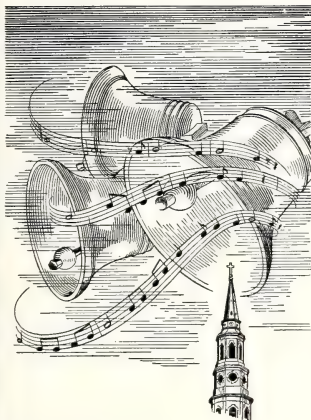
The author believes that this quest is of greatest importance for the theologians and is the main problem of historical theology. He warns us that on no account can the criterion by which to determine the essential Christian kernel be any previously established position—for example, a philosophical standpoint. He feels that those who would know this essential kernel should make an honest effort to renounce all standards derived from any other source than the most ancient Christian writings themselves. In order to do this he keeps asking the question, "In what does the specific Christian element of the New Testament revelation consist?" That is to say, he asks, "Precisely, what is there which it does not have in common with philosophical or religious systems?" The main thrust of this book, therefore, deals with what is central in the earliest Christian proclamation and the criterion by which to determine this central element.

This Continental scholar has little patience with the cheap playing off of "life" against "doctrine" or "ethics" against "theology." He tells us that in Primitive Christianity these things are inseparably connected. Furthermore Cullmann does not blink at the fact of eschatology as do many modern theological writers. He considers eschatology to be a vital part of the Christian revelation. He affirms that all presentations of the preaching of Jesus that seek the kernel elsewhere than in eschatology are reinterpretations which do violence to the historical truth. He asserts, "We shall here undertake to show that this judgment holds good generally for the Primitive view of redemption and that in Primitive Christianity eschatology cannot be detached from this entire redemptive line which is related not only to the future but also to the past and present."

We are treated to a magnificent piece of New Testament exegesis in his discussion on time. Here we are told that in the New Testament field it is not time and eternity that stand opposed but limited time and unlimited, endless time. He points out that the present age is limited in both directions: in the backward direction by creation and in the forward direction by the eschatological drama. "The coming age is limited on one side but unlimited by the other. Its beginning is limited inasmuch as it begins with the events that are pictorially described in the apocalypses but no limit is set for its end. Eternity is described as time in its entire unending extension which is unlimited in both the backward and the forward direction. Limited time is that which lies between creation and the eschatological drama. It is thus identical with "The present age" or "This" age. He insists that this schematic outline shows that only the simple rectilinear conception of unending time can be considered as the framework of the New Testament history of redemption. He says, "Along this consistently rectilinear line of the ages lie 'kairoi' determined by God. Thus just as God fixed the individual providential points or seasons of the redemptive history so also he determined the just main divisions of the ages in which this history occurs." He urges us to free ourselves completely from all philosophical concepts of time and eternity.

Time references are stressed by the author as a means of understanding the Primitive Christian writings. He explains "Each individual item of the redemptive history has its fixed place in time. Of the law it is said quite concretely in a section which is thoroughly theological and doctrinal that it came 430 years after the promise. . . . Theological import is completely anchored in chronology." All through this book the author pleads for the lineal conception of time in contrast to the cyclic view which was characteristic of Greek philosophical thought. He says that a Christian who reads his Bible intelligently must make a threefold division of the periods of time. First, we have the period before the Creation. Second, we have the period from the Creation to the Second Coming of Christ. Third, we have the period from the Second Coming of Christ forward. At the center of the period between the Creation of the world and the Second Coming of Christ there is a central event, namely, the "Christ-event" which is His death and resurrection. Here is to be found the center of all time. We now live in the period between Easter and the Second Coming. It is the time of the Church. It is the time when the Church is commissioned to proclaim the Gospel.

This reviewer would like to bear testimony to the stimulation of this book to his own mind. We read it a few months ago and laid it aside before reviewing it. We have come back to it again with renewed interest. Certain spots will prove to be rough going for untrained minds in the field of theology but those who are willing to exercise their brain cells will find tremendous profit in the careful study of this volume.



*"I think when  
I hear that  
sweet story of old..."*

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Note: In discussing this book with Dr. William C. Robinson, professor of Practical Theology of Columbia Theological Seminary who read it in the original German, he gave an observation we would like to pass on to our readers. "The art of translating is a difficult one and in an effort to give the English reader the meaning of *Kyrios Christos* Professor Filson, the translator, adds the clause "Christ rules as Lord. In the light of this work as well as of other books by Professor Cullmann, Filson's add-

ed clause is to be read as an effort to bring out the truth that Christ is exercising His present Lordship in mighty act *now*. It stresses the present reign of Christ over men and over the entire universe. God has given to Christ the name which is above every name. That is, God has given Him His own great name of LORD. Accordingly every tongue shall confess that Christ is THE LORD."

—John R. Richardson.

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out such a blessing that I have not been able to receive it."

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—John W. Allen.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

—Malachi 3:10.

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**"ASK THE MAN WHO TITHES"**



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L. U. N. C.  
Carolina Room

NOVEMBER 28, 1951

## *They speak for themselves*

Voltaire, the French atheist, once said: "It took 12 ignorant fishermen to establish Christianity, I will show the world how one Frenchman can destroy it." And taking pen, he dipped it into the ink of unbelief and wrote against God's Word and Christianity. When he had been dead 25 years, the Geneva Bible Society purchased his home for a Bible storage building and opened a printing press, using his press, machinery to print an entire edition of the Bible.

Robert Ingersoll, "the Great Agnostic," said that Christianity would not survive him by more than 25 years. Said he: "Twenty-five years after I am dead there will not be a church in the land." He died in 1899.

Adolph Hitler wrote his boast thus: "Nothing will prevent me from tearing up Christianity, root and branch ..."

Thomas Hobbes, when he lay dying, said: "I am taking a fearful leap into the dark!" He was an infidel throughout his life.

Edward Gibbon, English historian and member of parliament, famous for his *Decline And Fall Of The Roman Empire*, was, however, a noted atheist. Just before he died he said: "All is dark."

Mirabeau, the French revolutionist and Jacobite, held no room for Christ in his life, but when dying pleaded: "Give me more laudatum. I don't want to think of eternity."

Jesus Christ, the Man whom all these rejected, said (and says): "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

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Sir:

In his attractively written article "Jesus Christ—He Is Lord Of All" which appeared in a recent issue of *The Southern Presbyterian Journal* (October 24, 1951) Dr. Wm. C. Robinson mentions the "Basel theologians" as those who "have sought also to present Christ as Lord of history." A few sentences later he names Westminster Theological Seminary and honors me in particular by mentioning my name as one who insists "that there are no facts unknown to God and that our business is to think God's thoughts after Him."

However, the impression given is that the work of Westminster is really complimentary to that of the Basel theologians (at least with respect to the Lordship of Christ), and this is a position with which I cannot possibly agree. Westminster Theological Seminary is committed to the defense and propagation of the Gospel, the historic Reformed Faith as set forth in the Westminster Confession of Faith. The Basel theologians (Karl Barth and others) are not concerned to present the historic Reformed Faith but something entirely different.

My objection to these theologians is not that they are unsound on merely a few points and sound on the rest. My objection to them is that they are unsound all down the line. Their writings are based upon an underlying philosophical position which is diametrically opposed to historic, orthodox Christianity. The Christ which they present, therefore, is not the Christ of New Testament Faith, but a Christ who is only the creation of the human mind.

EDWARD J. YOUNG

PHILADELPHIA, Pa.

## LETTERS

● See editorial this issue, "Christ Is Preached: Therein I Rejoice, Yea And Will Rejoice." —Ed.

Sir:

In the issue of Oct. 31, an open letter from an unnamed correspondent states, "You appear to think Christianity to consist in the acceptance as true of certain facts . . . Saying faith is not the acceptance of facts, historical or theological."

By an interesting coincidence I then turned to study the Sunday School lesson for Nov. 11. In the **Adult Uniform Lessons** Dr. Holmes Ralston writes on p. 60, "When God gives the Ten Commandments to Israel, they are prefaced with the statement: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. If you will take a concordance and follow this expression through the Bible, you will find that it occurs constantly as a revelation from God."

Thank God that he reveals himself, not only in words, but also in facts, redemptive facts. What God does the unnamed correspondent worship, if not the God who foreordained and executed the facts of the Bible?

GORDON H. CLARK, Ph.D.

Butler University  
 INDIANAPOLIS, Ind.

## A Question On The Tithe

Dear Doctor:

Not being a theologian and not knowing much about the Bible, I need help in my office as Elder. I am asked many puzzling ques-

Nov. 4, 1951.

## EDITORIAL

Ecumania .....	3
Put Off Thy Shoes .....	3
The Hope Of Eternity .....	4
They Are Not Above It .....	5
Christ Is Preached .....	5
Christianity And Commentary .....	6
The Pure Church And The True Church .....	7
Surrendered Minds .....	8

## ARTICLES

Which Way The Presbyterian Church? .....	9
Dr. Wm. C. Robinson	

## DEPARTMENTS

Sabbath School Lessons - Dec. 9 .....	12
Rev. J. Kenton Parker	
Young People's Department - Dec. 9 ....	14
Rev. H. Lawrence Love, Jr.	
Letters .....	2

tions. Please tell me how to answer the following: Why did Paul never use the word *tithe* in anything that he wrote to which he affixed his name?

I hate to bother you with this, but felt emboldened thereto when I read your letter on tithing in *The Journal*.

Yours in faith,  
 AN ELDER.

## REPLY

Nov. 17, 1951.

My dear—

You ask why Paul never used the word "tithe" in his writings.  
 (Continued on Page 6)

# EDITORIAL

## Ecumania

In his lectures on Christian Unity at the University of Chicago last month Dr. Charles Clayton Morrison, contributing editor of *The Christian Century*, said that the denominational system fails at nine points: "It is shamefully wasteful of human and material resources, immeasurably weakens the Christian missions movement abroad, frustrates the social expression of Christianity, embarrasses the Church before the nonchurch public at home, erects barriers to the free flow of Christian thought, breeds moral insincerity in clergy and laity, be-mans the dignity of the office of the minister, and denies to the local Church its Christian birthright."

Those are strong statements and they demand clear thinking and straight from the shoulder answers. Is the denominational system guilty of the strictures mentioned above? We think not. The *regimentation* in Christian work envisioned by the ecumenical movement will as surely bring about a revolt and a protest as did the regimentation and the corruption of the Roman Church in Luther's time.

Dr. Morrison would force all groups and all denominations into one great organization with a hierarchy which would dictate and rule as ruthlessly as the Church of Rome ever dreamed of. This spirit of ruthless oppression of the opposition is in evidence on every hand today. It is found in all denominations where power is centralized in the hands of those committed to the ecumenical movement. We have heard again and again of men being asked their views on church union and their answer determined whether the powers controlling a call permitted its being extended.

But, our objections to Dr. Morrison's remarks are primarily along another line. Church history will show that Christianity has power in its witness and has made progress at home and abroad *when it has had strong beliefs and is willing to state them*. The inherent weakness in the ecumenical movement, and the one which will surely destroy its effectiveness is that it *plays down beliefs for the sake of outward organization*.

It is these emphases on doctrinal matters which have made the denominations a power and a blessing in past generations. When, on the other hand, denominations have been willing to compromise doctrinal integrity for organization, numbers and an outward show of unity, these denominations have begun to wane in spiritual power.

Again, Dr. Morrison is being blind to some of the realities of life. As much as he or anyone else might desire one great united Church, it is a practical impossibility from a social standpoint, if from no other. Let the reader take any town with which he is acquainted and envision that town with only one church group represented there. It is simply a *fact* that people of different social, educational, emotional and other outlooks do not care to belong to the same Church. In these divisions there is no antipathy one for the other; but, try to force all groups into one mould and trouble will result. More than that, great loss to Christian witness is sure. There is also the fact that these different churches and denominations offer chances for the development of many more people in various avenues of Christian service.

Dr. Morrison's statements are so extreme that they do not merit the dissection of their inaccuracies to which they so easily lend themselves. In the last analysis, the power of the Church of Jesus Christ has no relationship to human organization, for its power is found in the indwelling and the motivation of the Holy Spirit. It is this unity in the Spirit which is the ecumenicity which counts and this ecumenical movement is already abroad across our land and across the world; *a oneness in faith in the essential doctrines of Christianity which passes all barriers of denomination or race*.

The Church will find restored power and the ability to meet the problems of a desperately fearful, perplexed and needy world when it again realizes that its primary duty is to witness to the great doctrines so clearly taught in the Bible and *so carefully ignored by so many today*.

We believe that some have forgotten (or have never known) that it is: "*Not by might (organization), nor by power (numbers), but by my spirit, saith the Lord of hosts.*" —L.N.B.

## "Put Off Thy Shoes"

(Exodus 3:5)

Any place where God manifests His presence is a Holy Place. The House of God is a holy place for there He meets with His people. We should "put off our shoes" when we come into His House.

1. *Our Play Shoes*. Worship is not a pastime, but the most important business of our lives. The spirit of carelessness, indifference, levity, ill becomes those who come into the presence of the Supreme Ruler of

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 31, November 28, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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the universe. Until we learn to worship we can never live for His glory, or serve in an acceptable manner. So many people seem to think that they can worship just any time, or in any way they choose; if there is nothing more important to do, or nothing else to do.

2. *Our Work Shoes.* The House of God is not the place to bring our everyday business. We are to work six days; we are to put off our work on the Lord's Day. Usually we literally "put off" our work shoes and put on our "Sunday shoes" when we come to church, but do we put off our business worries, and plans, and thoughts? Does the farmer have his farm on his mind, or the storekeeper his place of business? God has wisely given us one day in seven in which we can get away from these cares and burdens. The man who "puts off" his work shoes on the Sabbath can work better on Monday.

3. *Our Soiled Shoes.* The paths we walk in this world are full of sin. Sometimes these sins get inside. We must put them off if we are to worship aright. It may be the sin of pride and self-righteousness. The publican "put off" his sins, crying, "God be merciful to me a sinner"; the Pharisee kept his shoes of pride and self-righteousness. It may be the sin of unforgiveness. Jesus warns us to put off this before we try to worship. It may be some secret, hidden sin. It may be the sin of unbelief. What can be more of a mockery in worship than a preacher in the pulpit who does not believe what he preaches, and those in the pew who have no faith? He that comes to God, *must believe*.

By sincere repentance, let us take off our shoes, for this is holy ground. We worship a Holy God.

—J.K.P.

## The Hope Of Eternity

Decrying an "other worldliness" on the part of some, the Church has, in our time, only too often switched its emphasis to the things of this world. With this change in emphasis there has come a change in the message, both from the pulpit and in the printed page.

A certain minister, speaking of his brother, another prominent preacher, is reported to have said: "The difference between — and myself is this—he is trying to make people happy in this world, I am trying to prepare them for eternity." Knowing both of these men and something of the work they are doing, we can say that this is absolutely true, and it is true throughout the length and breadth of the churches of America.

One may pour out his life in trying to make this world a better place in which to live—abolish poverty, do away with haunting fear and insecurity,

eliminate racial and group prejudices, secure cheaper and better medical and hospital care, put the Community Chest over the top and dozens of other entirely worthy and worthwhile projects and still leave the people under his influence eternally lost and without any future hope.

We recently heard of two young ministers, one of whom stated that he did not believe in the doctrine of hell, while the other said he did not believe in a personal devil. We do not think such unbelief is confined to these two; we just happened to hear of them. We would like to ask them this question: What did Jesus Christ come into this world to do? From what and to what has He saved us?

We have a rather clear idea of what the answer would be. But, it is not the answer to be found in the Word of God. The Lord Jesus Christ, the eternal Son of God, came into this world because of the utter sinfulness and depravity of the human heart and the absolute certainty of eternal punishment of the wicked. He came because there is no other way of salvation than through faith in His shed blood, a token of His atoning work; and He came to *save us for eternity*.

With all humility we would say that we do not believe God has ever poured out His blessings and His mercies on anyone more than on the writer. We have had a grand and a glorious time in this world; each day there are so many things to rejoice in, so many things to enjoy, that there is not time or room for them all. But, these things cannot be mentioned in the same breath with the future which we know we have—an eternity to enjoy Him and the things which He has prepared for those who love Him. Things which the human eye has never seen, which the human ear has never heard described and which even our imaginations cannot conjure up.

Christians are the salt of the earth, the light of the world, and as such they owe it to their profession, to the Author of their salvation, to do their share in making the world a happier and a better place in which to live.

But, we are but temporary residents of this world and our Saviour never intended that we should try to settle down as permanent citizens. Our citizenship is above and we should prove it by the life we live here.

*"When the roll is called up yonder,  
We'll be filled with joy and wonder  
To behold that blood-bought number.  
Some from every tribe and nation will be there."*

We are having a grand time down here—we love our professional work—we get excited as the next at watching the thrills of a close game—we rejoice in the beauties of the mountains and the splendours of nature (and God has been good in letting us see much of His handiwork all around the world).



But, all of these things will some day disappear. The things which we look at and feel and taste will pass away; it is the things we see now only with the eyes of faith which are eternal.

The Christian should be the best citizen in the world—but his hope is found in eternity.

—L.N.B.

## They Are Not Above It

It is increasingly common to read of prominent individuals who participate in some secular task—dedication of buildings and parks for instance on the Sabbath. It is equally common to read of labor union meetings on the Lord's Day; of conventions and other meetings secular in nature. European elections (except in England) are held on Sunday. Our own authorities scheduled elections in Korea until the Korean Christians rose up in vigorous protest and the elections were changed to a week-day.

The point we wish to make is that no individual (and some of the men we have in mind are people that we greatly admire personally), no person is above the requirements and the obligations of the Lord's Day. One may devote the day to secular pursuits, but when he, or she, does so they are going against a fixed law of God, a law ordained at the very beginning of the world.

The desecration of the Lord's Day is a symptom of a moral and spiritual disease which, if unchecked, ends in total loss to the individual and to the nation.

One may defy the law of gravitation—but it costs.

One may secularize the Sabbath—but at what a price!

No man, no organization and no nation can defy God's law without tragic results: because none of us is above it.

—L.N.B.

## "Christ Is Preached: Therein I Rejoice - Yea And Will Rejoice"

PHIL. I. 18

A Reply To Dr. Young's Letter

Gerald Heard said: "Newton banished God from nature, Darwin banished Him from life; and now Freud has banished Him from His last stronghold, the soul." As the writer has pointed out in a recent editorial, much of this banishment of God is passed on into current ecclesiastical thinking by the effort to place most of God's work in salvation under the objectionable term *myth*.

Over against this effort to banish God from our thinking, one can commend that in W. Herrmann in which he recognized the Spiritual work of God giving a gracious renewal to the sinner's soul—while at the same time he may well take exception to the Ritschlianism in Herrmann as definitely as does James Orr in his book, *The Ritschlian Theology*.

Moreover, when one finds a turn towards the acceptance not only of the Spiritual acts of God in man's regeneration, but as well of the historical acts of God in Christ one rejoices therein. Many of God's people rejoiced when Karl Barth preached to the Amsterdam Assembly of those "who have put their hope and trust exclusively in Christ Himself, in His accomplished work of reconciliation on the Cross, in His Resurrection as the sign of the new age which in Him has already broken through, in His Holy Spirit whereby He comforts His tempted community" - without thereby agreeing with Barth's view of inspiration. Some of us have found valuable testimony in Oscar Cullmann's *Christus und die Zeit*,

without thereby agreeing with his fling at catechetical instruction. We are happy that after a period in which Christianity was almost decoded into Platonic ideas, C. H. Dodd and many of his disciples are magnifying the historic events of the Gospel as the mighty acts of God for our salvation, while at the same time we disagree with the realized eschatology of these British writers.

In the field of science or what Kant called "pure reason" there is too much effort to forget the Lordship of Christ and to set up an autonomous science. Against this evil the Westminster Theologians, especially Van Til and Young, have done yeoman service, in insisting that the Christian begin his thinking with the biblical, Christian theistic position—the Triune God who is all-sufficient for Himself and all-sufficient for His people. It has sometimes seemed to the writer that this has been presented as a closed system, glorious for the believer, but without sufficient evangelistic impact for the unbeliever. Nevertheless, I rejoice in the Westminster testimony that God is Lord in Science as a part of the obligation laid upon us to bring every thought into captivity to Christ, that He may be Lord over all. "Of HIM are ye in Christ Jesus, who is made unto us from God wisdom and righteousness and sanctification and redemption, that according as it is written, He that glorifieth, let him glory in the LORD." —Wm.C.R.

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## Christianity And Commentary

In late October this year a peculiar situation developed. Certain nieces and nephews of a deceased gentleman in Iowa, attempted to break his will. TIME makes report on the matter, October 22nd. The bequest of the income from \$75,000.00 was made "to persons who believe in the fundamental principles of the Christian Religion, and in the Bible, and who are endeavoring to promulgate same." One cannot help wondering that the legitimate heirs could not qualify as recipients: but all the facts may not be indicated. Also the wording of the will is most unfortunate: what a pity that those who make bequests do not secure proper aid so that their true desires may be effected! At any rate, the heirs apparently agreed with the Court in interpreting the will as referring to Christian persons. But the contestants claimed that "there is no common agreement as to what constitutes the fundamentals of Christianity." Now isn't it a sad commentary on Christianity that a statement like this could ever be made!

The matter grows sadder when we learn that certain preachers and a college professor testified that "a Christian can be defined as one who believes in the Apostles' Creed, e.g. the Trinity and the Divinity of Christ." Yet sadder: the Roman Catholic priest called in, warned that the Church only can say. And sadder still: the local First Methodist Church pastor said that many things in the creed are unacceptable to many Christians; and regarding the Virgin Birth he advises: "Pay your money and take your choice"! More lugubriousness: the Unitarian preacher said that theologians are in "complete disagreement regarding Christianity's fundamental principles." Ad-

ditional grief: two Lutheran, one Baptist, and one Episcopalian, — all ministers, "made the confusion worse." And saddest of all for final melancholia: the plaintiff's witnesses said that a Christian might believe almost anything, or nothing!

From this distance it appears that the deceased meant historic Biblical Christianity as the basis for qualification as recipients of the bequest. That would mean accepting the Bible as true throughout, with its cardinal data, as believed by all thoroughly evangelical Christians. How tragic that there should be no common agreement among Christians in such paramount matters. How tragic again that those who are supposed to be experts here, cannot see eye to eye. And how triply tragic that the world should have to witness such confusion regarding the only solution of its otherwise fatal ills!

We believe with all our heart that the Lord Jesus Christ won a victory on Calvary. And that means that the multitude of those who are finally saved will be no sad minority. But it is not for us to trim the Gospel down to a least common denominator in order to include numbers and to make a showing before the world. Error is made when the Christian blanket is stretched to include horses of another, and of every, color. Our only touchstone and guide is the Bible. Therein alone is found what it takes to make a Christian; and no mortal man has the right to change or to minimize the terms. God will deal, — and justly, with the man who believes less than Scripture indicates plainly on its face as being the cardinal elements of Christianity. An incident like this one should be incentive enough for every minister to review the content of Christianity and to preach a sermon on the subject: "What is a Christian?"

—R.F.G.

## LETTERS

(Continued from Page 2)

While he never used the word "tithe" he certainly approved of tithing by inference. In I Cor. 9:7-14, showing that it is the duty of Christians to support those who give all of their time to Christian work, he says: "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses . . . for our sakes, no doubt, this is written." Read all these verses and you will see that he applies the principle of the tithe to the Christian Church.

You will find further admonition on giving in II Cor. 8, also I Cor. 16:1-3.

Failure of some particular writer in the Bible to mention some certain doctrine never in-

validates that doctrine or truth provided it is plainly taught elsewhere. Paul does not mention the Virgin Birth of our Lord but that in no way is an argument against this clearly taught fact.

My plea to those who are uncertain about tithing: Give it a try and see the joy that comes from it, and also the spiritual and material blessings which follow. "O taste and see that the Lord is good: blessed is the man that trusteth in him," applies in tithing as in everything else.

With cordial best wishes, I am,  
Sincerely yours,

LNB-V

L.N.B.

### Vatican Appointment Sir:

Many Protestant and other non-Roman Catholic Americans are unduly alarmed over the proposal

of the President of these United States to establish formal diplomatic relations with the State of Vatican City. It is a traditional prerogative of any citizen of our country to express himself freely on governmental matters but surely he should do so judiciously with a sense of responsibility, and only after a calm, careful consideration of the facts. What are the facts regarding this case now under consideration?

First, Vatican City is a sovereign state, and a very influential one. The size of a state is not a determining factor in its recognition by our government; we send official representatives to many minuscule countries as well as to vast sprawling empires.

Second, the mere fact that the temporal ruler of Vatican City is also the spiritual head of the Roman Catholic church is not a necessary hindrance to our recognition. We send an ambassador to the court of Great Britain, whose king is also by law the supreme head of the church of Eng-

## The Pure Church And The True Church

"Christ loved the Church and gave Himself for it; that having cleansed it by the washing of water, He might sanctify it with the Word and present the Church unto Himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Here the Apostle gives us an inspired account of Christ's dealings with the Church. In this account, the sanctifying work of the Lord is a process which will issue at His returning in the glorious pure Church which the Lord will present unto Himself. But ere that blessed hope arrive we need not expect an absolutely pure Church.

Yes, we must strive for her purity, but we ought not to reject her as our spiritual mother (Gal. 4:26) because she is only in process of being purified. After writing vigorously on the spiritual life in the early Church, Schaff adds: "The dream of the spotless purity and perfection of the apostolic church finds no support in the apostolic writings except as an ideal which is constantly held up before our vision to stimulate our energies."

Writing on the Unity of the Church in his *Reformed Dogmatics*, A. Leclercq of Paris insists that this unity can only be maintained in the Presbyterian discipline by the exercise of that humility which recognizes both the distress of the actual Church and the misery of the individual Christian man. Neither Church nor believer is perfect—even the Apostle said I have not yet attained neither am yet made perfect—I press on!

Thus, the Scottish divines properly distinguish the true Church from the pure Church. It is our duty to hold to the true Church despite her imperfections, and to labor to remove these blemishes.

The true Church exists where the Word is preached from its great theme, the Lord Jesus Christ, and the sacraments administered in their fundamental integrity.

This is not, however, a quietistic doctrine. The true Church is the Church Militant—mightily striving for the perfection her Lord has placed before her. He has counted us faithful putting us into His own shock troops with which He fights and conquers. He bids us take unto ourselves the whole armor of God that we may stand. Stand fast, therefore, quit you like men! Christ sanctifies the Church with the Word, and the offensive armor for the Christian is the sword of the Spirit—the Word of God.

You will remember in Pilgrim's Progress that Apollyon had so pressed Christian that he despaired of life. But as God would have it, while Apollyon was fetching his last blow, whereby to make a full end of this good man, Christian nimbly reached out his hand for his sword and caught it, saying, "Rejoice not against me, O mine enemy! when I fall I shall arise!" and with that gave him such a deadly thrust that Apollyon spread forth his dragon's wings and sped away.

May we each one, ministers of the Word, elders, deacons, Bible teachers, young peoples' leaders take anew the sword of the Spirit and strike with the Word, and God will yet again glorify His Christ in the Presbyterian Church in the United States!

—Wm.C.R.

land; we formerly sent an ambassador to the Japanese court, whose emperor was supposedly of divine origin and a center of religious veneration; we send now an ambassador to the Soviet government, which is officially "godless" (a kind of negative church-state!). Our ambassador to Vatican City would be accredited not to the spiritual leader of Roman Catholicism but to the temporal sovereign of the state.

**Third**, before the War Between the States we had diplomatic relations with the old papal states until they were absorbed by the new kingdom of Italy. Now that a papal state again exists we have ample historic precedent within our own immediate past to re-establish an embassy at the Vatican.

**Fourth**, other Protestant, neutral, or pagan states have embassies at the Vatican, without thereby feeling endangered.

**Fifth**, the government of the Vatican is one of the few remaining governments on earth left untainted by Communism, indeed one is almost tempted to lament that it is the only such govern-

ment. Moreover, it has been aware of the danger of Communism ever since the publication of Karl Marx's *Capital* in 1848. As early as 1854 the papal court condemned the phenomenon: it was never deluded about the true nature of Communism as so many of our Western governments have been.

**Sixth**, the sending of an American ambassador to the State of Vatican City has absolutely no relation to the issue of separation of church and state: by that action no step will have been taken by our Congress respecting the establishment of any religion; it will be simply the diplomatic recognition by our government of another sovereign country—that and nothing else.

Those are the facts and the only facts in this case; the rest is heat, not light. However, it may be well to call attention to a significant matter, namely, that it ill becomes Presbyterians especially Southern Presbyterians, to object to an ambassador to Vatican City. For the last American ambassador to Nationalist China

was and is an ordained minister of our church. Yet no opposition was raised concerning the appointment either by Protestants, Dissenters, Roman Catholics, Jews, or secularists. In this country we have had one President and many Governors who were ministers of certain denominations, but no one has thought of their election as violating the separation of church and state. We have Federally-paid military chaplains and civilian chaplains of Congress, yet no one considers that as action respecting the establishment of any religion. It remains, however, that all these details mentioned in this paragraph are much closer to a violation of our Constitution than would be the diplomatic recognition of the State of Vatican City.

ALLEN CABANISS

Department of History  
UNIVERSITY, Miss.

● The above letter does not state the position on this matter taken by THE JOURNAL. For the reaction of THE JOURNAL see the

(Continued on Page 8)



## Surrendered Minds

Until we have surrendered our intellects to our Lord we have not made a complete surrender.

The surrendered life implies the surrendering of our time, our talents, our money and our wills to Jesus Christ, and such a surrender helps put us in the way of greater service for our Master. But, if there is a mental reservation, an unwillingness to surrender our minds to Christ, we are coming short of complete surrender and of complete usefulness.

In fact, we are constrained to believe that this is the hardest, the most important and the least often surrendered part of our lives.

To surrender the intellect is hard, because pride and the natural man resent its implications. We all have heard men say: "I might be intellectually honest," or, "I cannot stultify myself by agreeing to accept things I cannot believe," or, "Science has proven much in the Bible to be untrue and I must accept the findings of science," or, "The assured findings of modern scholarship do not permit me to believe certain parts of the Bible."

The desire to be intellectually honest, scientific and scholarly is in itself a natural and a worthy one. But, so often such a position stems from both pride and stubbornness. In fact, pride of intellect is one of the greatest barriers to spiritual perception, and until a man is willing to say to God, "I will surrender my intellect and *all* that I have," he is not in a position to receive the richest and deepest in spiritual blessings. If we reserve our minds, resolving that we will decide for ourselves what we will be-

lieve and what we will reject we have failed to go all the way with the Lord.

One of the great difficulties of our time is that both the subtle and the open attacks on the Word of God no longer come from the infidel but from within the Christian Church, and young people are faced with denials they only too often are unprepared to cope with. They feel that they are forced to give to Christ *an allegiance with mental reservations*. At best this brings a sense of uncertainty and often frustration.

We recently heard a man who is being greatly used on the university campuses of America say that some years ago he was disturbed by attacks on the Bible and by parts he could neither understand or which seemed contradictory. He got down on his knees and poured out his soul to God in prayer, offering his mind, his misconceptions, his prejudices, and his lack of understanding *completely* to God. He said that there came an assurance in his heart that *all* of God's Word is true. From that day he began preaching with a *power* which has brought thousands to faith in Jesus Christ.

Too many of our opinions, conceptions and prejudices come from the teaching of men who have never surrendered their minds to God who have approached the Word of God with the critical and cynical mind of the world, *sitting in judgment on the Bible instead of letting it judge them*.

With all our heart we believe that the man who is willing to surrender his intellect completely to God will have the testimony in his heart that God's Word is true.

There probably is no greater need in our time.

—L.N.B.

## LETTERS

(Continued from Page 7)

October 31 issue, "American Principles Have Been Violated."

—Ed.

Extracts from letter from Joe B. Hopper, written from Chunju, Korea, November 4, and received in Montreat on November 12, 1951,

"So many things happen every day it is pretty hard to cover everything. Life certainly is far from dull at the moment. I led chapel at the Bible School on Wednesday morning, and at the Girls' School on Friday morning, preached this morning at Tongpuk Church, about 300 people present, had dinner with the pastors and elders afterward, here in town, and also spoke at the Y. P.

there afterward. Mr. Linton and I went last Monday to the local ministers' meeting and they called on me for the devotional there, so you see they are putting me in deep water right to start with.

"On Tuesday afternoon I went down past Kum-goo and visited briefly a little Church we had helped to start about two years ago. It is the place where 'Lenabill,' former jeep, broke up the service by rolling off the hilltop while I was preaching. Found the Church in good condition and many of the church people saw my jeep rolling down the same hill and came running in from the surrounding rice fields (where they are cutting rice) to greet me. I also checked on the report we had already received that morning of what took place in Wun-phung, about five lee from where I was (twenty-five miles from here). Saturday night the Red came in there and burned down the church

and man se and carried off the evangelist as a captive. Mr. Lee Cha Lk was down there a couple of days ago and says the evangelist has not shown up yet. This sort of thing is going on all around the mountain sections.

"We are having a good mission meeting. Still have to finish up the budget tomorrow. We are spending the full budget and need more. Our work, as of the time of the war started in 1950, is going forward full tilt—a fact a lot of people may not realize in light of circumstances and the small number of missionaries. Things are costing a lot more and exchange not too good.

"Spent one afternoon at a local refugee camp. It is impossible to describe the conditions under which these people are living. At one place there were 100 in one room and at another 200 in a room."



# WHICH WAY

the

## Presbyterian Church?

By Dr. William Childs Robinson

DECATUR, Ga.

THE above is the title of an address delivered to the graduating class of Princeton Theological Seminary in 1949 by Dr. Eugene Carson Blake, then of Pasadena, Calif., now Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A.

In that address Dr. Blake urged, among other things, the strengthening of the Church by a high doctrine of Church Government. At that time, Dr. Blake declared:

When you become a Presbyterian minister, you are a man under authority as much as a Roman priest is under authority when he is ordained . . . and the authority over the minister is the presbytery . . . our doctrine of the guidance of the Holy Spirit is that God speaks (in part at least) through the Presbytery and through the General Assembly.

—Excerpts from Princeton Seminary Bulletin, Summer, 1949, p. 9.

Apparently, this effort to tighten the reins of Presbyterian polity has met with the general or majority approval of the USA Church. For, after enunciating this platform, Dr. Blake was elected Stated Clerk of their Assembly. In his inaugural address as Stated Clerk, published in the *Presbyterian Life*, October 27, 1952, Dr. Blake sets forth even stronger positions than those in his earlier address, under the title, "Freedom and Authority in Church and State."

These two articles are much more significant for the future trend in the Presbyterian Church, U. S. A. than is the gracious letter of Moderator Harrison Ray Anderson to our assembly of 1951—because the moderator is a yearly office, the stated clerk a permanent one, the Moderator has the honor, the Stated Clerk the power.

Those who want to know the direction that the largest Presbyterian body is taking cannot neglect

these two addresses by Dr. Blake. And if the U. S. A. Church takes in both the U. S. and the U. P. Church, our numbers will not be sufficient to divert the Presbyterian ship which Dr. Blake is steering . . . unless we write a different chart into the plan of Union.

OF course, a distinguished man of Dr. Blake's ability has expressed himself well and said many good things in these articles. He has, in our opinion, however, set forth a conception of Presbyterianism which is different from that found in our Westminster Confession and in our Southern Presbyterian Book of Church Order. It is our purpose to set forth these opposing positions, with the prayer that at least our Southern Presbyterian Church will insist on the principles now found in our Book.

In asking for a strengthening of the U. S. A. Church Government, one ought to remember that under the administration of Dr. Blake's predecessors a very high doctrine of ecclesiastical authority was set forth and enforced by the Northern Assemblies of 1934-36. Under the Mudge-Pugh Stated Clerkship, the 1934 Assembly put the word of the Church on a level with the WORD of the Lord, thus:

A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual Church that would refuse to take part in the celebration of the Lord's Supper.

Under this law of the General Assembly, without any allegation that he had violated any Scripture, Dr. J. Gresham Machen was deposed from the U. S. A. ministry and suspended from the Lord's Supper. And Dr. Blake wants this power of the Assembly further increased!

On page 10 of the *Presbyterian Life*, Dr. Blake specifically makes the vote of the majority the law for the individual Presbyterian. Thus, he writes:

Others know better but refuse to believe that they may be wrong, which by Presbyterian definition you are when you are in the minority against the considered and prayerful decision of your brethren.

This means that Dr. Thornwell was wrong in 1861 because he was in the minority; but it also means that Dr. Charles Hodge was wrong in 1861 because he voted and protested against the majority in that Assembly. It means that Dr. S. B. McPheeters of St. Louis, Mo., and Dr. Stuart Robinson of Louisville and Dr. Van Dyke of New York were wrong in 1866 because they were in the minority. But where one reads the history of the Presbyterian Church and the Federal Union from 1861 to 1869 under the light of genuine objectivity as one may do in Vander Velte's volume published in the Harvard Historical Series, he finds that the two characters which best exhibited the mellow light of Christlikeness in the Presbyterian Church of that period were two of these minority men, namely, Charles C. Hodge and S. B. McPheeters.

AND when Dr. Blake's address is described as "our Protestant heritage" one wonders whether it is forgotten that the stand which gave rise to the name *Protestant* was the stand of a minority against a majority in the Diet of the Holy Roman Empire held at Spires in 1529.

The doctrine of the majority rule enunciated in Dr. Blake's inaugural address is that set forth by Principal Wm. Robinson, the leader of the Scottish Moderates, in their Assembly of 1752. At that time, the "circumtabular" machine ordered the Presbytery of Dumfries to install Mr. Andrew Richardson as minister to the parish of Inverkeithing because the patron had chosen him, and despite the objection of the parishioners.

Dr. Thomas Gillespie declared that for him to obey this law of the Assembly would be *to sin*. Nevertheless, he was ordered to proceed and subordinate his conscience to the dictates of the higher court. He refused and was deposed from the ministry for contumacy. Now the man who led the Scottish evangelicals against this policy of the moderate majorities, was no less than Dr. John Witherspoon, later president of Princeton. In order to protect the consciences of such men as Gillespie, Boston and Erskine against the rule of majorities, Dr. Witherspoon, wrote into the Preliminary Principles of American Presbyterianism this:

That all Church power, whether exercised by body in general, or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and man-

ners; that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of its own authority.

(What would Dr. Witherspoon say of the Gurley *ipso facto* resolutions passed by the majority in the U. S. A. Assembly of 1866 or of the Pugh Studies of the Constitution adopted by the majority of the U. S. A. Assembly of 1934?)

In his *Reformed Dogmatics*, Professor A. Lecefr of Paris insists that while Rome is concerned only with church order, and "liberalism" only with the freedom of the individual conscience, the Reformed or Presbyterian discipline recognizes both. But the making of the majority decisions and laws to bind the conscience of the minority does not do this. "Slavery to Christ alone, is the true and only freedom of the human soul." (Peck)

Our Southern Presbyterian Book of Church Order specifically states that Christ is the *only lawgiver in Zion*, that the exercise of Church power has the divine sanction *only when in conformity with the statutes enacted by Christ the lawgiver*, and that *nothing ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these standards.*

AGAIN, Dr. Blake in his inaugural address sets forth the authority of the courts in an even more absolute fashion than in his address to the Princeton graduates. Thus on page 38 of the *Presbyterian Life* he says:

Yes, I boldly speak our faith: the Holy Spirit speaks through the actions and decisions of a Presbytery.

If one wished to be captious he might ask, how then can a General Assembly reverse the action of a Presbytery? How can there be appellate courts? How can a later court differ from an earlier one?

More fundamentally, we find a very different doctrine from that enunciated by Dr. Blake in the Confession of Faith. This document professed by the U. S. A. as well as the U. S. Church says:

Synods and councils since the Apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.

XXXI. 3

On the other hand, the Confession sets forth its rule of faith in these words:

Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament . . . all of which are given by inspiration of God. to be the rule of faith and life.

I. 2

(Continued on Page 12)

# YOUR "*Joy Gift*" DID BRING JOY To 700 Homes of Retired Ministers

Below Are Quotations From "Thank You" Letters

"The check was much more than money for me. It was a hand across the miles which I needed."

"Your generous check has warmed us, and it will continue to warm us because with it I am putting in our winter coal."

"It will be necessary for me to be in the hospital for some time, but I trust that eventually I can walk again. Thank you and my dear Church."

"A Christmas offering like the Joy Gift which lasts throughout so many months is surely one worthwhile."

"Through blinding tears I thanked God for the check because from Him all blessings flow."

"I live alone and as economically as I can. I do most of my own work . . . I have just passed my eighty-first birthday."

"When the Joy Gift check came, it really seemed as if Heaven itself had opened up just above us. From the depths of our hearts we send thanks."

"The checks are always a God-send and have helped me to meet so many emergencies which seem to be a necessary concomitant of growing old."

## What Will They Say Next Year?

*It Depends Upon the Measure of Our Giving.*

*Give Generously That These Aged Servants  
of the Church May Have the  
Necessities of Life.*

---

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And:

The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

Finally, after setting forth the doctrine that the Stated Clerk

Has more ecclesiastical power than any other in the Church.

Dr. Blake asserts:

The office into which I am installed tonight is important only as it reflects the authority and prestige of the General Assembly, whose servant the Stated Clerk is.

**Presbyterian Life**, p. 10a

**I**N distinction from this address the magnifying the power of the Stated Clerk and the authority and prestige of the General Assembly one might

read the sermon preached by Dr. B. M. Palmer to the first Southern General Assembly in 1861. In the first place Dr. Palmer preached a Gospel sermon expounding the Scriptural text Eph. 1:22—he did not merely deliver an able address. Then in this sermon Palmer magnified not the prestige and authority of the General Assembly, but the power, the glory, and the grace of the Lord Jesus Christ as the Saviour, the only Head and King, the sole Lawgiver of His body the Church . . . whose witness Moderator Palmer was. From which emphasis will Presbyterianism take her bearings?

Modern psychology is recognizing the will to power as one perversion wrought in our hearts by sin. To guard against the misuse of this power, whether by majority or minority, Peter exhorts the elders to exercise their offices not as lords over God's heritage, but as ensamples to the flock. I Peter 5:3. And Paul says we preach not ourselves but Jesus Christ as Lord, and ourselves your servants for Christ's sake. II Cor. 4:5.

---

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

---

### LESSON FOR DECEMBER 9

# Moses' Charge To The People

*Scripture: Deuteronomy 29 - 34. Devotional*

*Reading: Deuteronomy 30:11-20.*

The last words of great and good men are to be treasured, and if the man be a statesman like Moses, his charge to his people is most sacred and important. Many such men in the Bible left last messages: Joshua and Samuel called the nation together for their last words, and Paul wrote his to young Timothy. The whole book of Deuteronomy is a review of history and law, and the key word seems to be "Remember" or "Forget not." Nations, like individuals, often have very short memories. Each generation seems to have to learn the "hard way," by experience, without remembering what their forefathers had learned.

In the last chapter of Deuteronomy we have this charge of Moses summarized and cast in different forms in order that it might be the more impressive, and more easily remembered.

In chapter 28 there is set before Israel in a telling and dramatic manner the Blessings of Obedience, and the Curses for Disobedience.

#### *I. The Covenant in Moab: 29*

God made a covenant with Israel at Sinai and now, some forty years later, He makes another covenant with them in the plains of Moab where Moses had been speaking to them, reviewing their history, the Law, and God's gracious dealings with them. He first reminds them of Jehovah's wonderful care for His people, as He fed them, preserved their clothing, and gave them victory over their enemies. Then, in a most solemn manner, he tells them of the dangers

of idolatry and the curse that this will assuredly bring upon them. As we know, this curse came when they persisted in serving other gods and were oppressed by the heathen nations in Canaan during the time of the Judges, and afterwards were taken captive by Assyria and Babylon. There is much of prophecy, as well as warning and exhortation, in these words of their great leader.

The condition of this covenant was obedience, as in the covenant at Sinai. Disobedience, especially in the worshipping of idols, would certainly bring punishment and ruin upon them.

#### *II. Mercy promised for the penitent: 30*

If in the midst of their captivity they return unto the Lord, He will show mercy upon them, and "make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good."



Verses 11-20 are especially beautiful and need to be studied and remembered. They are applicable to us. "The Word is nigh thee" (see Romans 10:8). If this could be said of Israel, how much more of us in America. Bibles are everywhere and we have no excuse.

God is still setting before us life and good, death and evil, and He is still pleading, and commanding us to choose life; choose to love, obey, and cleave to Him. He is still pleading with us, Turn ye, turn ye, for why will ye die. Mercy is still held out to the penitent.

### III. Encouragement and Warning: 31

Moses tells them plainly that he will not lead them into the promised land for the Lord had said, "Thou shalt not go over this Jordan." But the Lord would go over before them and Joshua would lead them. Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go before thee: he will not fail thee, nor forsake thee." Would that our leaders today would commit the nation to God, and not be always "playing politics," and planning all kinds of ways to keep some political Party in power.

In a nation's history no mere man is indispensable. Human leaders rise and fall, pass off the stage, and new ones take their places. If Moses was not essential to the success of Israel, then no man is essential, for Moses was one of the world's greatest men. If a nation will cleave to God, then all is well, but if they forsake Him, then ruin is certain, no matter how great their leaders may be. Death comes sooner or later to all earthly monarchs.

If America forsakes God, then no earthly leader can rescue us from ruin. I am afraid we are constantly asking, where can we find a man, rather than seeking God and putting our trust in Him.

In the latter part of this chapter there is a blending of warning and prophecy, as he tells of their coming departure from the Lord and the punishment that will follow. Moses is commanded to write a Song as a witness against them.

### IV. The Song of Moses: 32

One of the best ways of remembering some striking event, or some important truth is to put it in the form of poetry. A popular song will remain in the minds of men much longer than some mere statement of facts or beliefs. Someone has said, "let me write the songs of a nation, and I do not care who writes their theology."

In this Song of Moses we find many fundamental teachings which are important to remember.

(1) The character and greatness of God: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, (faithfulness) and without iniquity, just and right is he."

(2) The corruption of mankind—a perverse and crooked generation. Sin has twisted the hearts and minds of men until it is impossible for the natural man to thing straight, or to act right. Our catechism speaks of the "corruption of his whole nature."

(3) God's goodness to Israel: "For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord did lead him - - he made him ride on the high places of the earth." Are not these words strongly and beautifully illustrative of the way God has protected and blessed us as a nation?

(4) "But Jeshurun waxed fat" - - "then he forsook God." They became unmindful of the Rock and went after strange gods. How terrible and inexcusable! America has "waxed fat." Has she not also forsaken God and turned to the idols of pleasure, of dissipation, of greed and money-making?

(5) Terrible punishment would come upon them on account of their sins." They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction." The wages of sin is death, whether it be a sinful man, or a sinful nation.

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(6) The cause of all this: "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" The great need of our beloved America is WISDOM, the Wisdom which comes down from above which is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty and without insincerity. Oh, that we had that kind, and not so much earthly, sensual, devilish folly, (which the world calls wisdom)!

(7) "For the Lord shall judge his people": this is certain for all.

V. *The Blessing of the Tribes: 33.*

Verses 26-29 are especially beautiful: "The eternal God is thy refuge, and underneath are the everlasting arms." A Christian man was on one of our big ocean

liners during a terrific storm and someone said fearfully, there is nothing between us and the bottom of the ocean but an inch or two of iron. The Christian replied in the words of this verse, "Underneath are the everlasting arms." In the storms which sweep over our souls let us remember these words.

VI. *The Death of Moses: 34*

We are familiar with the sin of Moses. (See Numbers 20:11-13) He was not to have the honor and privilege of leading Israel into the Promised Land, but God graciously allowed him to see it before he died.

So Moses died in the land of Moab, being 120 years old, and he was buried in a valley in the land of Moab - - - but no man knoweth his sepulchre. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face".

## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

# Steeple People

## YOUTH PROGRAM FOR DECEMBER 9

### Introduction

Last week we considered together God's Person to Person Call, how He calls us first to come unto Him, then to come out and be separate, to become the kind of person He wants us to be, and, finally, to come after Him and serve Him. This week we want to look into to come apart for special service in His Church. These, a very special kind of call. God chooses some people for the purpose of this article, we will call "Steeple People." Before we consider what "Steeple People" do there are some things that we should get straight in our minds:

*First:* In thinking of the work of the Church, many use the phrase: "Full-time Christian service." However, all Christians, regardless of their profession, should be consecrated to full-time service for the Lord. All are necessary members of the Body of Christ. "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." Romans 12:4,5.

*Second:* Just as steeples raise their heads to the clouds, many consider God's "Steeple People" to be visionary dreamers, incapable of holding a position in the business world, who go about with their heads in the clouds. They do see a vision, but it is a vision of reality, the reality of His kingdom. In bringing this reality to pass there is no time for day-dreaming; it takes practical down-to-earth hard work; it takes common sense, but even more, spiritual wisdom, the wisdom that cometh from above.

*Third:* Many consider that the only thing needed for work in God's Church is a willingness to serve. In reality, the only foundation for the service of the Lord is a heart full of a consuming love for God and for others, a heart prepared by much prayer and the study of God's Word. In addition to this, most Christian vocations require technical training in a university or seminary, followed by specialized training for certain fields. This training produces not only knowledge but discipline, the discipline so needed in Christian service.

*Lastly:* Another common error is that a person can choose for himself to serve the Lord in His Church. The minister is not one who has just chosen a good profession but one who is constrained by a definite call from God to fulfill a definite purpose. He should be like Paul in I Cor. 9:16: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

1. *Ministers.* "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11,12.

You see in the above verses that all ministers are not alike. Some are particularly good in pastoral work, some are evangelists while others excel in teaching the Word. In what category does your minister fall? Think about it. You may decide he is a combination. However, while God gives ministers different gifts, He gives them all the same message: "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." I Cor. 15:1-4.

2. *Missionaries.* Missionaries, like ministers, have different gifts and are called to perform varying tasks. Some preach or teach, some are doctors or nurses, while others use their ability to manage business affairs on the mission field. Though they are different they are all following the same command:

# Are We Reaching The Hearts And Minds Of People?

a resurgent South—a host of moral  
and spiritual problems—what do we  
Presbyterians propose to do?



## MID-CENTURY CONVOCATION

Tuesday & Wednesday, December 4-5

Union Theological Seminary — Richmond 27, Va.

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Elbridge W. Palmer

Virginus Dabney

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Stanley High

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### TUNE IN YOUR LOCAL ABC STATION

"America's Town Meeting of the Air" will broadcast a portion of the Convocation  
from Richmond at 9:00 P.M., E.S.T., Tuesday, December 4.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Mat. 28:19.

3. *Organizational Workers.* Few of us realize how many workers are required to transact the business of the Church on the local, sectional, state and national levels. In our Presbyterian Church, these four levels are the local Church, the Presbytery, the Synod, and the Assembly. In the local Church there are the Church Secretary and the Director of Religious Education. On the sectional, state and national levels hundreds of dedicated workers are required to keep church affairs smoothly. To mention

a few of the Boards requiring trained workers: there are the General Council, World Missions, Church Extension, Education, Annuities and Relief, and Woman's Work. Workers in these Boards and the various departments under them must all labor with the same diligence "to show themselves approved unto God."

4. *Musicians.* In this section we have the organist, pianist, and the choir director. While God has given them differing musical talents, they are all using them for the *same praise*: "Praise ye the Lord. Praise God in his sanctuary . . . praise him with stringed instruments and organs." Psalm 150.

# *There Will be No Benediction This Morning*

"... to become better people we must become willing to take the steps wherein we will lead more disciplined lives and have more opportunity to become identified with God and His Work—

"One of these steps is to take this adventure (Tithing) in faith ... we as a congregation stand on the threshold of an adventure which can lead us into more meaningful experiences than we have ever had before. You and I are being asked to take one-tenth of our income and give it to God and His Church—and to do this before we pay any of our bills or spend any of our money.

"To do this, you see, requires a real faith and trust in God.

"We shall make, in one way or another, one of the important decisions of our lives. Many of us will then think the appeal beyond reason and possibility. And we shall continue in our customary way, coming to church when it is convenient, giving God what is left over of our time and money, and calling ourselves good Christian people.

"But I wonder what would happen if we were to make this adventure—I wonder what would happen...

*"There will be no benediction this morning. You will make the benediction to this particular service by what you do."*

(Sermon preached by Rev. W. A. Benfield, D.D., in the Highland Presbyterian Church, Louisville, Ky., Sunday, September 16, 1951.)

## **"ASK THE MAN WHO TITHES"**



# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

DECEMBER 5, 1951

DEC 8 1951

## The Prince of Peace

---

Hark! the glad sound! the Saviour comes,  
The Saviour promised long;  
Let every heart prepare a throne  
And every voice a song.

He comes, the prisoners to release  
In Satan's bondage held;  
The gates of brass before Him burst,  
The iron fetters yield.

He comes, the broken heart to bind,  
The bleeding soul to cure,  
And with the treasures of His grace  
To enrich the humble poor.

Our glad hosannas, Prince of Peace,  
Thy welcome shall proclaim,  
And Heaven's eternal arches ring  
With Thy beloved name.

Philip Doddridge, 1702 - 1751

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Ministerial Directory

Sir:

A few copies of this publication have been returned to me because of defects. These defects vary from blank pages to pages which are missing. Everyone who owns a copy is requested to examine it page by page to determine whether the book is imperfect. Please do this at once because I wish to make final settlement with printers.

If your copy is defective return it to me marked "Book." Postage is 16c which will be refunded to you. Send me a postal card advising that the book is being mailed.

If any errors have been discovered please send a list of them to me. An Errata Sheet will be issued soon, a copy of which will be sent to everyone who ordered the Directory.

E. C. SCOTT,  
Stated Clerk.

ATLANTA 3, Ga.

## Truly National Presbyterian Church Wanted

Sir:

Once again let me thank you for the fine paper you are editing.

In a recent issue, (THE JOURNAL, November 7, 1951) the Journal speaks of the anomaly of USA churches being found in the South, and suggests that it would be an equal anomaly if Southern churches were established in the north.

This may be a permissible statement at the present, or I should prefer to say, in the past. But it is based on the assumption that both denominations are essentially preaching the same gospel. In my opinion they are not. There is nothing you can do about it at the moment. But may I state to you personally, for your consideration, my own view?

If the union of the two churches comes to pass, and if there is a con-

tinuing Presbyterian Church in the South, I hope fervently that it will not be a southern church.

I hope that it will become a truly national and truly Presbyterian church. The issue is doctrinal, not geographical; and I should be delighted to see your influence take root throughout the country and bring into being an honest to goodness evangelical organization.

In the meantime take encouragement, and continue to avoid extraneous issues so that the paramount issue will be clear to all who wish to see.

AN ELDER  
Presbyterian Church, U.S.A.

Sir:

I was delighted to read in The Journal your editorial on "Let's Broaden Our Field Of Service," and I think you put your finger on a serious defect in our Church.

I am interested in one of the outposts of the Presbyterian Church, of which I am an elder, and have been working there about 20 years. The chapel is located in a spiritually underprivileged section of Petersburg, just the kind of work which does not appeal to our seminary graduates and where our seminary graduates in many cases do not appeal to our people. We got along with seminary students for some years until the seminary in — refused to send us a man and then we were forced to turn to the Bible colleges and have had three full-time men, and the work has grown. The young man we now have is a Moody graduate, loves his Bible, is consecrated and energetic, and we have a full church program, and yet there is no possibility of his being ordained by — Presbytery, as you can imagine. Before him we had a young man from — a member of the First Italian Presbyterian

Church of Philadelphia, Pa. He too was sound in the faith, loved and believed the Word, and was an energetic pastor and an excellent preacher, but when he found that neither his Presbytery in Philadelphia nor our Presbytery here would ordain him, he went over into the Baptist ministry.

It looks as if we are ever to become an organized Church it will have to be an independent Presbyterian Church and our work and influence be lost to our denomination.

My hope is that we may someday become such an organization, Presbyterian to the core, and yet not bound and trammelled by machinery, organization and the excess regulation of our church courts, which as I understand it are even now planning to make support of the church program a condition of church membership.

(Name Withheld)  
(Continued on Page 7)

## EDITORIAL

Billy Graham At Greensboro .....	3
Interdenominational Co-operation .....	4
Binary Alarum .....	5
Some Elemental Truths .....	5
We Often Forget .....	5
An Allegory And A Fact .....	6

## ARTICLES

Ferre At The Presbyterian Educational Association .....	8
Rev. John R. Richardson, D.D.	

## DEPARTMENTS

Sabbath School Lessons — Dec. 16 .....	10
Rev. J. Kenton Parker	
Young People's Dept. — Dec. 16 .....	13
Rev. H. Lawrence Love, Jr.	
Church News .....	14
Ministerial Miscellany .....	16
Women's Work .....	17
Letters .....	2

# Billy Graham At Greensboro

This Journal has rejoiced in the results of the Billy Graham campaigns across America. From multiplied sources we hear of sinners converted, homes reunited, churches revived and entire cities and communities changed through the impact of the preaching of this man of God, preaching which is a remarkable demonstration of the power of the Holy Spirit as God uses and blesses the presentation of His Word.

We rejoice in the results of this ministry because it is the message of historic Christianity based solely on faith in the authority and the complete reliability of the Scriptures.

The Greensboro meetings have been characterized by a mighty outpouring of God's blessing and power. We have it from many sources that the impact has been felt in all of the Greensboro churches to a degree unprecedented.

We are printing below an editorial which appeared in *The Greensboro Daily News* of November 26, 1951, the day after the meetings closed.

—H.B.D.

## The Impact Of Billy Graham

It may be too early yet to make any real appraisal of Billy Graham's deep-down impact on the Greensboro area.

Perhaps analysis should be delayed long enough to measure how thoroughly his message sinks in through the long months ahead and how well those who were moved by his showmanship and real consecration remember it in the morning-after world uninspired by the ten thousands of the tabernacle and the golden voice.

Regardless of their validity or their propriety, there are several comments that ought to be made as Greensboro concludes an experience it may never forget.

The first and most important is that Billy Graham's message is a message the American people had forgotten and now find they need to remember. Billy Graham preaches the old-fashion gospel which a cynical world has been labeling passe. He dramatizes it against a terrifying back-drop of a fast-moving but spiritually-deadened civilization. He probes at the secret yearnings and fears of every-day people and pierces their stout armor of resistance. As *Look Magazine* predicted earlier this

year: "Before his candle burns out, Graham will be recognized—on the basis of numbers alone—as the most potent evangelist in American history."

The *Daily News* joins the thousands who welcomed Billy Graham to this region and who recognize in his enthusiastic work a campaign which could change the whole direction and history of a nation and a people. Like the prophets and seers of the past Graham has diagnosed the growing illnesses of a civilization which seeks salvation through material wealth instead of spiritual faith.

C. W. Robbins, of The North Carolina Christian Advocate, best sums up this idea when he writes:

"The false gods of materialism and pleasure have left us morally bankrupt . . . Better than most of us, Mr. Graham senses the spiritual poverty and spiritual yearning of the masses. Better than most of us, he senses the spiritual vacuum created by liberalism and humanism. He senses the black despair of a Christ-less generation."

And seeing these things, Billy Graham used his remarkable oratorical powers and vibrant personality to drive home his message to the millions who want desperately to believe in something. He appeals to the millions weary of the debunkers and sophisticates and their answers which were not answers after all.

If the Billy Graham impact is lasting, it will be made lasting by the every-day toiling in the vineyards, by the success of those who have captured the essence of his message to put it to work in their own lives and by their influence on others. It will also be made lasting by the inspiration of ministers and church leaders who have been handed a mighty challenge by Billy Graham to make their own ministrations as successful as his in fulfilling the secret longings, desires and needs of the people.

## A Reminder

Because so many subscriptions to THE JOURNAL in years past have been in the form of Christmas Gifts, a large number of subscriptions expire in December. If you have been giving a subscription which expires this month or if your own subscription expires soon, renew now to insure receiving every copy on time.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 32, December 5, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## Interdenominational Co-operation

In 1948 our General Assembly, as the result of a conference of some of our leaders, unanimously voted for a five-year moratorium on the question of union with the Northern Presbyterian Church. Our present Moderator was one of those sponsoring the moratorium.

We would like to again print the action taken by that Assembly to show how its spirit is now being contravened.

The action was as follows: *"That for a period of five years the entire plan of reunion with the Presbyterian Church, U.S.A., be held in abeyance, and that during that time the committee confine its activities to exploring avenues of acquaintance and co-operation only, except that the committee shall complete the plan by March 1, 1949, and have same printed in sufficient number to supply any request."*

There are coming to the desk in this Journal office every few days clippings from newspapers, both in the South and in the North, telling of meetings attended by our Moderator where apparently the question of union with the U.S.A. Church is discussed enthusiastically and with the implication that union is but a matter of final details.

We are printing below in full an action taken by the Synod of Tennessee at its meeting last month. We doubt seriously if many of the members of that Synod realized at the time the implications of this action.

### Interdenominational Co-operation

The report of the Committee on Interdenominational Co-operation was presented by Rev. Thomas C. Barr. Pending action Rev. William G. Walker, Secretary of the Tennessee State Council of Churches, was introduced and spoke on the work of the Council. The report was amended, and adopted as follows:

This committee wishes to call to the attention of Synod the report of the General Assembly's Committee on Co-operation and Union, in which it is stated that negotiations are now in progress between the United Presbyterians, the Presbyterian Church in the U.S.A., and the Presbyterian Church in the U. S., looking toward the possibility of organic union. The work is now in the exploratory stage, no plans of union between the three bodies having yet been formulated. The Assembly's Committee has continued its request that within the Synod we use means of acquaintance and co-operation and this committee makes certain recommendations to Synod in compliance with this request.

Within the Synod progress in interdenominational co-operation is to be noted. The Pan-Presbyterian Council has promoted co-operative training schools for Sunday School teachers and popular meetings of members of the Cumberland, U. S., and U.S.A. Presbyterians.

The Tennessee Council of Churches has employed an Executive Secretary, Rev. William G. Walker, a minister of our Church, who is developing a program which will be not only of assistance to the constituent denominations of the Council, but of help in the development of the Christian life of the people of the State.

In Nashville, Tenn., the joint student work is conducted in a spirit of genuine co-operation and has been for the strengthening of all Presbyterian student work in the city.

Also in Nashville a fine fellowship of ministers of the Cumberland U. S. and U.S.A. Presbyterian Churches has been organized, meeting monthly for fellowship and inspiration.

This committee submits the following recommendations:

1. That the Synod authorize a committee to explore the possibility of a joint meeting next fall with the Synod of the Mid-South, and give Synod's Council authority to set the meeting place and time should such a plan be feasible.

2. That wherever possible and practicable, student and young people's conferences and rallies be held jointly with U.S.A. Presbyterians.

3. That co-operative training schools for Sunday School teachers be held, enlisting the co-operation of as many different members of the Presbyterian family as possible.

4. That the Men of the Church be requested to organize a men's conference for men of the U. S. and U.S.A. Churches within the bounds of the two Synods.

5. That this committee be authorized to conduct conferences in the Presbyteries of Synod to explain to groups of laymen and women such plan of union as shall be submitted to the Presbyteries by the General Assembly. Such conferences are not to be for promotion of union, but simply for information, and should be held prior to the presentation of the plan to Presbytery in order that an intelligent consideration of the plan may be had and that a large group of the people in the Church may understand the nature of the proposed union. This committee would be instructed to confer with the Presbyteries of the Presbyterian Church in the U.S.A., which are within the bounds of Synod, requesting they appoint a similar committee to conduct joint conferences.

6. That Synod request this committee to arrange an exchange of pulpits on a Sunday set aside for this purpose between ministers of all the various Presbyterian bodies.

7. That Synod send to the Synod of the Mid-South a fraternal delegate, and that the same Synod be requested to send a fraternal delegate to meetings of this Synod.

8. That Synod call to the attention of the Committees on Church Extension in the Presbyteries, the request of the General Assembly's Committee on Co-operation and Union that no new work be undertaken or Churches closed without consultation with U.S.A. committees working in the same field.

9. That this committee be authorized to conduct a retreat for ministers in co-operation with committees of other Presbyterian bodies.



10. That Synod contribute \$600.00 to the State Council of Churches and \$141.00 to the Pan-Presbyterian Council of this synodical year.

Thomas C. Barr, Chairman,  
Peyton N. Rhodes,  
John V. Matthews.

We do not believe those now promoting this movement, under the guise of "acquaintance and co-operation" are naive enough to feel that this is other than all-out promotion of the plan for union itself.

Will those who oppose union on the basis of dominating liberalism in many parts of the Northern Church be given an opportunity at these meetings to

explain their opposition—the Sunday School literature for instance. (Their *Crossroads*, study magazine for adults, October-December, 1951, is a classic example).

There is not one single advantage to be gained for our Church, or for the cause of Christ's Kingdom, by organic union with the Northern Church while the disadvantages are many and can be demonstrated clearly.

If this issue is to be dragged into church meetings during the next year then let us face it. It is an unpleasant task and one that is entirely unnecessary. More than that, it is a violation of the spirit of the agreement and the unanimous action of the 1948 Assembly. —H.B.D.

## Binary Alarm

There came recently to eye a pamphlet regarding a minister in good and regular standing in our own Church—we presume he is such. This Presbyterian minister is quoted as stating in a book of his, that his Christology and some interpretations are different; also that he is a heretic; also that he does not accept as literally true many of the dogmas of our ecclesiastical organizations. Again this Presbyterian minister is quoted (in his book, the page being given) as writing, apparently about the Lord Jesus Christ, that His "knowledge was miles below that of a quizz-kid." He seems to malign the Scripture, to scoff at the Resurrection, to belittle Christianity, and to calumniate the Presbyterian Church.

Now this gives us great misgiving. First, presuming that this man is really sound theologically, but gives impression that he is a heretic, we are concerned that any man would so live, speak, or write as to lay himself open to adverse criticism touching such a sacred matter as orthodoxy. Next, we are perturbed—provided these revelations be true, that any minister being under oath as accepting the Creed, and also under oath to report to his Presbytery any conscious defection therefrom, should be able to continue in such connection under such circumstances. This we cannot understand; and again there is alarm that the Presbytery in which this minister lives and in which he holds membership, does not take proper steps in discipline. The plea has been made that to exercise discipline serves to make martyrs of offenders. Absurd! Since when did the Presbyterian Church forego duty because of possible repercussions! Anyone may write Box 947, Wilmington, Del., for data.

And now a more recent, a newly received brochure, arrives, to arouse more misgivings. This relates to another Church than our own, but the one regarding which many seem to feel that to save the ark of God, there must be union organic. This pamphlet is entitled: "Is there a 'red' or 'pink' cell operating in our own (Presbyterian) Church?" It is written by an attorney, who is also a Judge, a mem-

ber of the Bar of the Supreme Court of the U. S. and of the State of Oklahoma; and it has the endorsement of other prominent citizens. The Presbyterian Men's Bible Class of Sapulpa, Okla., appears to be sponsor of the Christian Program (as noted in the brochure). Here again, we are not dogmatizing, only reporting. If what this exposé reports as true is true, then we should all know about it; for it reveals as being factual that which at lowest estimate is of very dubious propriety on the part of publishers and writers and authorities of U.S.A. Church literature, and at worst, some very shocking heresy apparently endorsed by the Church leadership. Also if these findings are false then they should be branded as infamous. Some of them may have inadvertently slipped by the censors. Again if they be true then we should proceed even more cautiously along the path to Church union. In such circumstances, the U.S.A. Presbyterian Church should make official explanation of pronouncement. Our own concern is for the Church general and also for those Christians whosoever they may be who may read and believe as true the errors reported (in this brochure) as being in the literature of the Northern Presbyterian Church. This burden of concern is increased by the fact that men of prominence are making these charges, and that the accusers are not outsiders but members in that same Church, and that the indictments are not mere expressions of a crank, but are the studied representations of a whole Bible Class, and that the matter has been given outside recognition, not for its liberalism (meaning its heresy) but for its un-Americanism. —R.F.G.

## Some Elemental Truths We Often Forget

There is nothing more clearly stated in the Bible than the fact that Jesus Christ is the only Saviour, the only hope of eternal life.

John the Baptist said: "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*"

Jesus said: "*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"

Peter said: "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*"

Paul said: "*For there is one God, and one mediator between God and men, the man Christ Jesus.*"

But, how do we react?

It is but natural that in pagan lands and in non-Christian circles man should be trying to work out his own salvation. But, what about Christians? It is our observation that many Christians believe that they, in some way, must earn their salvation. Paul expresses the thought when he says: "*For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*"

We believe the greatest single lesson we need to know is found in this simple statement of fact: We are all sinners and need a Saviour—Christ is the only Saviour—salvation is a free gift from God—it is obtained by simple faith in Jesus Christ and in no other way; we cannot earn or merit salvation.

Recently a friend to whom we are deeply attached and for whom we are greatly concerned said: "I have accepted Christ, I have been confirmed, but I am not saved and I will only be saved if I earn salvation by living right."

A little later in this conversation this further revealing statement was made: "How could Christ die for my sins? His dying on the cross could not have any effect on the sins I commit." The simplest answer we could give was this: We knew this friend has one son, now in college, and we said: "Suppose — should get in trouble; there is no way for

him to get cleared but by your intervention. You go to those with whom he is involved in this difficulty and say: 'I will take the full responsibility for — I will make full payment for him'; THAT is what Christ did for you."

We believe Christians need their thinking cleared on this matter because without it they are insecure, discouraged, baffled and confused. Salvation is an instantaneous and eternal transaction, the result of a combination of simple and essential things: *conviction, repentance, faith, surrender and commitment* being among them.

Considering the absolute necessity of understanding God's plan of salvation, one of the great mysteries of present-day preaching, is how little is heard about these all-important doctrines and how much is said about a program, social and civic righteousness, and other worthwhile but secondary things. The weakness of the Church today lies in the fact that the average church member is completely uninstructed in the essential facts of salvation and that is because he has been urged to "join the church" when he should have been urged to accept the Lord Jesus Christ as Saviour from sin.

We are not being critical when we say that in too many instances the *emphasis* both of preaching and programs is too often on matters on which those urged to participate are not yet prepared to properly share. As we have stated before: we spend so much time urging the unregenerate to act like Christians when we should be trying to win them to Christ. It is the same old story—ignorance of God's righteousness (in and through Christ) and going about to establish (earn) our own righteousness—which in God's sight is but filthy rags.

Such teaching and preaching will bring revival, and, when revival comes, evangelization will follow, and we will be following God's program in God's way. —L.N.B.

## An Allegory— And A Fact

It is a forward position, the enemy is strongly entrenched in an area which we must take if this particular operation is to achieve success. And, this is not a phony war but one on which life and national existence depends.

Behind the lines and across the Pacific in America our leaders have been preparing for military emergencies such as the one with which we are now faced. Men have been trained, equipment prepared and the ordnance department has been busy turning out ammunition, for machinegun and rifle, for bazooka and for the 105s.

The zero hour arrives, we are to attack. Out of foxholes, from behind gullies and ridges, out we go to the attack—rifles crack, machineguns chatter,

the mortars and heavy artillery shake the ground with their roar.

But, the enemy does not fall before withering small-arms fire. There is no resounding detonation as the shells reach their objective. Defeat instead of victory; retreat instead of advance. What has happened? Why the failure to gain the objectives mapped out?

An inquiry by local military leaders. A hurried report to the Pentagon. A searching inquiry by Congress. Findings? the ordnance department has been sabotaged. The enemy has maneuvered through gullible, misguided and ignorant men to load the ammunition with wax, chaff, paper and other useless materials. Result—DEFEAT.

In some distant theater of war a battle can be lost because the ammunition is useless. But, only men's lives are lost and only a sector of terrain is given up. Only? Yes, because life is not the end and terrain is but a parcel of ground.

A far more tragic situation faces the world today. On this battleground we are contending for the souls of men. The enemy is wily, resourceful and sagacious beyond human understanding, for it is not flesh and blood with which we have to deal, but principalities and powers, the rulers of the darkness of this world, the wicked spirits in heavenly places. And, *there is but one offensive weapon*; we are provided with but one means of overcoming the enemy and that is the Sword of the Spirit, the Word of God.

The battle is joined. We see the enemy, or, we sense that we are in an engagement with the forces of evil. Our program of battle is outlined, our line of march is on the map, with enthusiasm and the compulsion of need we go out to fight. But, the enemy does not fall; our attack is powerless and instead of being on the offensive we find ourselves on the defensive.

Will there be an inquiry? Probably not on the highest level. Will Presbytery or Synod or General Assembly or Conference or Convention or House of Bishops appoint a commission to investigate? This might give offense. It might even prove very embarrassing.

Is there an explanation for the weakness and ineffectiveness of so much that is done in the name of Christianity today? There is. It is because, in many cases, the ammunition has been sabotaged. Instead of the Word of God which is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, we have been led to fight the Devil with the chaff of philosophy and human reason. Instead of using the weapon against which Satan has never been able to stand and which puts him to flight today, as always, we have fired salvo after salvo of pious platitudes, ethical dissertations and wishful thinking.

By sabotaging faith in the complete accuracy and authority of the Bible the Devil has cut the ground from under those who would do Christian work but who have succumbed to the blandishment that

they can succeed with a bent sword, with a weapon which is not trustworthy.

How often we hear a great sermon, or read a stirring argument for righteousness; messages which appeal to our intellects and even stir our hearts but which leave us exactly where we started!! Why? The shell has been there but there was no war-head to activate it. There was no authoritative, "Thus saith the Lord."

How often we try to reason an individual into faith in Christ and we fail. Why? Because the Holy Spirit convicts of sin and of righteousness and He uses His Word for that purpose. A man's salvation must be clinched by his taking hold of a promise of God—in His Word—and holding that promise up in faith.

This editorial is written in all humility. How we do appreciate the weakness and the ineffectiveness of our own Christian witness. But, we also know that where God has used our witness it has always been on the basis of faith in the Book and the Christ which it presents.

Just this week we came upon a clear illustration of how Satan is sabotaging Christian work through destroying faith in the Bible. In this particular case it is in a church-related college (not in our denomination—although it can be duplicated there), where professors laugh at the Scriptural records, explain away the supernatural, deny the clear statement of the Bible and even persecute those students who have the spiritual resources and the moral courage to stand up and question the denials of God's Word for which they will not stand.

If this should be the last editorial this writer should ever produce we would write with our last breath and our last ounce of strength: IT IS TIME THAT WE AWAKEN TO THE FACT THAT THE DEVIL IS SABOTAGING THE CHRISTIAN EFFORT BY DESTROYING FAITH IN GOD'S WORD AND HE IS DOING THIS IN INSTITUTIONS ONLY TOO OFTEN THAT ARE SUPPORTED BY AND DEDICATED TO THE CAUSE OF CHRISTIANITY.

The issue?

Victory or defeat.

—L.N.B.

(Continued from Page 2)

Sir:

Because our Church is placing new emphasis on tithing at this time and because of the blessing which I have personally received from the following experience I would like to pass it on to your readers.

I have been a tither for many years and have received spiritual and material blessings too many to mention.

This fall I found myself facing some pressing financial problems. A note was due in the bank November 1 and large insurance premiums and other commitments

were forcing me and I began worrying about them.

The renewed tithing emphasis made me stop one day and go over my accounts. I thought that I was up in payment of my tithe but found that through carelessness I was five hundred dollars behind. This came as a shock because I had always tried to be careful in such matters. That same day I sat down and wrote out checks to my local Church and other church agencies for the full amount I should have paid to date from my tithe. Then something **immediately happened**. The worries I had had about meeting my obligations

**completely disappeared.**

As bills came due I found that I had the money to pay them. On November 1 I had to pay \$541.00, I had \$525.00 in the bank. I paid the note of \$500.00 and wrote a check for the \$41.00 but lacked \$16.00 to cover it. When I opened my mail there was a check for \$16.00 in it, I had **exactly** what I had to have that morning. Later in the day a rather large sum from an old account was paid me in cash. Since then I have found my financial condition on a sound basis.

Does God honor tithing? I know He does. (Name Withheld)



# FERRE' AT THE PRESBYTERIAN EDUCATIONAL ASSOCIATION

By Rev. John R. Richardson, D.D.

ATLANTA, Ga.

A few weeks ago we were given a copy of the "Minutes of the Thirty-seventh Annual Meeting of the Presbyterian Educational Association of the South, Montreat, North Carolina, June 22-27, 1951," with the request that we review the addresses delivered by Dr. Nels F. S. Ferré. (Vanderbilt University, Nashville, Tenn.) Space does not permit an analysis of the four addresses. We shall confine our attention to the third, which is entitled, "Eschatology and Ethics."

In a panel discussion which followed the addresses the chairman spoke for the group as being deeply in debt for the keen insights presented by Dr. Ferré, and that he was charmed with the speaker's Christian personality—his integrity, devotion and humility. We do not know Dr. Ferré personally, and at the outset would like to accept at full value the Chairman's appraisal of his charming personality. Our analysis of this address will be made solely on the basis of his written statements.

On page 64 Dr. Ferré affirms:

God knew that we were created children with the lowliest beginnings as a race and as concrete individuals, born, at that, into a confused and sinful world. We know of no historic fall: a pre-historic fall, at best, is fancy. Original Sin stands rather for the natural tendency of man to put himself at the center of things through insecurity and pride.

Now how does this statement harmonize with the first book of the Bible? Apparently Dr. Ferré implies in this statement that we should be evolutionists. Irrespective of this implication, we observe that Dr. Ferré categorically denies the reality of the Fall. The speaker dismisses the Biblical account of the way in which sin entered into the world in few words. He fails to tell us his reasons for the rejection, and is content to let the matter end by simply saying, "We know of no historic fall."

We wonder if it is sound scholarship to dismiss the simple and profound narratives in the Book of Genesis and in other portions of Divine Revelation in such a manner. It would seem that a responsible theologian would have been more cautious about

such a serious matter. We cannot believe that this is the proper way to deal with the fountainhead of the Christian doctrine of man. His attitude is typical of the modern aversion to Biblical realism. It is our conviction that anyone who speaks so lightly of one of the fundamental truths of Christian theology cannot be followed as a safe guide in the deeper matters of the soul.

Original Sin is also passed over with slight ceremony. Dr. Ferré seems to know nothing of the guilt of that sin that has rested upon every single one of us—its guilt and its terrible results. If the speaker is, then to be consistent, the Presbyterian educators who listened to Dr. Ferré would have to delete from the Shorter Catechism the statement:

All mankind, by their fall, lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of Hell forever.

Irrespective of what Dr. Ferré said, the Bible teaches in Romans 5:12-21 that every man comes into the world a sinner, with a corruption of nature out of which all individual transgressions proceed. It should be noted, however, that the doctrine of Original Sin has been attacked many times prior to this. The attacks on Original Sin may stem from respectable gentlemen, but this does not relieve them of the guilt of tearing down Biblical theology.

Pelagius, a British monk who lived in the latter part of the fourth and the early part of the fifth century after Christ, was a man of fine character. Augustine, his great opponent, stated that he recognized the attractiveness of Pelagius' life in many respects, and certainly had no personal grudge against him. Nevertheless, Augustine pointed out that Pelagius, through his attack on the doctrine of Original Sin, wrought untold harm to the souls of men.

It is obvious that Dr. Ferré's position encourages unbelief in the trustworthiness of the Bible, and undermines the foundation of the Reformed Faith. His position clearly involves an erroneous view of what sin is, and furthermore, involves a denial of



any marked effects of Adam's sin upon his posterity. The truth is, the plain teachings of the Bible and the clear statements of Reformed theology are dead against Dr. Ferré's notions.

Another serious objection must be raised in reference to this particular lecture on the basis of Dr. Ferré's attitude toward Hell. He correctly represents God as a Teacher and a Father, but he ignores and denies the doctrine of God as the Judge which is not less fundamental in the Bible. On page 66 he teaches that immortality should afford us the opportunity to overcome evil beyond this earthly life. It is to be noted that this statement is made merely on the basis of the author's ratiocination and not on the authority of Scripture. Dr. Ferré has no patience with the doctrine of eternal Hell. He espouses the Universalist position in regard to man's destiny. He tells us, "Naturally eternal Hell, if God be good, is the essence of the unethical." He maintains that if God could not raise a family to mature fellowship, or He would not, then He had no moral right to create.

Once more Dr. Ferré is bold enough to assert:

Among the numberless unthinking people an immature and unworthy eschatology, espousing eternal Hell, is unfortunately still prevalent, vitiating Christian ethics at its very heart.

Our answer to this stricture is to refer Dr. Ferré and his hearers to the Biblical warrant for our belief in eternal Hell, especially as found in what Jesus Christ Himself had to say on the subject. We should remember that the most terrible descriptions of Hell in the entire Bible are found in the teachings of our Lord.

It was the Saviour of sinners who said that there is a sin that shall not be forgiven in this world or that which is to come.

It was He who spoke of the worm that dieth not and the fire that is not quenched, (Mark 9:48).

It was our Lord Himself who told the story of the rich man and Lazarus and the great gulf between them, (Lk. 16:19-31).

It was the Son of God who taught that it is better to enter into life having one eye rather than having two eyes to be cast into hellfire. (Matt. 18:9). What Christ taught on the subject of Hell is not on the periphery of His teaching, but at the very core of it. He taught it in the Sermon on the Mount. He taught it in the great Judgment chapter (Matthew 25). And He taught it to His closest friends. Not even form-criticism, the most radical form of New Testament criticism, can successfully delete Christ's teaching on Hell from the essential Christian message.

The teaching of Dr. Ferré will be very palatable to the natural man. The unregenerate man will delight in his views. We readily admit that the doctrine of Hell taught by Christ has always been an offense to the natural man.

Frankly, if anyone is capable of speaking on eschatological subjects, our Lord was. We have a record of what He taught on eschatology. What He taught certainly does not square with the views of Professor Ferré.

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We wonder if those who are responsible for inviting Dr. Ferré to speak at this conference will repudiate his statements, which are in plain conflict with the teachings of our Lord and the Constitutions of their institutions.

This is no light matter. There is no middle ground. The doctrines of the Fall, Original Sin and Eternal Hell are cardinal doctrines. They are true or they are false.

If they are false, let us be honest enough to confess to the world that the Christian Church has been wrong on these things throughout its whole history, and turn our business over to the New Deal with its social program.

If these doctrines are true, then let us be consistent enough to say that there is no legitimate place for a promoter of Universalist teachings to disseminate his anti-Biblical and anti-Confessional ideas at our Presbyterian Educational Association of the South.

## LESSON FOR DECEMBER 16

# The Conquest of Canaan

*Scripture: Joshua 1 - 11. Devotional Reading: Deuteronomy 32:9-13.*

General Robert E. Lee called Stonewall Jackson his "right arm." I feel that Moses thought the same way about Joshua, for Joshua had been Moses' "minister" for many years. "And Joshua the son of Nun was full of the spirit of wisdom: for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deut. 34:9). Joshua was not as great a man as Moses, but he was a great soldier and superbly qualified for his work as a military leader. We have the entire first part of the book for our study and can merely outline its contents.

*I. God's Charge to Joshua: Chapter 1*

While Joshua was acting commander-in-chief of the armies of Israel, he was "under orders" from the real Captain of the hosts of God's people. (see 5:13-15). The command comes to him to arise and go over this Jordan.

There follow some gracious promises: (1) the promise of possession of the land which stretched from the Wilderness to the river Euphrates and to the "great sea"—the Mediterranean Sea, (2) the promise of victory—there shall not any man be able to stand before thee; (3) the promise of His presence with him—as I was with Moses, so I will be with thee.

Joshua is exhorted to be strong and of a good courage: to be obedient to the command of God in order that he might prosper wherever he went: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night . . . then thou shalt make thy way prosperous, and then thou shalt have good success."

There have been many great Christian soldiers. In every war we find some. In World War II there were several very conspicuous examples, notably the commander of the Island of Malta, the "most bombed spot in the world." He has given a very striking testimony in a book published after the War. The Bible has always meant much to such men. Stonewall Jackson was a fine type of a brave soldier and a Christian man.

The response of Joshua to this command was characteristic of the soldier: his order to his officers was, "Pass through the host, and command the people saying, Prepare you victuals: for within three days ye shall pass over this Jordan, to go in and possess the land, which the Lord your God giveth you to possess it."

He also reminds the two tribes and a half who had been given their inheritance on the east of the river, of their promise to go over with their brethren and help in the conquest of the balance of the land.

"And they answered Joshua saying, 'All that thou commandest us we will do.'" The people had perfect confidence in their new leader and he was worthy of their trust.

*II. The Sending of the Two Spies: Chapter 2*

Twelve had been sent before, and only two brought back an encouraging report. This time, only two are sent. They go through the land. It was a dangerous mission, as the work of a spy always is, but they are protected and hidden by Rahab the harlot, who by her faith wins a place in the honor roll of the "heroes of faith" in Hebrews 11. The report of the two men was that "truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint because of us."

*III. The Passage of the Jordan: Chapters 3 and 4*

Several things should be carefully noted:

(1) The prominent place of the "ark of the Covenant," which was the symbol of the presence of God in their midst. It was when the ark was taken up by the priests that the people were to move. It was when the feet of the priests which bore the ark touched the water that Jordan rolled back its overflowing waters.

(2) The command to sanctify themselves, "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

(3) The miraculous nature of the crossing. It has become quite the fashion to try to explain away the miracles of the Bible. Where wonders and signs are necessary, or required, it is most natural that there should be these manifestations of His presence and power. One reason for this miracle was to show the people that, "as I was with Moses, so I will be with thee." Like the miracles performed by Moses these were Joshua's "credentials." The Jordan rolled back its flood waters and Israel passed over dry shod.

(4) The memorial stones taken from the bed of the river. Notable events in the history of any nation are usually commemorated in some way so that future generations may see and keep these events in mind.

(5) On that day the Lord magnified Joshua in the sight of all Israel: and they feared him, and they feared Moses, all the days of his life. It was very im-

portant that this should be the case for Joshua had a difficult task both in conquering the land and in dividing it out later: he had to be both soldier and ruler. It is a blessing indeed when, in a time of emergency, a nation can have a leader in whom they have the utmost confidence, a man of integrity and patriotism and wisdom.

#### IV. Preparation for the Conquest: *Circumcision, and the Passover: 5*

The miraculous crossing of the Jordan melted the hearts of the Amorites and took all the spirit (courage) out of them. God knows how to sap the strength of our enemies, if we will but trust Him.

Two further steps were necessary before beginning their active campaign: (1) The rite of circumcision had been neglected during the Wilderness journey, and seemingly, during their stay in Egypt, and so the whole host had to be circumcised and the reproach of Egypt rolled away; therefore the place was called Gilgal. (2) The keeping of the Passover.

In verses 13-15 we have a striking scene when Joshua sees the Captain of the Lord's hosts and takes his shoes from off his feet.

#### V. Jericho Taken: *Chapter 6*

In all the annals of the history of wars there has never been such a unique attack as that on this walled city. The story is so familiar that I will not dwell upon it. The keeping of the promise to Rahab is to be noted and the complete destruction of the city. Remember that the "cup of iniquity" of these "Seven Condemned Nations" is now full, and that this war is a judicial act on the part of the Judge of all the earth. When nations become too corrupt, the Judge has to pronounce sentence. He often waits a long time and gives many chances for repentance. The giving of the land to Israel was also a fulfillment of God's promise to Abraham many years before this.

#### VI. The Failure, (and Success) *At Ai: Chapters 7 and 8*

Jericho had fallen so easily that there was a feeling of self-sufficiency, perhaps, in the Israelites, and they sent only a small force against that town. The army was defeated and 36 men slain. The reaction is characteristic. The hearts of the people melted, and even Joshua rent his clothes and fell upon his face and cried unto the Lord, and the elders put dust upon their heads. It is easy to step from the mountain of victory to the valley of defeat and humiliation. We do this in our lives.

God points out the reason for their failure: someone in the camp had sinned. Achan is taken and punished together with his household, and then the army goes against the city and takes it. This incident is a striking illustration of the truth that "sin in the camp," sin in the Church, weakens and destroys the power of God's army. How many sad failures on the part of God's people are explained in

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this way. If the Church will purge itself of all unclean and sinful behavior then we can expect victory over the forces of evil. Sin in the camp spells defeat on the battlefield.

#### VII. The Foolish League *With Gibeon: Chapter 9*

The explanation of this very unwise proceeding is found in verse 14: "And the men took of their victuals and asked not counsel at the mouth of the Lord."

This was a very "wily" move on the part of the Gibeonites. They were convinced that Joshua would take the land and they wanted to "save their skins," so pretended that they had come from a far country, and seeing all that God had done, wanted to make a league with them. Would we in America not be in far better shape if we had taken counsel of the Lord before we allied ourselves with atheistic Russia?

#### VIII. Further Victories: *Chapters 10 and 11*

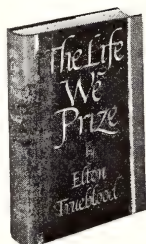
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## Love -- Not Charity

"Yet I show unto you a more excellent way; a way unsurpassed, par excellence, beyond comparison; a way of love! Thus the Apostle Paul introduces the great "love chapter" of first Corinthians. Not "charity" as translated in the King James from the latin *caritas*, but LOVE as found in the Greek *agape*, and so translated in the American Standard Version. Charity *once* meant Christian love, (which usage Webster tells us is now rare), but has come to mean "an act of benevolence, good will to the poor; almsgiving; leniency in judging other men and their actions." What a dreadful loss of meaning! In other words, Paul teaches that charity, (as understood today), apart from love is utterly without value! Love puts meaning in charity! So let's look at the matter of love for a moment.

### Source Of Love

To understand love as presented in the Bible we must first of all consider the *source* of love. Certainly the source and fountain of all true love is God himself, for "God is love."

"Herein is love, not that we loved Him, but that He loved us!" "God commendeth His love toward us in that while we were yet sinners Christ died for us." Even "when we were enemies, we were reconciled to God by the death of His Son." Greater love hath no *man* than this, that a man lay down his life for his friends." Yet the love of Christ excels for He died for His enemies!

In love He *sought* us. The Poet has said, "I sought the Lord and afterward I knew He moved my soul to seek Him, seeking me." Jesus said, "I came to seek and to save that which was lost."

In love He *bought* us. "God so loved the world that He gave His only begotten Son . . ." to pay the price of our redemption, for we were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

In love He *brought* us, having "called us out of darkness into His marvelous light." He drew us to Himself with the cords of His own love, for no man could come "except the Father draw him." "When we were without strength," unable to rise, "Christ died for the ungodly."

In love He *taught* us—"because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "The fruit of the Spirit is love." And as Paul reminds the Thessalonians, "But as touching brotherly love ye need not that I write unto you: for you yourselves are taught of God to love one another." God is indeed the source and fountain of love; love everlasting, as boundless and limitless as the God from whom it flows.

### Sacrifice Of Love

As we consider the source of love, we must also consider the *sacrifice* of love. God's love would not let Him count the cost. He was willing to impoverish heaven, to give His only begotten Son that He might manifest His love for sinners, and the Son was

willing to come and give His life a ransom for many. Though rich, he became poor for our sakes, that we through His poverty might become rich. As Mrs. C. H. Morris, the hymn writer has expressed it:

" 'Twas wondrous love which led Him  
For us to suffer loss,  
To bear without a murmur,  
The anguish of the cross . . ."

Let's not forget that He who paid the price for our redemption has left this word of command, "Love one another, as *I have loved you*." The kind of love the Lord has given does not count the cost, nor does it seek a return on its investment. "Love seeketh not her own," but another's good. Such indeed is the love of God.

### Service Of Love

This leads us to our last consideration, the *service* of love. "Created in Christ Jesus unto good works," or saved to serve. Jesus washed the feet of His disciples, and when He had finished, He said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet . . . The servant is not greater than his lord."

If the love of God has been shed abroad in our hearts, certainly a little of it will shine through in our love for our neighbors and love for the lost, and love is best expressed in deeds. It would be a little difficult to convince the man who was robbed on the Jericho road that the priest or the Levite loved him, but you would need no argument to convince him of the Samaritan's love. He had seen it in action! Our Lord's "Go thou and do likewise" is still the order of the day. Men are dying in the darkness of sin, lying along the highways and byways of life robbed of hope, beaten and battered by the forces of evil, waiting for someone who cares to come along and lift them out of the realm of despair. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." (I John 3:16-18)

God so loved that He gave. Let us give. Christ so loved that He died. Let us live, for Him. God so loved that He sent. Let us send. Christ so loved that He came. Let us go.

# CHURCH NEWS

## Union Seminary To Sponsor Mid-Century Convocation

RICHMOND, Va. (PN)—A mid-century convocation investigating and discussing important problems confronting the South, the nation and the Presbyterian Church will be held at Union Theological Seminary, Richmond, Va., December 4-5, it has been announced here.

Among prominent persons participating on panel discussions will be the following:

Dr. Arthur S. Flemming, president of Ohio Wesleyan University; Dr. Stanley High, roving editor of *Reader's Digest*; Governors John S. Battle of Virginia and W. Kerr Scott of North Carolina; Col. Elbridge W. Palmer, director of the Southern States Industrial Council, Kingsport, Tenn.; Virginus Dabney, publisher and editor, *Richmond Times Dispatch*; Dr. J. Ross McCain, moderator of the General Assembly of the Presbyterian Church, U. S. and Dr. John R. Cunningham, president of Davidson College, Davidson, N. C.

Speakers, by panel discussion, will investigate (1) evidences of the economic resurgence of the South, (2) moral and religious effects of this resurgence and (3) what Presbyterians should do in the situation.

Registration for the convocation will be held in the seminary library at 11 a. m. Portions of the meeting will be broadcast by the American Broadcasting Company in its America's Town Meeting of the Air, at 9 p. m., December 4.

## Dr. Liston To Deliver Columbia Seminary Smyth Lectures In May

Dr. R. T. L. Liston, president of King College, Bristol, Tenn., will deliver the Smyth Lectures at Columbia Theological Seminary, Decatur, Ga., during the week of May 21 - 26, 1952. Dr. Liston's subject will be "The Educational Heritage and Responsibility of Southern Presbyterians."

Dr. Kenneth S. Latourette, Professor of Missions and Oriental History in Yale University, who had originally been scheduled to deliver these lectures in 1952, asked last summer that his engagement be deferred in order that he might meet the responsibilities imposed upon him by his election this year as President of the National Baptist Convention.

It is expected that Dr. Latourette will deliver the Smyth Lectures in the spring of 1953 and that his subject will be "The World Mission of the Church in Our Day."

## Columbia Church Of Air To Feature John A. Redhead

Dr. John A. Redhead, Greensboro, N. C., known through the Protestant Radio Center's "Protestant Hour" series of radio programs, will be the featured speaker in a Columbia Broadcasting System program to be initiated December 2 at 10 a. m. E. S. T.

To be known as the "Columbia Church of the Air," the program will be carried over all C. B. S. stations. The choir of the First Presbyterian Church of Greensboro will furnish the music.

Dr. Redhead has been heard over the National Radio Pulpit for the past two summers. He has also been associated with the Presbyterian Hour of the Board of Church Extension, radio division.

## World Missions Receipts

Apr. 1, 1950, to Nov. 1, 1950 .....	\$511,791.04
Apr. 1, 1951, to Nov. 1, 1951 .....	570,083.26
Gain .....	\$ 58,292.22

## Program Of Progress Net Receipts

Apr. 1, 1950, to Nov. 1, 1950 .....	\$116,843.97
Apr. 1, 1951, to Nov. 1, 1951 .....	122,643.64
Gain .....	\$ 5,799.67

## Davidson Receives \$300,000 From Estate Of Col. Edward Johnston

DAVIDSON—President John R. Cunningham of Davidson College has announced a bequest of approximately \$300,000 to the college from the late Col. J. Edward Johnston of Baltimore.

An alumnus of the college in the class of 1914, Col. Johnston willed Davidson five per cent of his net estate, before deduction for taxes.

Col. Johnston, an investment broker and director of numerous corporations, died in Baltimore October 17 at the age of 57 and was buried in his native Florence, S. C.

The colonel was for a number of years a trustee of the college and has made repeated gifts of major proportions to his Alma Mater in past years.

## St. John's Has Busy Fall Session

St. John's Presbytery, largest Southern Presbyterian presbytery, has protested the appointment by the President of a representative to the Vatican and sent similar protests to Florida senators. Meeting October 23-24 in the First Presbyterian Church of Brooksville, Fla., the presbytery in other actions also:

1. Authorized purchase of a 100-acre site for a presbytery conference grounds.
2. Heard report from Wells Fund Raising Agency now conducting a campaign to raise \$300,000 for the conference site development, home missions within presbytery.
3. Accepted full responsibility toward its share of Assembly work, said local campaign would not detract from meeting Assembly obligations.
4. Heard favorable report on Tithing Campaign in presbytery.
5. Received a candidate for the ministry under its care, making total under care more than 60.
6. Overtured 1952 General Assembly to clarify section of Book of Church Order regarding oversight of candidates for ministry in the matter of institutions of higher learning they should attend.
7. Named an elder, Mr. Sam Bisset of Tims Memorial Church, Lutz, Fla., moderator-in-elect for next meeting.

### *Tithing Achievement Certificate Earned By Five Presbyteries*

DECATUR, Ga. (PN) — Five presbyteries have qualified for a Presbytery-wide rally at which each church participating will receive a certificate for Outstanding Achievement in "Our Tithing Adventure," according to an announcement by Clarence S. Johnson, director of the Program of Progress here.

Johnson said Dallas Presbytery had signed up 100% of its churches, the first presbytery to reach such a goal. Other presbyteries having signed up churches representing more than 90% of presbytery



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membership and qualifying for the special awards are: Porosi with 99% of its membership; Louisville with 93.3%; Asheville with 92%; and Knoxville with 90.5%.

On hand to present the certificates to churches in the five presbyteries will be one or more of the following Presbyterian, U. S. church leaders: Dr. J. R. McCain, moderator of the General Assembly and past-president of Agnes Scott College, Decatur, Ga.; Dr. C. Darby Fulton, executive secretary, Board of World Missions, Nashville, Tenn.; Dr. Vernon S. Broyles, executive secretary, Board of Church Extension, Atlanta, Ga.; Dr. Edward D. Grant, executive secretary, Board of Christian Education, Richmond, Va.

Churches have until December 31 to join the program. Actual tithing may begin either in September or January, depending on the wishes of local congregations. According to Program of Progress headquarters, 1,310 churches in the sixteen-state area had signed up to participate in "Our Tithing Adventure" as of Oct. 1. The tithing program will climax the Church's five-year Program of Progress to expand its work in the fields of home missions, foreign missions, and religious education.

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## MINISTERIAL MISCELLANY

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Call to First Presbyterian Church, Knoxville, Tenn., *rejected* by Dr. Vernon S. Broyles, executive secretary of the Board of Church Extension, after first accepting call and resigning board position. Reconsideration reported 24 hours after first announcing resignation from board, in Dallas, Tex., Presbyterian Men's Convention.

*Accepted*, call to chapel pastor, First Presbyterian Church, Johnson City, Tenn., the Rev. T. K. Mowbray, former pastor, Piedmont Presbyterian Church, Callaway, Va. New address, 425 West Maple St. in city named.

*Dismissed* to Mecklenburg Presbytery, the Rev. M. G. Lyerly, pastor of Apopka Presbyterian Church, Apopka, Fla., by St. Johns Presbytery.

*Dismissed* to Suwanee Presbytery, the Rev. M. S. Avery of North Miami, Fla., by St. Johns Presbytery.

*Honorably retired*, by St. Johns Presbytery, Dr. George White, Bradenton, Fla., and Dr. James V. Johnson, Westminster, Miami, Fla.

*Resigned*, as pastor of Glenwood Presbyterian Church, Greensboro, N. C., the Rev. James D. Carter, dismissed by Orange Presbytery to St. Johns Presbytery to answer call to Miami Springs Church, Miami, Fla. Also resigned as stated clerk of Orange Presbytery.

The Rev. Russell B. Fleming, *resigned* Buffalo and St. Andrew's Churches in Lee County (N. C.) to accept call to West Haven Church, Rocky Mount, N. C. Transferred from Orange to Albemarle Presbytery.

W. H. Frazer, Charlotte, N. C., *supplying* at Shenandoah Presbyterian Church, Miami, Fla., while church seeks full-time pastor. Was at Lakeland, Fla., supplying there.

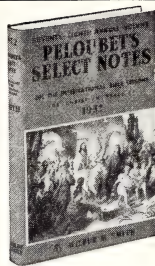
Rev James E. Ratchford has been *installed* as pastor of Madison and Stoneville churches in Orange Presbytery. He was formerly in Abingdon Presbytery.

*Transferred* by certificate to Orange Presbytery from Montgomery Presbytery, the Rev. Branson L. Wood has been installed as pastor of Stoney Creek and Oakview churches.

Rev. Charles L. Ramsey, teacher of Bible, Greensboro College, *transferred* to Orange Presbytery from Albemarle. Will do supply work, continue teaching by Presbytery's permission.

*Called*, to Meadowside Presbyterian Church, Greensboro, N. C., the Rev. Charles L. Donnell who was in charge of the organization of the church.

The call of new Eastminster Presbyterian Church, Knoxville, Tenn., as pastor, has been *turned down*



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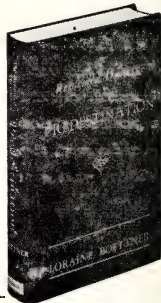
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*Installed*, the Rev. John Reed Miller, Trinity Presbyterian Church, Jackson, Miss.; the Rev. J. W. Lipscomb, Philadelphia and Caroline Presbyterian Churches; the Rev. John Hervey Thompson, Westminster Presbyterian Church, Vicksburg; the Rev. Dwynn Mounger, Forest Presbyterian Church, Forest, Miss., all by commission of Central Mississippi Presbytery.

A son, Donald Theodore, was born to Mr. and Mrs. T. W. Stixrud, November 5 in Brussels where the Stixruds have been carrying on studies preparatory to going to the Belgian Congo to serve as educational missionaries.

Dr. and Mrs. Herbert Codington, Korea Mission, announce birth of daughter, Julia Neville, in Japan November 5. Dr. Codington is carrying on his work in Mokpo, Korea while Mrs. Codington is staying in Japan.

James David Boyle was born in Japan October 20. His parents are the Rev. and Mrs. William P. Boyle of the Japan Mission.

Dr. and Mrs. J. M. Sydenstricker will arrive in New York February 4 for their furlough year. The Sydenstrickers serve in Dourados of the Brazil Mission.



## WOMEN'S WORK

### God's Ten Words

"And God spake all these words"—So reads Exodus 20:1, and so we would have all children to read those *Ten Commandments of God*, the foundation stones of all Christian law and life. As one active move in that desire, the Decatur Presbyterian Business Women's Circle agreed, at their April meeting, to place large copies of these mighty "Words" of God on the walls of our local public schools, to come under the inquiring gaze of every school child in our community. Here is how we are accomplishing this:

First, our chairman talked with the two public school superintendents concerned, for our city and county public schools. Both being sincere Christian men, we found them glad to cooperate in our plan, believing that their respective principals would place wall charts bearing the Ten Commandments in some central position in their several school houses. We requested only this, not that they be even read aloud, or commented on (unless some might so desire and do), just put there in plain print to be read and remembered, we believe, to the lasting good of every reading child we can so reach.

Our own chairman of spiritual growth located these desired wall charts (large size) for sale, at one dollar each, by the John Knox Press, Richmond, Virginia. They are printed on durable material, beginning with that solemn statement that these are the words of the Eternal God, from the classic King James Version, with Jesus' additional Words from the New Testament, on The Two Great Commandments.

We have now placed twenty of these charts, nine in the white and Negro schools of Decatur, Georgia, and eleven out in the county schools, with the plan to continue until all of our fifty-five schools are so supplied. Our purchase money for these charts has come through entirely voluntary gifts from our own Circle, and will complete the task, we believe, by the end of the church year.

We are praying that God's own word of promise will once more find fulfillment, and that these "Words" of His own will not return unto Him void, but will accomplish His will in the lives of our children, now and in their coming years.

—(MRS. S. H.) MARY W. ASKEW



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It is probable that most Christians have heard one or more times a still, small voice which says: “Try it.” Perhaps it is only a whisper, but it is heard . . . a decision must be made . . . some brush it aside with convincing rationalization—others seize the moment and in so doing set a brand new course in life.

Our lives are in “time” and God gave us the time in which to make our money. So, we are our money, too. It is one of the most difficult parts of self to give to Christ's Work. But this Work needs all of us. All of us collectively, and all of the parts that make up our individual selves—time, talents, tithe.

Today, you're being urged to try tithing for three months. The trial period is indicated because the Lord knowing human weakness said: “Prove me . . .” Of course there is no Christian law which says you MUST tithe. Many are finding through Christian love that they WANT to tithe; they wish to give at least as much under grace as they would under law. They are trying to love their neighbors as themselves.

How will the “change” affect you, and is there a reward? Ask the man who tithes.

*P. S. -- If this message has upset you in any way, it is probable that you are a good prospect for tithing.*

*will you pray about it?*

FINAL DATE FOR JOINING SPRING TITHING ADVENTURE JAN. 1, 1952

## BOOKS

**THE BIBLE STORY**, by Marian M. Schoolland. *Eerdmans*. \$2. This book for children gives the entire story of the Bible. The pattern and purpose of God's plan, the meaning of life for every child is clearly told in this simple unified survey of the one great story of the Bible. There are 12 beautiful colored illustrations and maps depicting some memorable events and history of the Jewish nations. Children will enjoy this easy to read simplified survey of the Bible and understand for themselves the meaning of its story.

**CHRISTIANITY AND CLASSICAL CIVILIZATION**, by Ralph Stob. *Eerdmans*. \$3. Dr. Stob is Professor of Classical Languages at Calvin College. He has taught Greek Studies for more than thirty years. He writes as an authority in this field.

The author examines the ancient cultures and shows that Christianity cannot be explained as the natural development of pagan ideas with any new sect. The volume is chiefly a comparison of the thinking of the Hellenistic Age and the teaching of the New Testament on the subject of God, world, man, eschatology, and ethics.

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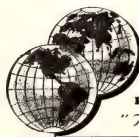


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DECEMBER 12, 1951

DEC 1 1951

## Royal Presents

The off'rings of the Eastern kings of old  
Unto our Lord were incense, myrrh and gold;  
Incense because a God; gold as a King;  
And myrrh as to a dying man they bring.  
Instead of incense (Blessed Lord) if we  
Can send a sigh or fervent prayer to thee,  
Instead of myrrh if we can but provide  
Tears that from penitential eyes do slide,  
And though we have no gold; if for our part  
We can present thee with a broken heart  
Thou wilt accept: and say those Eastern kings  
Did not present thee with more precious things.

Nathaniel Wanley  
17th Century

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## Back To Korea

Sir:

*The Church in Korea is not defeated, nor is our Mission work disintegrating!* Such is my impression following my recent return from the furlough we were forced to take when war started in Korea last year. Despite almost every conceivable kind of disadvantage, the Korean Christian Church is very much alive and growing, and the educational, medical, and evangelistic projects under way at the outbreak of war are all going full steam ahead.

In this area, at least, the scars of war are being rapidly erased by the hand of nature and the "scrounging" ability of Koreans. But for many there is as yet neither peace nor security, though we are far behind the battle lines. Bands of heartless and fanatical communist guerrillas roam the mountain areas and harass the country-side. Sunday before last Mr. Linton and I visited a village on the edge of the mountains where the church and 80% of the homes had recently been burned to the ground by such guerrillas. Meanwhile the villagers, including the small group of Christians, were forced to flee to a nearby village where they face the winter without a home they can call their own, supplied with only an inadequate dole of rice from relief sources.

Only a week ago, in a town about 20 miles from our city, the communists, who always come out of their mountain hideouts at night, burned the church and manse and carried the evangelist away as a captive. Many of our Christian friends come, telling of having to spend their nights away from home, hiding out, for fear of such unwanted visitors. And, of course, nearly every Christian has a wild tale of how he hid out, or escaped from place to place, or was beaten, or nearly lost his life, while the North Koreans controlled this province last summer.

In spite of such persecution, and a rather poor rice crop this year, and

## LETTERS

the gloomy outlook for any immediate settlement of the war, Christian leaders in most places still cling tenaciously to their little churches and the believers welcome the missionary and his message. A few days ago I stopped for a few minutes at a little church about 20 miles from here, started about two years ago. Everyone was in the fields cutting rice, and we wondered whether we could locate our Christian friends. But they saw the jeep—and only missionaries drive jeeps into places like that—and came running in from the fields to welcome me.

Last Sunday morning I preached in one of the churches of this city. The building is small and the 300 people who crowded in could only find seats by having some of the old ladies from the "amen corner" sit on the pulpit platform. Only half this congregation were baptized Christians—the rest were there to hear and we pray to accept the Gospel as outlined in Peter's first sermon (Acts 2). Afterwards I met with a group of about 50 high school students—the hope for the future of the Church as regards its leadership. Wednesday night I spoke at prayer meeting in a church where over 200 were present. Such brief glimpses are convincing that "in spite of dungeon, fire, and sword" the faith of our Korean Christian brethren cannot be killed.

We have just completed one of the brief bi-monthly meetings of the Korea Mission made necessary by current fluctuating conditions. I was amazed to discover fully what I had already been noticing, that the "skeleton crew" of about a dozen missionaries on the field is actually maintaining the entire schedule of work in progress at the beginning of the war. This is in spite of higher prices, loss of native and missionary leadership, and the necessity for constantly adjusting to new situations. Let not the American Church

## EDITORIAL

Now Is The Time .....	3
R.S.V.P.—Dr. Blake .....	3
Behold I Stand At The Door And Knock .....	4
Have I Compromised? .....	5
Reactionary? .....	6
Notes From Edinburgh .....	7

## ARTICLES

The Ten Commandments According To The Shorter Catechism .....	8
Rev. John R. Richardson, D.D.	
Union Propaganda .....	13
P. C. Ennis	

## DEPARTMENTS

Sabbath School Lessons—Dec. 23 .....	10
Rev. J. Kenton Parker	
Young People's Dept.—Dec. 23 .....	12
Rev. H. Lawrence Love, Jr.	
Books .....	14
Letters .....	2

give up Christian Missions in Korea as a hopeless cause! Right now the Koreans are more anxious than ever for missionary leadership and participation in all the various programs which have the end of bringing these people, who are losing all hope so far as the world can offer, to a saving faith in Him who is the way and the truth and the life.

May the home church share the mingled feeling of faith and assurance and determination with which the members of your Korea Mission faced the future of our work here, as we sang together in our meeting last night from the bottom of our hearts:

'How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!'

JOE B. HOPPER

CHUN-JU, Korea.

## EDITORIAL

### Now Is The Time

The other evening one of the more conservative news commentators said: "The world seems frozen in a perpetual state of crisis." Two days later we heard an address given before a large group of southern pastors and Christian workers and the speaker said: "It is high time that the Church should capitalize on the fears, the frustrations and the yearnings of a bewildered people."

Both of these statements are true. We do live in a time of crisis and uncertainty and because of this most people have lost their sense of satisfied complacency.

The Church has the message our world needs today; a message of security, hope, joy and peace; all to be had through faith in Jesus Christ as Saviour from sin and a complete committal to Him.

The need has never been greater.

Hearts have probably never been more willing to listen to the claims of Christ.

Are we preaching and living Him, or, are we frittering away the most golden opportunity the Church has probably ever had? —L.N.B.

### R.S.V.P.—Dr. Blake

The final authority of the Word of God in matters of faith and life has been replaced, in the Presbyterian Church U.S.A., by the changing decisions of temporary majorities in the presbyteries, synods and assemblies of that church.

This has been apparent for some time, but it has now been made official by the highest permanent executive officer in that denomination. Henceforth the minority is always wrong. Elders may no longer attack the official program of the church, regardless of what the program may be. Members are no longer free to act in accord with their conscience or the Word of God, but only according to the decision of a majority in presbytery or assembly. Freedom in the church exists only for those who submit to majority rule.

No doubt people in the Southern Presbyterian Church who have been considering merger with these Northerners will want to take a second look. Possibly even some in the Northern church itself will raise an eyebrow, or show a flicker of interest.

The occasion for this deliverance was the installation of Dr. Eugene C. Blake as the Stated Clerk of the denomination. In spite of his own declaration that he was being named "not bishop, or chancellor, or provost, or any prestige-bearing title, but a clerk . . ." the service was marked by the presence of 100 visiting dignitaries, and by the solemn march of a gowned procession up the church aisle.

The new official made a speech suitable to the occasion. Its text was published in *Presbyterian Life*, the issue of October 27, from which the following excerpts and quotations are taken.

The description of his position as the "highest permanent executive office" in the church is Dr. Blake's own. And here is some of what he said about church authority:

"There have been too many Presbyterian church members who have supposed that they were free to act as they pleased in the church of which they are members. There are even elders who suppose that they are free to attack the program of the church in public speech or print. . . . There are, alas, Presbyterian ministers who suppose that they are good Presbyterians when they freely flout the considered and prayerful actions of their presbyteries. Some of these are ignorant of what kind of a church it is to which they belong, and whose form of government they have solemnly sworn that they approved. Others know better, but refuse to believe in the possibility that they may be wrong, *which, by Presbyterian definition, you are when you are in the minority against the considered and prayerful decision of your brethren.*" (Italics ours.)

Again: "I speak against that rampant individualism of either conservative or radical which lightly breaks the corporate fellowship of church or state by words or acts however sincerely held to be the will of God."

### NOTICE

Collegiate Home in Montreat will open during the Christmas Season for children of missionaries. If you wish to spend all or part of your vacation there please notify Mrs. Edward S. Currie, Montreat, N. C. A small charge will be made for heat and laundry. Arrangements for preparing food can be made.

VIRGINIA L. BELL  
CHAIRMAN OF BOARD

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 33, December 12, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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And once more: "Yes, I boldly speak our faith: The Holy Spirit speaks through the actions and decisions of a presbytery."

Dr. Blake quoted extensively from the *Form of Government* of his church, but he did not include in his quotations the significant statement of the *Confession of Faith*, that decrees and determinations of synods and councils, "if consonant to the Word of God, are to be received with reverence and submission . . ." (xxx. 2).

In the light of his remarks may we ask Dr. Blake some questions:

1. The General Assembly majority in 1923 declared certain doctrines to be "essential doctrines of the Word of God and our standards." In 1924 over 1200 Presbyterian ministers signed a statement repudiating this. *Were these Auburn Affirmationists wrong?*

2. The Assemblies of 1910, 1916 and 1923 declared that men applying to be licensed or ordained must affirm belief in, among other things, the Virgin Birth of Christ. In 1923 the Presbytery of New York licensed one Henry P. VanDusen who deliberately refused to make this affirmation. *Was the Presbytery wrong?*

R. S. V. P., Dr. Blake.

—THE PRESBYTERIAN GUARDIAN

## Behold I Stand At The Door And Knock

These are the words of "the Amen, the Faithful and True Martyr" to the lukewarm Church in Laodicea (Rev. 3:20). In the reference to knocking at the door one catches the echo of a phrase several times used by our Lord in His earthly life as recorded in Mt. 24:33 and Lk. 12:36, 13:25. The following phrase, "if any man hear my voice," takes up the tender words about hearing the Voice of Truth and hearing the Voice of the Good Shepherd in John 18:37; 10:3.

One also thinks of the account in 20:16, "Jesus saith unto her, Mary. She turneth herself and saith unto Him in Hebrew, Rabboni; which is to say, Master." The Voice that speaks in Revelation is thus the Voice of Him who spake as never man spake!

The beautiful passage in Revelation has inspired the English artist, Holman Hunt, to paint the Saviour standing at the door knocking with the light of His lantern shining through the cracks of the door. It is a true and gracious revelation of our blessed Lord and Saviour. But to be read aright, it needs to be set in its own context. For a text out of its context may be a pretext. The context determined the meaning in the first place, and the context discloses the meaning now.

*First*, this is a word from the Spirit to the *Church*. It is not, certainly not in the first place, a word to the unsaved. The meaning is correctly caught in How's hymn, "O Jesus, Thou Art Standing," as the following lines indicate:

We bear the name of Christians,  
His name and sign we bear,  
O shame, thrice shame, upon us.  
To keep Him standing there!

*Second*, this word in Rev. 3:20 is written only to one of the seven churches in Asia Minor. Now, no doubt, this Church in Laodicea is typical of many churches, and perhaps of every church at some lukewarm time or other, and perhaps to many individuals or to every individual at some time or other.

But the fact that this particular exhortation is not given to anyone of the other six churches would seem to indicate that it is not applicable to every church, or to any one church at every moment, nor to every particular Christian on every occasion.

A number of years ago, the writer supplied the Central Presbyterian Church of Atlanta on several Sundays. Whoever selected the numbers had a flair for How's "O Jesus Thou Art Standing Outside the Fast Closed Door" as the final hymn. The visiting minister was taken to task by several of the godly elders of that great congregation for closing with such an inappropriate hymn. No doubt, "Lead On O King Eternal" or "Jesus I Have Promised" would have been more suitable for that congregation.

*Third*, may one also use this imagery of Christ standing outside the door and courteously knocking, leaving it to the will of the individual either to respond or to refuse, as an adequate account of all that God does in regeneration or conversion? In answer, one must remember that all of the truth of the Bible is not stated in one verse thereof.

One may perhaps use Rev. 3:20 in a secondary application as an example of God's free offer of salvation and parallel it with the words of the last chapter in Revelation, "and whosoever will, let him come and take of the water of life freely," and with the "whosoever believeth in Him shall not perish but have everlasting life" of John 3:16.

But when John 3:16 is read in its context it yields neither a Pelagian nor an Arminian, but a Calvinistic interpretation. That context asserts that except a man be born from above he cannot see the Kingdom of God, except he be born of the Spirit he cannot see the Kingdom of God. It thus ascribes the salvation of those who accept the Gospel which is freely offered to all to the illumination of the Holy Spirit—working faith in our hearts and thereby uniting us to Christ in our effectual calling. On the other hand it ascribes the rejection of Christ to man's own love for darkness, 3:19-20. And this is exactly the doctrine of John Calvin in the Institutes III:ii:35\* and in his sermon on Job XXXIV:27.





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Let us not take a secondary interpretation of a figurative expression from the great book of symbols and use it to contradict the explicit statements of John and Paul, thus: "Who were born not of blood, nor of the *will* of the flesh, nor of the *will* of man—but of God." "So then it is not of him that *willeth* nor of him that runneth, but of God that showeth mercy." Cf. also II Timothy 1:9; Titus 3:4-6; I Cor. 3:14; John 6:44; Mt. 16:17, 11:25-26.

Revelation 3:20 does not assert that the risen, conquering Christ cannot do more than merely knock at the door of the sinner—He did appear to Paul in such a blazing light and with such a Voice of Lordship that He knocked Paul to the ground blind. And the Apostle affirmed, "It pleased God to reveal His Son in me." Revelation 3:20 does not assert that the

Lord at the right hand of God will never put forth the might of His Holy Spirit to quicken sinners otherwise dead in trespasses and sins that they may hear the Voice of the Good Shepherd, and hearing, live. The Apostle Paul says that God has raised us up from the death of sin together with Christ—that it is by the glorious creative and re-creative power of His resurrection. Christ, the heart of God, graciously calls—the Holy Spirit, the hand of God, mightily empowers sinners to answer. And to be a Christian means to hear the Voice of the Good Shepherd and answer. —Wm. C. R.

\*"Let him who despises, impute it to himself; let him who ascends not arrogate it to himself"—but to Christ who illumines with faith by His Spirit.

## Have I Compromised?

Introspection can be a harmful procedure if carried to excess or if misdirected. In fact, it can even become pathologic both in operation and in its effect.

However, a Christian, under the guidance and the leading of the Holy Spirit, must search his own heart again and again, measuring one's life and motives by the teaching of God's Word.

We believe one of the most insidious temptations we are called upon to face is the temptation to compromise with evil. Certainly Satan has gained a partial victory if he can make us compromise with something which will harm our own spiritual perceptions and enjoyment or hurt our influence with others.

We are wise when we realize that the life of a Christian is a constant warfare with Satan and his multifarious schemes. He rarely attacks us where we are strong, rather the temptations come in areas where we least suspect it and at times and in ways we are not prepared to resist.

It is for this reason that Paul, in the sixth chapter of Ephesians, tells us that having put on the whole armour of God, "*above all, taking the shield of faith*," because to many of the assaults of the Devil our only armour is the movable shield of *faith*, to be interposed between us and the attack. There are many times when faith, an unyielding and even a blind faith, is what we are called upon to exercise. Paul expressed this thought when he said, "*Yea, let God be true, but every man a liar*," while again in Ephesians he tells us that it is the use of the shield of *faith*, "*wherewith ye shall be able to quench all the fiery darts of the wicked*."

It is for each individual to search his own heart, asking the Holy Spirit to show wherein we have compromised with Satan. Some of this heart-searching must be as follows:

*Have I compromised my faith?* Am I trusting in something I am, or something I can do, or in some

organization to which I belong to accomplish my salvation? The Bible is crystal clear in its teaching that our salvation rests solely on faith in the atoning work of the Lord Jesus Christ. There is nothing we can ever do which will make us merit eternal life. There is no inheritance of salvation. There is no hope of heaven to be found in belonging to some earthly organization, even the Church itself. Eternal life is God's free gift, through faith in the atoning and redeeming work of the Christ of Calvary. Have I compromised my faith by thinking there is some other way?

*Have I compromised in my life?* Has conformity to the habits, the amusements and the ways of this world beclouded my witness for Him? If an unbeliever sees me in my home, in my business, on the street or in some distant city, does he see in me any difference from those who are lost? Have I compromised with the Devil for the sake of convention, or popularity, or because I am ashamed to be known as a Christian? We believe one of the greatest sources of weakness of the testimony of the Church is that so many Christians have conformed their ways to those of the world, having compromised because they feared to be thought different. Paul was willing to be all things to all men, not by compromising in his personal life, but with the fervent urge to win them to Christ by holy living.

*Have I compromised with my children?* Our children, more than any who may come in contact with us, know what we really believe and are. Nothing can convince them that we put God first in our lives *unless we really do*. They sense what our estimate of values really is. They know whether the words we speak about Christ are pious platitudes or whether they come from a heart committed to Him. They know whether our treasures are here or in the next world. They know whether our aspirations for them center primarily in spiritual values or whether we want them to have worldly success as their goal. Many Christian parents know that deep down in their heart they have not put first things first in their example and in their demands on their chil-

dren, and their children know it too. Have I compromised with my children?

*Have I compromised in my business?* Is the particular business in which I am engaged one on which God's blessing can rest? Does it involve the desecration of the Lord's Day? Do my business practices conform to the law of God with reference to honesty and truth? Is the manner by which I conduct my business such that God can give His approval? Is God my partner and do I give to His work at least a tithe? Are my investments in forms of business approved by God? Finally, are my affections primarily on material things as such, or, am I working so that what I am and what I make shall be used for Him?

*Have I compromised with my Church?* The fellowship of believers is a precious one. Do I share in

that fellowship? Am I carrying that portion of the load in my own Church which makes its work more effective and which also lifts some of the burden from my pastor? Does he see in me a church member who is dragging his feet and living the life of a drone, or does he find me at his right hand, ever ready and willing in working for God's cause and His Kingdom?

How we all need the clear light of God's Holy Spirit to shine in our hearts and lives to show us wherein we have compromised. We also need the power which comes alone through the indwelling Spirit, a power which alone enables us to be the kind of people God wants us to be.

In the hush and the quiet, alone with God, may we have the courage to ask ourselves:

Have I compromised?

—L.N.B.

## Reactionary?

Bible-believing Christians, who seek to defend the great doctrines of the Christian faith from attack, are now and then described as "reactionary" by liberal theologians. In a certain sense this term, though not meant to be so, is quite complimentary.

A reactionary is one who reacts. He resists a certain trend, and opposes it with a counter tendency. One of our contemporary Christian magazines, in commenting on this word, says, "An honest man reacts to dishonesty. A pure woman reacts to impurity. A prudent man reacts to danger. A true, born-again Christian, if he is really truly worth his salt, will react immediately and aggressively to heresy and apostasy wherever they are found and in whatever disguise." Reaction is at certain points an indication of vitality. The body that does not react to the entrance of disease germs or poison is destined soon to die. Resistance movements against tyranny and corruption are possible only where there is life. The reaction of the people of the United States against the menace of Communist infiltration is an evidence of virile democracy. The reaction of the people against the evils of corruption in government is a sign of strength. The nation that does not resist the encroachments of another nation across its borders is already essentially dead, and certainly doomed. At this very moment we are reacting against the Communist invasion of Korea, and our boys are fighting to the death to preserve democracy and freedom for the Korean people.

The true Christian will resist the forces of sin and unbelief because he must. As a soldier of the cross he inevitably reacts against all that threatens the advance of the Christian faith. He does not weakly compromise with those who would destroy the faith and break down confidence in the Word of God. He sees the danger of a false toleration that appeases the world, the flesh, and the devil. His holy love will always cultivate a healthy hate. He cannot but

be jealous, with Elijah, for the Lord God of Israel. And with Paul, he is utterly opposed to "another gospel which is not another."

Dr. J. H. Jowett once wrote, "We are familiar with the teaching that through our love we may have communion with God, but perhaps we have not given needful emphasis to the correlative teaching that through our healthy, holy hatred we also share His kinship. We may be like Him in our attractions; we may also be like Him in our repulsions. A wholesome hatred is a very vital element in a sanctified life." Hatred, of course, just like love, can be misused and perverted. It is often associated with prejudice and envy and self-centeredness. But if our fellowship is with God, and with His Son Jesus Christ, He will lead us so that with Him we will love the sinner while hating his sin. For, in spite of the easy-going indifference of our age, which men have falsely ascribed to God, making Him over in their own image, the Bible teaches us that there is such a thing as the divine wrath. Christ commends the Church of Ephesus, "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate" (Rev. 2:6).

For that matter, the Church that is true to her Lord will herself be hated, most bitterly, even as Christ Himself was hated. Paul warns us that "all that would live godly in Christ Jesus shall suffer persecution." A living Church, seeking to obey God in all things, will surely encounter opposition. The Bible teaches us that this bitter hatred and opposition to the Gospel will be intensified as the end of the world approaches. It reveals that then great anti-Christian forces will be united as never before to attack the remaining remnant of true believers. But God will not forsake His own. To those who are faithful to the end He has promised the crown of life.

An easy tolerance is a sure sign of moral and spiritual decadence. The Church that has lost its



convictions, and its power to react against unbelief and worldliness with positive faith and godliness, may have a name to live but it is already dead. It has allowed these termites to eat out its heart and sap its strength, and it is ready to collapse. It has lost its power to resist and has succumbed to the enemy. Is not this the Church's greatest peril, our compromise with forms of unbelief and worldly practices? Satan appears so subtly as an angel of light that even the saints are sometimes taken in.

God give us in this day men and women who discern between truth and error, and between right and

wrong. God give us people who are awake to the subtle and sinister evils of our time, who are not taken in by fine talk, and who are not confused as to the real issues. God give us, yea, God make us men of mighty loyalties and convictions who will react against and resist all forms of evil, wherever they are, and wherever they are found, in state, or society, or church, or even in our own hearts and lives.

—THE CHURCH HERALD

## Notes From Edinburgh

A letter from a graduate student in Edinburgh has several notes indicative of a trend in the evangelical direction. "Professor T. K. Torrance's pet theme seems to be eschatology . . . The other day in class he made a side remark to the effect that he thought Reinhold Niebuhr has carried realized eschatology so far that the second coming of Christ is at best but a symbol. I could not help but be amused at the somewhat indignant reaction of the Union, N. Y. men in the class. They were not used to having their idol taken to task . . . Dr. Hendry of Princeton recently gave a series of lectures on THE GOSPEL OF THE INCARNATION in which he made what I thought were some interesting comments on the doctrine of the Church. He spoke with some disapproval of all the current talk on this doctrine, the body of Christ, etc. He said it was amazing how

long the church got along without doing much reflection on its own nature. He said the essential nature of the church is that of a witness and a witness is never the principal one in consideration. The church is most truly fulfilling its role when it is not talking about itself but rather giving testimony to Christ. In a recent conference with Professor Watt he expressed somewhat the same opinion and agreed that some current ecumenical activity was apparently being carried on from a concept of the church that was actually more Roman than reformed . . . A study on THE SUPERNATURAL BACKGROUND OF THE LIFE AND TEACHINGS OF JESUS CHRIST IN THE SYNOPTIC GOSPELS has the tentative approval of Prof. Manson as a thesis subject for E. A. . . . Manson is convinced that we fail to get the full significance of the teaching and work of Christ if we do not consider seriously what is said in the New Testament of the World of spirits and demons."

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# THE TEN COMMANDMENTS

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By The Rev. John R. Richardson, D.D.

ATLANTA, Ga.

### *The Tenth Commandment*

As we come to the closing study of the Ten Commandments, it is well that we should remember the great insight expressed in the Westminster Confession of Faith (Chapter 21, paragraph 5), "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the manner contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ, in the Gospel, anyway dissolve, but much strengthen, this obligation."

Of course, Christians must guard against legalism, which has often proved to be very dangerous in the life of the Church.

But we must also equally guard against the error of antinomianism which has a way of creeping into the Church from time to time. In teaching the Ten Commandments, therefore, it is well to be reminded of the truth expressed in this statement from our Confession of Faith.

*Question 79: Which is the tenth Commandment?*

*Answer: The tenth commandment is, "Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."*

The tenth commandment is considered to be the deepest of all the ten. It penetrates to the desires of the heart. It touches the sources of unholy actions, words and thought. This law grapples with the unseen movements and impulses of the heart which stimulate and regulate our thoughts, our words and our deeds.

Covetousness is to be thought of as the evil desire that seeks personal advantage. The selfish wish to possess that which is another's. Covetousness violates the obligation to love our fellowman as ourselves. Our age is particularly susceptible to this evil because of the vast amount of artificial stimulation of the desires of the heart to possess what is presented to our attention. Many devices are employed to create this desire for what we do not have.

Covetousness is no small evil. St. Paul writes of the covetous man as an idolater, (Ephesians 5:5). By this we take it that he meant that in so far as the covetous man erects wealth into a god and makes everything else yield to self, it becomes a species of self-worship. St. John warns, "My little children, guard yourselves from idols." Yes, covetousness is idolatry.

Our Lord recognized the danger of covetousness. He charged His hearers to, "Take heed of covetousness for man's life consisteth not in the abundance of things which he possesseth." (Luke 12:5). The Greek term that He used for it is "pleonexia", and it means "grasping more". In this respect it is a sin both of the rich and the poor.

This commandment tells us we should not covet our neighbor's house. The word "house" is probably taken in the larger sense including all that belongs to the household. The clause that follows is an amplification of this idea, "thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass." The wife, the servant, the cattle are all constituent items of the "house". They are mentioned by name in order that no one may be mistaken as to the breadth of this commandment.

Again the commandment specifies "nor anything that is thy neighbor's." This refers to all things heretofore not enumerated. It concerns itself with objects which the eighth also has in view. It goes beyond stealing to the desire which prompts it. It aims to frustrate stealing in its incipient stage.

*Question 80: What is required in the tenth commandment?*

*Answer: "The tenth commandment requireth full contentment with our own condition with a right and charitable frame of spirit toward our neighbor and all that is his."*

The Catechism represents contentment as a prophylactic against covetousness. The more we cultivate the grace of contentment, the less likely we are to covet. If we become content with what God in His providence has seen fit to give us, then we shall not

be tempted to cover that which He has not given us.

An observation made by William Penn is relevant at this point. Said the Quaker writer: "Great is their peace who know a limit to their ambitious minds, that have learned to be contented with the appointments and bounds of Providence; that are not careful to be great, but, being great, are humble and do good. Such keep their wits with their consciences, and, with an even mind, can at all times measure the uneven world, rest fixed in the midst of all its uncertainties, and as becomes those who have an interest in a better, in the good time and will of God, cheerfully leave this."

It would be well for us to remember in connection with this commandment a prayer expressed in the Book of Proverbs: "Give me neither poverty nor riches. Feed me with food convenient for me lest I be full and deny thee and say, Who is the Lord? Or lest I be poor and steal and take the name of the Lord my God in vain" (Proverbs 30:8-9).

If we are content with what God has given us, we shall think well of our neighbor and rejoice in his success. We shall then be in a "right and charitable frame of spirit toward our neighbor and all that is his."

*Question 81: What is forbidden in the tenth commandment?*

*Answer: "The tenth commandment forbiddeth all discontentment with our own estate, and envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his."*

This law forbids the sin of complaining against God or murmuring at His providential dealings with us. In the Old Testament we observe the proneness of the Israelites to fall into this sin. They complained against God, and they murmured against Moses.

St. Paul recalled the discontentment and murmuring of the Israelites and solemnly warned the Corinthian Christians against this spirit when he said that they should beware of it lest they should "be destroyed of the Destroyer," (I Cor. 10:10).

Another practice forbidden by this law is "envying or grieving at the good of our neighbor." This means that we should not begrudge others what they



have nor desire to secure what they have if we could get it. It is forbidden as Dr. Charles Hodge says as "a real cancer of the soul; producing torture, and eating out all right feeling."

We are also forbidden "all inordinate motions and affections to anything that is his." By inordinate motions is meant "unregulated or excessive movements of feeling or impulses of desire."

What a searching commandment this is! It penetrates to our desires, feelings and motives. It is the one most of all that shows us our sinfulness. This was the commandment that brought the Apostle Paul to his knees in contrition. In that great autobiographical chapter (Romans 7:7) he tells us that it was not until the law came to him with the word "Thou shalt not covet" that the sense of sin and moral bondage became acute in his life. He could look the other commandments in the face without trembling; but he could not honestly say that he had not coveted what belonged to others. It was the one that served as a school-master to bring him to Christ (Galatians 3:24).

#### *Questions For Discussion*

1. Is there a sense in which covetousness is legitimate and proper?
2. Is covetousness conducive toward misery or happiness?
3. Is it right to fix our attention upon the things which God has forbidden?
4. What bearing has the new birth on the matter of covetousness?
5. How may covetousness be conquered?
6. Are people who are guilty of this sin usually conscious of it?

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## LESSON FOR DECEMBER 23

*"The Promise Fulfilled In Christ"*

Scripture: Luke 1-2. Devotional Reading:  
Luke 1:46-55.

"As he spake to our fathers, to Abraham, and to his seed forever." So sang Mary in her great hymn of praise which is called "The Magnificat," named from its opening Latin word. God's mercies to Israel during all her history is a marvelous story, and the most entrancing part of it is the gradual unfolding of the promises concerning the coming Messiah. Beginning with the pronouncement in Genesis that the seed of the woman should bruise the serpent's head, this promise becomes clearer and more specific as the centuries roll by. To Abraham, God promises that in him shall all the nations of the earth be blessed, and this promise is renewed to Isaac and Jacob. To Moses, He gives the assurance that He will raise up a prophet like unto Moses. To David and Solomon, He promises an everlasting kingdom, and many of the Psalms are prophetic in their nature: the 22nd giving a very vivid picture of His sufferings, while others tell of His resurrection, and of the everlasting nature of His Kingdom. In the prophets, particularly Isaiah, the evangelical prophet, and Zechariah, where a whole section of the book (chapters 9 to 14) is taken up with a description of the "Times of the Messiah."

Now, after the "silent centuries" go by, in the fullness of time, when the world is in the right condition, when Rome is the great political world power, and the Greek language is in its perfection, the Messiah comes.

Luke is a most careful historian. He writes his gospel to the Greeks, and it is the gospel for the Gentiles. The purpose of his gospel is stated in verse 4: "That thou mightest know the certainty of those things, wherein thus hast been instructed."

It is indeed a blessing to know the certainty of the facts which we firmly believe. In order that this purpose might be carried out, Luke goes into minute particulars concerning the birth of our Savior.

The lesson—chapters 1 and 2—naturally divides itself into two parts: The Birth of John the Baptist, and The Birth of Jesus.

### *1. The Birth of John the Baptist:* *Chapter 1*

Zacharias, the priest, and Elizabeth, his wife, were "righteous before God, walking in all the commandments and ordinances of the Lord blameless." No higher praise could be given than this. "And they had no child": this was a source of deep grief to this godly couple.

While Zacharias is performing his duties in the priest's office, burning incense before the Lord, there came a vision and a promise. They, like Hannah, had been praying for a child, and now this prayer is to be answered. Several things are to be noted in this promise:

- (1) the name of the child is to be John,
- (2) his birth would cause great joy and gladness,
- (3) he should be great in the sight of the Lord,
- (4) he was to be a Nazarite, neither drinking wine or strong drink,
- (5) he would be filled with the Holy Ghost,
- (6) he would turn many to the Lord, and,
- (7) he would be the Forerunner of the Messiah.

Zacharias did not fully believe this glorious promise, although he had been praying for a child, and his doubt is rebuked by dumbness coming upon him until these things should be fulfilled.

The people were waiting for him and marvelling that he tarried so long. He could not speak when he came out, and departed to his house when his duties were performed.

The narrative concerning John is interrupted at this point by the annunciation to the Virgin Mary. How anyone can doubt the virgin birth of Jesus, or consider it an unessential doctrine, after reading these carefully chosen words of the physician, Luke, is hard to see. If this were the only place where this truth is revealed, there might be some excuse for this unbelief, but there are many other places where it is either plainly taught, or is there by necessary inference. However, one plain statement is sufficient for those who believe in a fully inspired Bible.

Mary was both believing and submissive. "And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word." In our study of God's Word let us never forget that nothing is impossible with God. The miracle of the virgin birth, one of the rock-bottom beliefs of the Apostle's Creed, is certainly no harder to believe than thousands of other miracles. We live in an age when men do marvellous things; how foolish to limit the power of God!

The meeting between these two highly favored women, Mary and Elizabeth, is a remarkable one. Both women express their emotions in songs of praise to God. The one by Elizabeth is short and full of praise for Mary. Mary's great hymn of praise reminds



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us of the song that Hannah sung when she had the answer to her prayer.

John the Baptist is born, and at the naming of the child, Zacharias' speech is restored. "And he asked for a writing tablet, and wrote, saying, His name is John." And they all marveled. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God . . . And his father Zacharias was filled with the Holy Ghost, and prophesied, saying . . . there follows another hymn of praise to God for His wonderful works, and a prophecy concerning John. Notice the predominant note of joy, and the presence of the Holy Spirit in all these incidents. It was a time when the Lord was doing marvellous things and the beginning of a new age.

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing to Israel."

## II. The Birth of Jesus: Chapter 2

The prophet had said that Jesus should be born in Bethlehem. In the opening verses of chapter 2 we see how everything moved toward the minute fulfillment of this prophecy. A decree went out from Caesar Augustus that all the world should be enrolled. So Joseph went up from Galilee, out of the city of Nazareth, (because he was of the house and lineage of David).

Because there was no room in the inn, Jesus was born in a stable and laid in a manger. How much of the poetry and art of the world would have been lost, if He had been born in a palace, or even in an ordinary house, or in the inn! This scene (or these scenes) has caught the attention and fired the imagination of poets and artists, and made the story of His birth a fascinating one for men, women, and children. "No room in the inn": these words remind us of what John says in the first chapter of his gospel: "He was in the world, and the world knew Him not; he came unto His own, and His own received Him not." Is the world in any mood to receive Him now? If He were to come as He came the first time, would not His treatment be similar to the treatment accorded Him then? Would not a large section of the Church treat Him as the Jewish Church leaders treated Him when He was here? Is there room in the pompous Church for the Head of the Church, or in an unbelieving, unitarian Church for the Son of God?

The following verses are so familiar, being read each Christmas, that no words of comment are necessary. In fact, the simple story is far more beautiful and impressive than any comment might be. It is well to remember that this vision and message came, not to the proud leaders of the Jewish Church, but to lowly shepherds. May it not be true today that simple folk, living in the open country, are the best recipients of the message of salvation? The busy throngs of the city have little time for meditation.

Mary kept all these things and pondered them in her heart. The picture of Mary in these two chapters of Luke's gospel is far different from the Mary of the Roman Catholic Church. It is hard to see how the worship of Mary came about in the history of the Church.

The revelation to Simeon that he should not see death until he had seen the Lord's Christ, is fulfilled when he comes into the temple, takes Jesus in his arms, and blesses God.

There was one Anna. She came in and also spoke of Him. These two old people are singularly honored

of God and their testimony is added to that of the shepherds, the wise men.

Twelve years go by, and except for the visit of the wise men as recorded by Matthew, very little is known of the boyhood days of Jesus. Luke gives us this account of the visit to Jerusalem, of His remaining behind, of how they found Him in the temple, asking and answering questions of the learned doctors of the law, and of the wonder of all who heard Him. His words to His mother show us something of His unique character: Wist ye not that I must be about my Father's business, (or, in my Father's house): "And Jesus increased in wisdom and stature, and in favor with God and man."

## YOUNG PEOPLE'S DEPARTMENT YOUTH PROGRAM FOR DECEMBER 23

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# *The First Christmas Carol*

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. Surely, this is the first, the finest and the final Christmas carol! Promised through the prophets of old, proclaimed by the angels from above, fulfilled in the Son of God, the glad tidings of great joy ring out anew. However strange and seemingly out of tune the music of our sphere may be with its wars and rumors of wars, above every discordant note there rises still the melody of peace and love that believing hearts have ever learned to sing.

### *The First Carol.*

It was first sung where the prophet had said, "If one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." Then, as he looked with the eye of faith beyond the shadows of the night, his soul was made to sing, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!" . . . "the light of the knowledge of the glory of God in the face of Jesus Christ," "for unto you is born this day in the city of David a Saviour, which is Christ the Lord!"

The Day Star has risen in the East, and into the dark night of sin and shame the light of life and love has come "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." "Glory to God in the highest!"

### *The Finest Carol*

What more glorious message could come to men than the message of peace? Peace with God! The Peace of God! Peace on earth! Peace among men!

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold:  
'Peace on the earth, good will to men,  
From heaven's all-gracious King.  
The world in solemn stillness lay  
To hear the angels sing."

Truly Messiah has come! "Unto us a child is born, unto us a son is given: and the government shall be

upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, The Prince of Peace!"

"Hark! the herald angels sing,  
'Glory to the new-born King;  
Peace on earth, and mercy mild;  
God and sinners reconciled.'  
Hail the heaven-born Prince of Peace,  
Hail the Sun of righteousness!"

He came to make "peace through the blood of His cross!" He came to die that men might live at peace with God. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ!" Hear His promise, old but ever new, "Peace I leave with you, my peace I give unto you!"

### *The Final Carol*

Not only is the song the angels sang the first and finest Christmas carol, but it is final, for indeed, "the first shall be last," and the sweet strains of heaven's own hymn of peace that announced the coming of Messiah will form the grand amen of the hallelujah chorus when He comes again to reign in righteousness forever. "Alleluia; Salvation, and glory, and honour, and power unto the Lord our God! . . . Alleluia: for the Lord God omnipotent reigneth!" "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star! . . . Behold, I come quickly!" "Even so come, Lord Jesus!"



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*With our Church Committed by General Assembly action to a "five-year truce" on agitation for union with the Northern Presbyterian Church, officials are actively spreading*

The article below, **UNION PROPAGANDA**, is brief, but it points up the way in which those who so earnestly desire a union of Southern and Northern Presbyterian bodies have circumvented all safeguards against a major controversy at a time in which our Church is engaged in a vital Tithing Campaign. —Ed.

# UNION Propaganda!

By P. C. Ennis

ATLANTA, Ga.

Much has been said pro and con about "The Five Year Truce" on church union agitation prior to the presentation of this important matter to the General Assembly.

When the action of the General Assembly was taken in 1948 it was generally understood by the rank and file, who are not interested in controversy and contention but who are concerned about their Church, that the matter of union would be held in abeyance for five years and the thought and effort of the Church would be given to the promotion of the Assembly's PROGRAM OF PROGRESS that was being undertaken to strengthen the work of its agencies.

But what about the use of special occasions and activities of those in particular positions? This question is raised by an article in the October 29, 1951, issue of *The Presbyterian Outlook* (The voice of the Union Movement in the Southern Presbyterian Church). *The Outlook's* Oklahoma correspondent writes of the address by our Assembly's Moderator at the recent joint session of the Northern and Southern Synods, meeting in Oklahoma City, Okla. In this address the Moderator is reported as asking: "What's the difference between the Northern and Southern Presbyterians?" He answers his own question by saying: "You couldn't tell the difference to save your soul. There isn't any. People are just born into one or the other. There's a Church of Northern Presbyterians in Atlanta, Ga., doing very well."

In this statement the Moderator, of course, is expressing his personal opinion and it is not necessarily the opinion of the Church he represents. The fact that the Northern Assembly has a Church in Atlanta and is pressing its work in other areas within the bounds of the Southern Assembly indicates that there is a difference. The fact that 1,293 ministers and educators in the Northern Presbyterian Church signed the Auburn Affirmation in protest against vital Christian teachings to which the Southern Church is committed indicates there is a difference. There are many ministers in the Northern Church of like faith with our own who know there is a difference and do not want the distinctive testimony of the Southern Presbyterian Church, as a denomination to be lost by union with their Church. There are many people both North and South who know that there are vital differences between the two Churches worth contending for.

In view of the action of the 1948 Assembly many earnest people in the Church are asking whether the Assembly's Moderator should use an honorary position in which he represents the entire Church, and not a particular part of it, to promote church union when he should be silent or scrupulously neutral. Such statements, as reported in *The Presbyterian Outlook*, do not serve to strengthen the denominational loyalty of the members of the Southern Presbyterian Church in this Home Mission Synod to be told, in effect, by their Assembly's Moderator that there is no particular reason for the maintenance of the Church which they are laboring to extend.

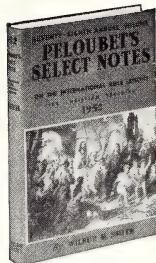
## BOOKS

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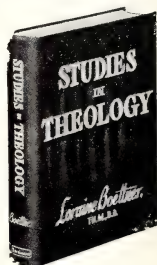
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**FUTURE WONDERS OF PROPHECY**, by S. B. Williams. *Good Tiding*. 50 cents. The study of prophecy is an interesting but difficult one. Such a study requires an analytical approach. While there is a large portion of prophecy which can seemingly be explained in several ways, every Christian has the right and responsibility to request Biblical proof of any dogmatic statement made by an interpreter. This is of course true not only in prophecy but in all things pertaining to the "God-breathed" Word.

When reading this book the reader should be able to discern between what Dr. Williams implies and what he actually says. For instance; a hurried reading might lead one to believe that Dr. Williams says General McArthur's dismissal was a fulfillment of prophecy, while what he actually says is that McArthur's policies were diametrically opposed to conditions which would fulfill prophecy; therefore, it was inevitable that his policies be done away with.

While accepting the major portion of what Dr. Williams says as true and in harmony with the Scriptures, there are several points he attempts to make with which I cannot agree. I found the main strength of the book lay in its causing me to search out for myself in the Scriptures the verifications and falsifications of the author's theses.

Students of prophecy will likely find many points of interest in these studies by one who has devoted many years to this field of investigation.

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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

DECEMBER 19, 1951

DEC 20 1951



## **McCorkle Accepts Evangelism Post**

ATLANTA, Ga. (PN)—Dr. William H. McCorkle, pastor of Westminster Presbyterian Church, St. Louis, Mo., has accepted a call to become secretary of the Division of Evangelism, Board of Church Extension, Atlanta, according to an announcement by Dr. Vernon S. Broyles, Jr., executive secretary.

A native of Rock Hill, S. C., McCorkle served as a Naval Reserve Chaplain in the Pacific with Carlson's Raiders, U. S. Marine Corps, during World War II.

Dr. Broyles said McCorkle will assume his new duties sometime after the first of the year. McCorkle is married and has two children. He is a graduate of The Citadel Military College, Union Theological Seminary, Richmond, Va., and Princeton Theological Seminary. He succeeds Dr. Howard H. Thompson, who resigned December 1.

VOL. X NO. 34

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The Journal office has just received the following communication from the editor of *Popular Science Monthly*. True science has always sustained faith in God's Word. The tragic thing is that there is also much science, "falsely so called," which has placed human wisdom above God's revelation and has had, and still has, a destructive influence on the untrained and the credulous. We welcome this article from *Popular Science Monthly*. —L.N.B.

## Atomic Research Dates Oldest Bible Manuscript

Bible study has now been added to the growing list of peacetime uses for atomic energy. Nuclear scientists, using a Geiger counter, have established the approximate age of the Dead Sea scrolls found in a cave in Palestine four years ago. They date from the time of Christ, as archeologists have maintained, and not from the Middle Ages, as some language scholars have insisted. These ancient Hebrew scrolls of the Book of Isaiah thus have been verified as the oldest known Biblical manuscript.

Willard F. Libby, a radio chemist at the University of Chicago, devised the technique for dating by radioactivity. The December issue of *Popular Science Monthly* tells how Libby obtained fragments of the linen wrappings in which the scrolls were stored, burned them to pure carbon, then measured the radioactivity of the Carbon-14 in a special Geiger counter, arriving at the conclusion that the flax from which the linen was made was alive and breathing 1,917 years ago.

## LETTERS

This would date the scrolls in the year 34 A.D., approximate date of the Crucifixion, but Libby notes that allowance must be made for a margin of error of a century or two either way.

"When the atom bomb first mushroomed its message of death and destruction into the sky six years ago," says *Popular Science*, "there were many who speculated on the future uses of atomic energy. But few if any put Bible study on their list.

"Now, as Christmas of 1951 nears, we find the seeming miracle has come to pass. Science is revealed as the handmaid of religion; radioactive Carbon-14 and the Geiger counter are instruments for casting new light on the accuracy of the modern Bible. Cosmic rays that bombarded the earth when Christ was born have left behind a coded message for nuclear physicists to decipher.

"It was strangely fitting that nuclear scientists, turning from war to peacetime research, should undertake the task of determining the age of an ancient transcript of the Book of Isaiah, usually considered the greatest of the Old Testament prophets.

"For it was Isaiah who, 25 centuries ago, envisioned a time when the weapons of war would be reconverted forever into the tools of peace: 'They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' And it was Isaiah who asked: 'Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?'"

## EDITORIAL

Righteous Indignation Must Be Righteous .....	3
The Testimony Of Touch .....	3
Wherein Lies Strength? .....	4
Resolved: The Family Altar .....	6

## ARTICLES

Always To Pray .....	7
Rev. Preston Orr Sartelle	

## DEPARTMENTS

Sabbath School Lesson — Dec. 30 .....	9
Rev. J. Kenton Parker	
Young People's Dept. — Dec. 30 .....	11
Rev. H. Lawrence Love, Jr.	
Church News .....	12
Ministerial Miscellany .....	15
Letters .....	2

## McConaghy - Not Sunday

Sir:

In the November 21 issue . . . a mistake was made in ascribing the beautiful *Tribute to the Bible* to the late Mr. W. A. (Billy) Sunday. The tribute was not written by Mr. Sunday but by David McConaghy. Perhaps Mr. Sunday merely quoted it. Your JOURNAL is always most accurate in its reporting; therefore, I am sure you will want to rectify this error.

BESS KOHOUT

ERIE, Pa.

Sir:

The Historical Society of Washington County, Va., expects to publish a history of Stonewall Jackson College, the Presbyterian school in Abingdon, Va., which closed in 1930. A directory of  
 (Continued on Page 6)

## EDITORIAL

### Righteous Indignation Must Be Righteous

"Righteousness exalteth a nation, but sin is a reproach to any people."

There is a growing and burning indignation in America with the unfolding revelations of dishonesty, corruption and favoritism on the part of many to whom has been entrusted the application and enforcement of tax and other laws.

With many this indignation is in some measure based on a feeling that they have paid their taxes, while others have evaded this obligation. There is a feeling that others have succeeded in getting by while they themselves have been stuck. This is indignation from the standpoint of the world, but it is not righteous indignation.

By this we mean an anger which is justified because it is based on God's righteous law. Christ exercised such anger when He drove the money-changers from the temple; when He denounced the Pharisees for their hypocrisy; when He saw the unbelief of those who should have had faith in Him and His works.

A tide of revulsion against dishonest practices on the part of certain dishonest public officials can have its effect for good. Even the dismissal of unworthy appointees solely for the sake of political expediency may be encouraging. But, what we need in America is a moral and spiritual consciousness which expresses itself in personal righteousness, and in turn, in righteous indignation when evil is discovered. Such anger is used of God to show up sin for what it is, SIN, and such anger is a tremendous force for civic and national righteousness.

It is our belief that we will only have honesty and a high sense of public responsibility when we as a people return to lives of personal righteousness. We are distressed at the glaring headlines of the unworthy acts of public officials. What about the headlines having to do with crime, divorce, juvenile and adult delinquency and the multiplied evidences of moral poverty of American life today?

We do not decry the public demands for a restoration of honesty in the administering of our laws, we are all for it. But, that alone will not solve our problem, and unless that problem is met aright we face inevitable national disintegration.

Our plea is for the spiritual and moral fiber which comes alone through the righteousness of the Lord Jesus Christ, imputed to us by faith. Our plea is that there shall be a renewed emphasis on the doctrines of historic Christianity in preaching, teaching and living. The Church has the answer for the problem of our day, but too many men in positions of authority and leadership in the Church have, in recent years, seen fit to give much of their time and to dissipate their energies on movements and programs and emphases which have left out the central cause of personal, national and world problems—  
SIN IN THE HUMAN HEART.

Our Saviour came into this world primarily to meet that problem. At this Christmas Season let us renew our emphasis on the fact that the record says: "*Thou shalt call his name Jesus, for he shall save his people from their sins.*" It is Immanuel—God with us—Who alone is the hope of the individual and of society.

We should be indignant—but God grant that it shall be the righteous indignation of a people whose righteousness is of Christ and whose standards are those imparted to men and women who by faith have Him in their hearts. —L.N.B.

### The Testimony Of Touch

"Handle me and see; for a spirit hath not flesh and bones as ye behold me having." "And they came and took hold of His feet, and worshipped Him." "That which we beheld and our hands handled concerning the Word of Life."

The Christian faith is not primarily a matter of general truths to be discussed philosophically. It is first of all the mighty acts of God wherein He intervened for our salvation in Christ: The Word was made flesh and dwelt among us. Christ died for our sins. He was raised again the third day according to the Scriptures. Accordingly, Christianity rests on the testimony of the primitive disciples, to whom He showed Himself alive after His passion by many infallible proofs, *appearing* unto them and *speaking* to them. This testimony is primarily that of *eye witnesses* and secondarily that of *ear witnesses*. Then there is the intellectual or content testimony: the Great Commission could no more have been originated by Matthew the Publican than could the Sermon on the Mount. There is also the spiritual testimony: He breathed upon them and said: Receive ye the Holy Spirit. Again there is the testimony of fellowship: He ate and drank with them after the Resurrection.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 34, December 19, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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In addition to all these, there is the testimony of touch, as witnessed by the extracts quoted above from Luke, Matthew, and First John. Some place over against these explicit statements the words of the Lord in John 20:17 as they are translated in our English versions: "Touch me not." But a number of the best current scholars, including Bauer, who writes on John in the Lietzmann series, *Handbuch zum Neren Testament*, point out that what Jesus really said to Mary was: "Release Me." "Cease clinging to Me," for I must ascend to My Father and your Father and so be not with one only (so also William Temple, *Readings in St. John's Gospel*). Perhaps ten years after the Gospel of John, c. 108, there is this word from Ignatius in his letter to the Smyrnaeans:

For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When for instance, He came to those who were with Peter, He said to them: "Lay hold, handle me, and see that I am not an incorporeal spirit (phantom)." And immediately they touched Him, and believed being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after His resurrection He did eat and drink with them, as being possessed of flesh, although spiritually He was united to the Father.

He who was their Lord told the early disciples to handle Him and so ascertain that He had flesh and bones. Picture yourself in their situation. Every emotion of their hearts urged them to lay hold of Him. Their Lord told them so to do. First John says they did so, and so they left us not only the testimony of their eyes and ears, their minds and spirits, but also witness of their touch.

Some reader, however, is reminding himself of our Lord's entering the doors being closed. He might also remind himself that our Lord left the tomb over which a rock too heavy for women to move was fixed, and of Peter's leaving the prison when the iron door opened of its own accord. The risen Christ is the Lord and He did leave the tomb and enter the room despite stone or door, the accounts thereby testifying to the *miraculous* nature of His actions—but no more dissolving Him into a ghost than does the account of Peter's leaving the prison despite the iron door.

Another is objecting that Paul said: "Flesh and blood cannot inherit eternal life." Well, I have before me an "A" thesis written for Professor Otto Piper, of Princeton, on the meaning of flesh in the Bible, written with something of the exhaustive scholarship exhibited in Kittel's theological dictionary. Here it is shown that flesh refers not to the physical, in antithesis to the soul, but to the human in distinction from the Divine as it does in Isaiah 31:3, Matthew 16:17, and Galatians 1:16. Moreover, "blood" in biblical thinking includes the life or the soul. Lev. 17:11. Accordingly, in the phrase quoted from First Corinthians 15, Paul is saying nothing about the composition of the resur-

rection body. He is saying that we cannot inherit this resurrection life as we inherit worldly possessions by our flesh and blood relationship to our parents. This is not a human attainment, but a gift of God's grace. In the resurrection we shall have Spiritual bodies. That means, however, not bodies composed of spirit, not ghost or phantom bodies, but real bodies controlled by God, the Holy Spirit, so that we shall live then as Christ lived when He was here and as He told us to live in the Sermon on the Mount. The body which is sown is a natural or physical or a psychological or a soul or animate body. The R.S.V. mistranslates Paul and misleads the reader when it uses the term physical instead of the Apostle's term, psychical. As the present body is controlled by our sinful, Adamic psychology, so the future body will be controlled by the last Adam—the Christ Who has been made by His resurrection a life-giving Spirit—and it will be in that sense a Spiritual body.

That which was buried of Christ was His body, not His Spirit. And accordingly, that which came out of the tomb of Joseph of Arimathea was the body of the crucified Christ bearing the marks of the nails and of the spear. And that body was seen, examined and handled by the first disciples. Whether or not Thomas put his hand into the torn side of the Redeemer, he could have done so—some may prefer to think that the doubting disciple did what his Lord told him to do, that is, he did put his finger into the print of the nails and his hand into His side.

—Wm. C. R.

## Wherein Lies Strength?

NOTE: The following editorial, taken from the January 24, 1951, issue of this Journal, is being reprinted by request. The thoughts expressed have to do with the life, power and witness of the Church. How we regard this matter will vitally affect the future usefulness of our denomination. —H.B.D.

The Church has always faced dangers. This is axiomatic and it is also obvious. Satan, the enemy of souls, has always sought to destroy the agencies and the influences which would bring men to a saving knowledge of Christ and he is both the open and secret enemy of the Church, that great band of saints who have been redeemed by the work of our Lord.

Satan has tried persecution, ignorance, ecclesiastical corruption and oppressions, fanatical hatreds, governmental repressions, attacks from unbelievers, and a thousand other devices to destroy the Church. He has never succeeded, nor will he, but he is ever trying new devices.

It has recently been stated that today the Church faces three implacable foes: Syncretism (the attempt to amalgamate the best in all religions, as was implied, in part, by "Rethinking Missions") Militant Catholicism, and Communism.



We admit the dangers of all three of these separate and distinct groups and ideologies, to the welfare of the Church. We also believe that Satan would have Christians concentrate their defenses against these three, *because in their direction the greatest danger does NOT lie*. We at least can give the Devil the credit for being astute to the fullest degree.

*The greatest danger to the Christian Church today lies in compromising and diluting the content and the emphasis of the Christian message itself.* Syncretism can be exposed for what it is, a modernized paganism. Militant Catholicism can be restrained until it is recognized for what it is, a distorted version of Christianity. Communism can be defeated and labeled the diabolical enslaver of mankind that it is. These three things could be accomplished and the Christian Church still completely defeated *if the content and emphasis of the Gospel itself is compromised*.

Christian people have become alarmed and aroused because of modern paganism, of militant Catholicism with its political intrigues and its persecutions and repressions of Protestantism in places where in power; because of the dire threat of atheistic Communism and its rapid political and military domination of great areas of the world. Because of this rightful alarm the cry is abroad to organize, to unite and to make a common stand against these foes.

But, organizations, united efforts and a common stand will never win the battle as long as the basis of such efforts is a *compromised or an impaired faith in the essentials of Christianity itself*.

We piously say that we must not question the faith of a Christian brother; that he stands or falls before his Maker and we are not to judge. This is utter nonsense. A Christian, if he is worth his salt, *believes something*. It is this faith in certain eternal truths and doctrines which have made men face death by every conceivable devilish device in the past. It is this faith which has made men go forth, knowing not what privations lay ahead, for the privilege of preaching that faith.

We now live in a time when men who call themselves Christians deny almost every cardinal belief of Christianity. The theological world today is being fed on a continuous diet of unbelief—scholarly, moral, persuasive; yes, all of these; but in large measure a complete departure from historic evangelical Christian truth. We recently called attention to a book, "Christian Beginnings," by Dr. Morton Scott Enslin, of Crozer Theological Seminary, which is but an illustration of *thousands* of books being published by men in high positions in the theological world. Are these men and their writings rejected? The *silence* which prevails among those who should speak out for the truth is appalling. Either they join in such unbelief, or they do not consider vital Christian truth worth contending for.

Therein lies the greatest danger to Christianity and to the Christian Church; a willingness, for the sake of unity, to ignore rank unbelief in the Person and work of the Lord Jesus Christ and in the authority of His Word; thinking thereby to increase the numbers who join a super church organization to "take a stand" against the obvious dangers facing the Church from without.

Never in the history of the Christian Church has there been a greater need for a clear stand and a testimony to the great doctrines of Christianity than at this present time. Are we in the large denominations leaving this stand to the despised "Fundamentalists," or the lesser sects? If we are, we are proving faithless to a great truth which is historically ours. We do not have to go one step beyond an honest interpretation of our own Confession of Faith. But, with theological liberalism there has come a facile ability to use old terms with an entirely new meaning.

In times past to speak of Jesus Christ as "divine" meant to recognize Him as the Eternal Son of God, one of the Trinity. Today it only too often simply means that He had the divine spark, such as we all have, although in a more completely dedicated way. When the Christian of a past generation said that Jesus died for his sins he meant that on the Cross our Saviour took our place, bore the penalty of our guilt and made us clean and righteous in God's sight by His shed blood. Today we find only too often that His "dying for our sins" was a supreme example of His love, that God was showing us how we should follow His example of sacrifice, etc.

When the Westminster Assembly spoke of the Holy Scripture and said, "*All* which are given by inspiration of God," they meant just that and then amplified and supported their position by numerous quotations from the Bible itself; saying further that both the Old and New Testaments were "immediately inspired by God," and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal unto them." And then later: "The infallible rule of interpretation of Scripture, is the Scripture itself." But, today we find the scholarship and wisdom of man only too often elevated above the plain words of the Scriptures itself; man believed and God denied.

Brethren, we *all* know we are living in critical times. Humanly speaking there seems little hope of this generation, or the next, living outside the shadow of war. Civilization and the American way of life, as we have known it, can well be on the verge of passing out forever.

Wherein lies strength for the present and for the future? We do not believe that this rests primarily in numbers or in organization. They have their useful place if subordinated to something infinitely more important, the power and the presence of

God's Holy Spirit. Without passing judgement on one single individual or any particular organization we feel that at the present time the Church is placing its emphasis on something which is not fundamental. We have a new generation of ministers across America who have, in large measure, been taught, and who earnestly believe, that the greatest thing in which the Church is now participating is the ecumenical movement.

Oh that the Holy Spirit would lead us all to see that the greatest thing the Church can possibly do is to preach and to live the glorious gospel of the Person and work of Jesus Christ, the very Son of God; and that the *source of authority and of faith*, in Him and what He has done, is in the Bible, the Word of God! It is this Sword of the Spirit which Satan fears more than all else.

*"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower falleth away: but the word of the Lord endureth for ever."*

Therein lieth strength!

—L.N.B.

## Resolved: The Family Altar

With the approach of a new year, perhaps Christians also join in devising resolutions toward a better life in a better year than that now passing.

If so, and we do not condemn the practice when it constitutes the prayerful desire for a more righteous life, we would suggest that the most important step any family not already enjoying the blessings of family worship can take is the establishment of a family altar.

... A time when the family together reads God's Word and joins in prayer to God ... a time when the father prays for wife and children ... a time when the mother prays for husband and her family ... a time when the children receive the great blessing of hearing their parents read God's Word to them and when audible prayer is made with them and for them ... a time when such practices as these which are now denied our children in the public schools and are all too often sadly missing in our churches are fostered within the hearts of the children, planted, watered unto the increase from God.

This is not only the source of strength for the family and individual, but the keystone to Christian civilization and our country's strength.

An unknown author said it:

Four things in any home must dwell,  
If it endures and prospers well:  
One is manhood true and good;  
One is noble womanhood;  
One is child life, clean and bright;  
And one an altar kept alight.

We might well substitute "land" for home in this rhyme and not carry amiss the truth of the matter.

—A. D. R.

## LETTERS

(Continued from Page 2)

graduates with present names and addresses is being compiled and will be included in publication. Any information for this directory would be greatly appreciated and should be submitted at once to the author, Mary Lynch Sanders Beamer, Chilhowie, Va.

MARY LYNCH SANDERS BEAMER

CHILHOWIE, Va.

### Mail Service To Korea

Sir:

Regular mail service to the Republic of Korea was resumed November 20, the Post Office Department has announced. This order, the Department said, re-established all types of mail destined for the Republic of Korea.

This will be welcome news to many people who have wanted to communicate directly with our missionaries in Korea. In addition many will want to send packages of relief goods which the missionaries can distribute among the many refugees now living in the area of our Korea mission. Extreme care should be taken that all articles sent are clean and in good repair; packages should be marked "for relief" and the value placed on the items sent should

be as low as possible to avoid duty rates. The maximum weight of each package is 22 lbs. and the postal rate is 14¢ per pound. Further details can be learned at your local post office.

For the convenience of those desiring to send such packages the following list of Presbyterian, U. S. missionaries now in Korea is given, together with their addresses:

Rev. E. T. Boyer, Soonchun, South Korea; Rev. John Talmage, Mokpo, South Chulla, Korea; Dr. Herbert Codrington, Mrs. Bruce Cumming, R.N., Miss Florence Root, Mr. Petrie Mitchell, Kwangju, South Chulla, Korea; Rev. Joseph B. Hopper, Dr. Ovid Bush, Miss Gene Lindler, Miss Mariella Talmage, R.N., Miss Margaret Pritchard, R.N., Chunju, North Chulla, Korea. Dr. Joseph Hopper, Taegu, N. Kyung San Do, Korea.

Be sure to send packages to the addresses given here and not to A.P.O. addresses.

PAUL B. FREELAND

NASHVILLE, Tenn.

Sir:

I have been requested by the stated clerk of Upper Missouri Presbytery to send you information on the death of Rev. Roy C. Caraway ...

Mr. Caraway died of a heart attack, November 6, at his home. He was 48

years old and was born in Clayton, Ala. He is survived by his wife, Hazel E. Caraway, and a brother, Sam E. Caraway of the home, another brother, the Rev. Loyd G. Caraway, Mason, Mich., three sisters and a third brother all of whom live in Florida.

Although he had been a heart patient almost four years he carried a full schedule. He had conducted a religious broadcast every Saturday night which was sponsored by his own church for eight years. He wrote a "Sermon for the Week" which appeared in the Weekly Kansas City Star. At the time of his death he was chairman of the Home Missions Committee of Upper Missouri Presbytery. One of his main interests was encouraging young men and women to enter full time religious work. Five of his proteges have entered the ministry and four others are studying for the ministry.

His first pastorate began at Ellsworth, Wisc., where he remained for nine years, coming to Kansas City in May, 1936 as a home missionary under Central Presbyterian Church. He was sent to the field of what was organized in 1937 as South Presbytery Church.

LOUELLA BURRAS  
Church Secretary

KANSAS CITY, Mo.

# "... Always To Pray"

By The Rev. Preston Orr Sartelle, Th.M.

DRAPER, VA.

**I**N the strong prayer parable recorded in Luke 18 our praying Lord opens his unusual illustration by the statement that "men ought always to pray, and not to faint." It is not going beyond any proper bounds of application to place the word "church" in place of the word "men." Therefore, it would give the idea that a church ought always to pray about every problem and not give up or let down in despair. Your church should be a praying church.

Most sports fans have read of the clown pitcher of the big leagues. It is said that in one game toward the close of his career when there were two out in the last inning, he called in the outfielders and had the infield sit down, then with spectacular confidence pitched the last strike-out. It was great fan play but never could it be called good baseball. Success in the American game demands perfect team work as well as individual skill.

This is true in the life of a praying church. Too frequently it is a meager hand full that carry the church's prayer burden. These are looked upon as uniquely spiritual or as fools that can't find any better way to spend their time. Such a church could not be listed as a praying church.

## *The Pastor*

**T**HE praying church begins with a praying pastor. Many illustrations of great servants of God have demonstrated how the pastor's prayer room has been the dynamo of his effectual preaching.

But the praying pastor reaches beyond this. He is an intercessor for the people. As each need individual counsel, so each need personalized intercession suited to the individual demand. As the Great Shepherd knows the sheep by name so the under shepherd those committed to him, and by name he bears them to the throne of Grace. Not a month passes but he has borne every member of his congregation to the Father in intercession. Some he has brought daily according to the pressure of life in sickness, trial and responsibility.

Younger shepherds may out preach the older ones because of skill or gift, but the older who has long been a daily attendant at the throne knows the excellence of the keeping power of God in the midst

of his congregation. Sad! that Christian who does not have a praying pastor.

## *The Session*

But the pastor can't pitch the game to victory by himself. The responsible spiritual leaders of the church must be men of prayer. Every elder should be a praying elder.

The efficient pastor divides his church roll into groups and assigns a list to each elder for which he is spiritually responsible. He is expected to be in constant intercession for those persons committed to his care.

These men acquaint themselves with the life and problems of their part of the flock so that the intercession will be meaningful and definite. They visit and pray with these also.

The session also meets for prayer each Sunday before the pastor goes into the pulpit. The author prefers to be on his knees alone and separate from the session at this time.

The session becomes trained individually and together to carry the church on the wings of prayer, and that church mounts up on eagles' wings.

## *The Diaconate*

How about the financial and material welfare of the church? Some churches are indifferently satisfied with the financial standing of their congregation, and consequently do nothing to better it. The deacons of such a church are stricken with spiritual poverty. Happy that church that sees itself poor enough to challenge its deacons to action.

The first move that the Spirit-filled deacon makes is forward on his knees. Then the deacons pray together. They set a worthy example of giving themselves. They know God will work to the blessing of the entire congregation and the able support of service of Jesus Christ.

Most of these deacons have been men who have had to bring their private business and finance to the Lord and get His counsel and help. That's why they know.



## The Prayer Group

THE United States Marine Corps is a highly specialized organization saturated with training and experience. Also, within the division units of the corps are skilled units more singularly specialized. This makes for strength and corporate perfection. Even so, a praying church mounts its perfection when it has specialized groups within the church dedicated to definite purpose.

Foremost among these gifted peoples are what I shall choose to call prayer covenant groups. These units are made up of those whom God has gifted in intercession. We might say that these are the air groups that carry colossal death to the enemy. Strangely, most of these have come through pressing trial or weakening affliction and have had to lean heavy on the everlasting and almighty arms, and wash His feet in their tears. These faithful warriors know the heavenly wielding power of covenanted group prayer even of two or three—Matt. 18:19-20.

Some time ago I had the pleasure of visiting such a group in a church in Florida. The two hours spent together with that Tuesday morning prayer band was rich and refreshing, and its arms of faith and supplication reached far beyond the local church.

The church with which I am most familiar started its prayer group ministry by five men meeting together for two hours of prayer on Saturday evening. Later two women's groups were formed, one for Tuesday morning and the other for Friday morning. It is hoped soon to have a youth prayer group.

### The Leaders And Teachers


One of the greatest secrets of success in any church is an alert, diligent and capable faculty of leaders and teachers. Prayer is a God-given means of securing these; "pray ye the Lord of the harvest." Then if your leader and teacher is such as described, that one will realize the importance of prayer in relation to the particular work assigned.

Emphatically, there is no successful accomplishment in any part of the church of Jesus Christ without earnest and definite prayer. This brings Christ definitely in close contact with the work - - - He said, "Greater works than these shall you do, because I go to the Father, and whatsoever ye ask the Father in my name, that I will do."

The good Sunday School teacher prays for each member of his class by name at least once a week. This goes for the presidents of the Men's work and the Women of the Church, also youth group presidents and advisors. Here is strength for a leader mightier than Samson ever dreamed of, but more unused than Samson's misuse of physical strength.

### The Family

CAN you hear across the billows of the stormy centuries of men and nations a voice saying, "out of the mouth of babes and sucklings hast thou ordained praise"? How majestically serene that church moves like a mighty warship gently through

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these waves, that church that teaches its children to pray. It is a sweet incense to God.

Sometime ago in family prayer, I observed that all had offered rather routine prayer, then as the six year old began, it was different. I was amazed and delighted. His words were meaningful, his scope missionary, his direction definite as he measured out real problems before the Lord. It was a mature prayer framed in the language of a six-year-old.

Upon investigation, I found that the advisor for his age youth work on Sunday evening had been helping them individually to pray. Would you dare to say that God does not hear and answer prayers of these little ones concerning big things?

### The Individual

"Bear ye one another's burdens" . . . but every man must also bear his own burden! There is no substitute for the individual prayer watch with God. Private prayer is as basically essential to the Christian life as the infantry is to the eventual success of the army. There will always be an infantry even if it is airborne.

As long as the church is on earth the personal prayer closet and the lone walk with God in the garden will always be the greatest bulwark of fortification.

Start the new and unknown day with the open Bible and prayer.

Refresh yourself and strengthen your position with ten minutes of prayer at the noon hour.

End the day on your knees.

So worship God in prayer each day and expect great things from Him with each petition and intercession. Follow the prayer example of the life of Jesus Christ in His three years of earthly ministry. Don't miss the opportunity of being a part of a praying church. "Continue in prayer . . . praying always . . ."



# *The People Make Their Choice*

*Scripture: Joshua 23-24. Devotional Reading: Joshua 24:14-18.*

The power of choice is constantly recognized and emphasized in the Scriptures. Our first parents, being left to the freedom of their own wills, fell from the estate in which they were created by sinning against God. Eve chose to disobey, instead of obey, the command of God. I set before you life and death, good and evil, therefore choose life, said Moses to the Israelites. If any man will come after Me; Ye will not come unto Me that ye might have life. "Behold, I stand at the door and knock; if any man will hear my voice and open the door, I will come into him and sup with him, and he with Me", said our Master.

"To every man there openeth  
A highway, and a low,  
And each man decideth  
Which way his soul shall go."

Israel, under the influence of Joshua, made a good choice. As long as he, and the elders who were with him, lived, they stuck to their choice, but another generation arose which departed from the choice which their fathers made. It is one thing to make a "bargain"; it is another thing to stick to it; there is always that "other generation." One generation may be true to their covenant promises and obligations, but when another generation comes along which does not know the Lord, there is often backsliding, and sometimes, apostasy. How important it is to train our children to "know the Lord"!

The last two chapters in the book of Joshua describe two meetings which Joshua called at the close of his life in which he tried to impress upon the people their solemn duty and obligation in relation to the Lord and to the Law which He had given them.

## *I. His Solemn Address and Warning: Chapter 23*

He calls an assembly of all Israel with their elders, leaders, judges, and officers, and begins by reminding them that he is old and stricken in age and

will not be with them much longer. It is indeed a most awe-inspiring scene when a great leader like Moses, Joshua, or Samuel, makes a farewell address to the nation which they have led. Our own George Washington left us a farewell address filled with some good advice which we have failed to follow. The address of Joshua, however, was far more important and far-reaching, for it dealt with their relation to Jehovah.

He reminds them, as Moses had done, of all that God had done for them, exhorts them to be courageous and to follow implicitly the law given by Moses, neither departing from it to the right hand or to the left. In His charge to Joshua in the very beginning of the book, the Lord had told Joshua to do this. (see Joshua 1:7). Joshua had obeyed and had been given "good success." Now he urges his people to follow the same path of obedience. He speaks from his own experience. Blessed is the nation when a ruler can say, Follow me, as I have followed the Lord: Joshua makes it plain that "as for me and my house, we will follow the Lord," no matter what others may do.

He then gives them a most solemn warning against mingling with the nations around them, and partaking of their idolatry. Israel was to be a segregated nation. God has determined the bounds of the habitation of all nations, and has separated them from each other. He has put the white race in one part, the black in another, the yellow in another. Is

# TITHING . . .

*will change your whole life*

not much of our trouble today due to the fact that men have insisted on "mixing up the races of the world"? If we had, for example, not brought the Negroes here as slaves, we would not have our present problem. The sin of those who dealt in the slave trade is being visited upon us. America has become a "melting pot," and our whole system of free government is threatened. The leaders in crimes of every sort are men and women with foreign names. Many of these immigrants are as contaminating as the heathen nations around Israel. For Israel God wisely chose segregation. The surrounding nations were steeped in idolatry and immorality. What a blessed thing it would have been for Israel if they had obeyed the Lord in this respect!

Joshua tells them that if they will trust God, and keep themselves strictly aloof from all the contaminating influences of the nations round about them, then God would make them completely victorious over their enemies. But if they made marriages with these people and partook of their idolatrous worship, then these nations would be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off the good land which the Lord your God hath given you.

It never pays to ally ourselves with godless nations, to help the ungodly and love those who hate the Lord, no matter what military or political expediency may seem to dictate. Our country made the terrible mistake in the first World War of having the Japanese for an ally, and in the second World War of befriending atheistic Russia. Both of these nations became a snare and a trap. How long will it take us to learn that we only weaken ourselves when we become partners with unholy people. Of course, we as a nation, are not above reproach ourselves; we cannot claim to be a Christian nation when we have a vast majority of people who do not even profess to be Christians.

Is there not a prophetic note in the closing words of this chapter? Did Joshua already see the beginning of the apostasy which would ruin his people? It looks this way, for he says, "When ye have transgressed the covenant of the Lord your God, which he commanded you and have gone and served other gods, and bowed yourselves to them: then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given you."

A truly Christian nation is much stronger when it refuses to ally itself with godless nations, or compromise its principles. The weakness of a republic, or democracy lies right here. The majority must rule, but if the majority "love to have it so," when there is corruption and folly in government, and crime and debauchery everywhere, the rest of us have to submit, and suffer for the sins of the majority. Oh that all of us might see the necessity of having a really Christian America! We need to pray, Oh! so earnestly, for a national revival: without a great

spiritual awakening, our country is doomed. It does little or no good to investigate and uncover the mess we are in, the condition in our land in regard to gambling, drunkenness, dope peddling, crime and bribery, unless there is a turning away from these sins, and a genuine repentance such as came to Ninevah under the preaching of Jonah.

## II. *The Covenant Renewed, And Death of Joshua.* Chapter 24

Covenants are very common in the Bible. A Covenant is an agreement between two or more persons, and is usually ratified in some impressive manner. Forty-nine nations have just signed a covenant, or treaty with Japan amid impressive ceremonies, and we have signed a separate agreement with her. Nations are constantly making covenants with each other, and often these become mere "scraps of paper." Before the first World War William Jennings Bryan succeeded in getting a large part of the world to sign papers which would prevent future wars, but all this was labor lost. When the lusts and passions of men are loosed little or no attention is paid to such agreements.

Joshua again calls the people together with their leaders and briefly reviews their history. He then proceeds to urge them to fear the Lord and serve Him in sincerity.

But this covenant is not to be forced upon them. God does not want conscripts, but volunteers. He does not compel them to sign: the choice is "up to them." "Choose you this day whom ye will serve." Did they wish to go back to the gods their forefathers served, or the gods of Egypt who had been so severely dealt with, or the gods of the Amorites, or would they serve Jehovah? The people answered readily enough; "God forbid that we should forsake the Lord." Joshua is not satisfied with their ready answer but tells them that they cannot serve the Lord and again warns them of the consequences of forsaking Him. They answer the second time; "Nay, but we will serve the Lord": "Ye are witnesses," Joshua solemnly responded.

Idolatry must have already begun in their midst, for he said, "Now, therefore put away the strange gods which are among you." Again the multitude respond—"The Lord our God will we serve, and his voice will we obey." He then made a covenant, and wrote it all down in a book, and set a stone for a witness.

So Joshua died, being 110 years old.

What are some of the Covenants we make with God?

Are we keeping them?

Puzzled . . . ?

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YOUTH PROGRAM FOR DECEMBER 30

## A Charge To Keep

Knowledge and responsibility are Siamese twins. We are called upon to walk according to the light we have received. To know the way of life is to become responsible to point others to that way. To know Christ is to assume at once a missionary obligation. To bring forth fruit is the *inevitable* work of the branch abiding in the True Vine. "He that abideth in me, and I in him, the same bringeth forth much fruit." "Ye have not chosen me, but I have chosen you, and ordained (or *appointed*) you, that ye should bring forth fruit, and that your fruit should remain." (John 15:5, 8, 16) As we look into this matter more fully, let's consider three things very carefully and prayerfully; the choice, the charge and the challenge.

### The Choice

"Ye have not chosen me, but I have chosen you." These are startling words! Sometimes we like to think that we are Christians simply because we decided that we would take God up on His proposition, and in our own good time we believed and admitted to this belief by joining the church. Nothing is further from the truth of Scripture. Christ tells us that He chose us. Paul reminds us that we were "chosen in Him before the foundation of the world," and that when we were "dead in trespasses and sins" He quickened us, or made us alive, spiritually.

*God didn't "draft" us; but He drew us to Himself* with the chords of His own love and by the power of His Holy Spirit. "No man can come to me except the Father draw him!"

Why did He choose us? "Herein is my father glorified, that ye bear much fruit" (John 5:8). Having been chosen of God, saved by His grace, created in Christ unto good works, we have only one choice as Christians, and that is to obey, to bring forth fruit!

The Lord doesn't say to the believer, "Now that you are saved there are some things I want you to consider; then, if you think it is all right, I'd appreciate it very much if you will do them." NO! He *orders* the believer to take up a cross, to deny himself, to forsake all, to go, to teach, to witness, to bear fruit—"so shall ye be my disciples." "This I COMMAND you!"

### The Charge

The charge is really two-fold, with many related responsibilities. One, a holy walk; two, a faithful witness. These two are inseparable companions. "As ye have received Christ Jesus the Lord, so walk ye in Him." "As He which hath called you is holy, so be ye holy in all manner of conversation."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity." (Col. 2:6, I Pet. 1:15, II Tim. 2:19) We are called to a holy walk, that we might be faithful witnesses. As we depart from iniquity, we depart to testify of Him who called us first to come, then ordered us to go.

We are called to come that He may give us rest from our burden of guilt and shame. We are ordered to take His yoke and share with Him the responsibility of relieving the burdens of others. He bore our burdens; and we bear one another's burdens, so fulfilling the law of Christ. As we know, we go. As we get, we give. As the light shines in our hearts, we are to shine as lights in the midst of a sin-darkened world.

We do not have to wonder as to the will of God for our lives, for He has given us a specific charge to walk in holiness before Him, and to carry the message of salvation to every creature, and as we are *willing* to do His will, He will reveal the how, when and where!

### The Challenge

In the light of the choice made, and in view of the charge given, let us look for a moment at the challenge presented. Our Saviour said, "Lift up your eyes, and look on the fields; for they are white already unto harvest." The world is peopled by multitudes who know not Christ. Millions are dying who have never heard, who never once have been told that God loves them, that Christ died for sinners! Surely no one has the exclusive right to hear the gospel twice until all have heard it once!

Paul said, "I am debtor"! Surely, we are no less so. If the love of Christ constrained the Apostle, will it not constrain us, if that love is within our hearts?

The need is great; the time is short; we have our marching orders. We are saved! He has called us out of darkness into His marvelous light! We belong to Jesus Christ! Let us remember that the same Saviour who said, "Come," has said, "Go."

A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky.

Arm me with jealous care  
As in thy sight to live,  
And oh! thy servant, Lord, prepare  
A strict account to give!



## *General Council Requests World Council To Amend Theme For Second Assembly*

ATLANTA, Ga.—The General Council of the Presbyterian Church, U. S., meeting here in November adopted the following action to be sent as a petition to planning sessions for the second assembly of the World Council of Churches:

### **Overture From The General Council Of The Presbyterian Church In The United States To The World Council Of Churches**

Fathers and Brethren:

We rejoice that your tentative statement of the theme for the Second Assembly of the World Council sets forth the crucified Lord as the Hope of the World. God was in Christ reconciling the world unto Himself, and we are reconciled to God by the death of His Son. Through the ages many of God's children have lifted this motto: *Spes mea, crux Christi*. God forbid that we should glory save in the Cross of Christ.

It is our firm conviction, however, that the full meaning of the Cross is only found in the light of the Resurrection, that only the risen, living Lord brings us to accept that which He did for us on the Cross. According to the Gospels, Jesus coupled together His death and His resurrection in His teachings both before and after His resurrection. This union is maintained in the sermons in Acts, in the Apostle's summary of the oral gospel, I Cor. 15:3-4, in the Epistles, and in the Apocalypse. Hebrews teaches that the Resurrection is the anchor of our hope. In Romans the answer to those who would condemn is this:

It is Christ that died  
Yea rather that was raised from the dead  
Who is at the right hand of God,  
Who also maketh intercession for us.

He was not only delivered up for our offenses,  
He was also raised for our justification.

The Church carries both of these emphases in the Apostles' Creed. At the Amsterdam Assembly the risen Lord loomed large in the findings, in the sermons, and in the favorite hymn: "Thine is the glory, risen conquering Son." Indeed, the recognition of the continuing work of the living Christ is necessary to do justice to the faith of the World Council that our Lord Jesus Christ is God as well as Saviour. Our hope and the hope of the world is that which our Lord Jesus Christ did for us both in His death and in His resurrection, and that which He is now doing for us at the right hand of God, and that which He will do when He comes in the glory of the Father.

Accordingly, we petition the World Council to add to its statement of the theme for the Second Assembly some phrase which will bring out the fact that Christ who died, did rise and is living, acting now. We suggest as a possible phrasing of the theme, the following:

**The Crucified And Risen Lord  
The Hope Of The World**

We request that this petition go before the American and the European sections of the Executive Committee and the Planning Committee or Commission of the World Council, and that the representative of the Presbyterian Church, U. S., at the December meeting of the Executive Committee of the Conference of U.S.A. Member Churches be heard on the subject.

## *Patton Elected To Fill National Council Post*

BUCK HILL FALLS, Pa. (PN)—Dr. J. G. Patton, Jr., executive secretary of the General Council, Presbyterian Church, U. S., has been elected chairman of the National Council's joint department of stewardship and benevolence succeeding Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, Ohio. Dr. Patton will serve as chairman for one year.

The election of Patton to the chairmanship of a department determining stewardship policies for 29 Protestant denominations follows a long career of similar work in the Presbyterian Church, U. S. Patton's present full-time job deals with the determination of stewardship and other broad policies of the church's General Council with headquarters in Decatur, Georgia.

In 1943 he was called from the pastorate in Waynesboro, Va., to serve as secretary of the Assembly's Stewardship Committee. Upon organization of the General Council in 1949 he became the first executive secretary of the Council.

Patton is a graduate of Davidson College, Davidson, N. C. and Union Theological Seminary, Richmond, Va.

## *Orene McIlwain Dies In Richmond; Was Education Board Member*

RICHMOND, Va. (PN)—Miss Orene McIlwain, a member of the staff of the Board of Christian Education for 20 years, died November 27 at her home.

Stricken in a staff meeting earlier in the day, Miss McIlwain was taken to her home where she died. At her death, she was associate director of leadership education and the author of the book *Worship God*, the second edition of which she completed revising the day before her sudden death.

She was born in Abbeville, S. C., a graduate of Winthrop College, the General Assembly's Training School and a teacher for five years in Hangchow Girls' School in China. Two sisters survive her, Mrs. Olive Muller and Mrs. Donald Richardson.



## Birthday Gift Surpasses \$160,000

ATLANTA, Ga.—Rejoicing is in order for all who shared in the 1951 Birthday Gift to our Congo Mission. According to Miss Janie W. McGaughey, Executive Secretary, Board of Women's Work, the amount has now surpassed all other Birthday Gifts—over \$160,000!

## Florida Presbyterians Building University House For Students

Presbyterians in Florida are planning a \$108,000 Presbyterian student center at the University of Florida to house the Westminster Fellowship on the university campus.

Florida Presbyterians have raised \$88,000 of the amount at latest report. According to reports, a \$25,000 bank loan will be floated to close the goal.

An average of 1,200 Presbyterian students attend the university each year.

The Synod of Florida, in charge of the project, has requested friends of the fellowship on the campus to pledge funds, undergird the work with prayer and, in cases of women of the Church, to urge use of miscellaneous funds in their treasury for the project.

## Glover Gives \$25,000 To Union Seminary Hocker Scholarship Fund

Mr. Joseph Glover of Roanoke, Va., recently gave \$25,000 to double the Mattie Glover Hocker Memorial Scholarship Fund at Union Theological Seminary, President B. R. Lacy, Jr., announced this week.

Since its establishment in February, 1944, under the provisions of the will of Mr. Glover's sister, Mrs. Mattie Glover Hocker, the scholarship fund has provided generous financial assistance to 15 students. Currently, Joseph W. Flora, Moyock, N. C.; Collier S. Harvey, Jr., of Lynchburg, Va.; J. Whitner Kennedy, Spartanburg, S. C.; and Neal C. Leach, DeFuniak Springs, Fla., are Hocker Scholars at Union.

## World Mission Receipts

April 1, 1950 to December 1, 1950.....	\$591,702.03
April 1, 1951 to December 1, 1951.....	672,448.70

Gain .....	80,746.67
Program of Progress net receipts:	

April 1, 1950 to December 1, 1950.....	\$122,590.53
April 1, 1951 to December 1, 1951.....	132,995.12

Gain .....	10,404.59
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## Ministers Urged To Unite In Prayer For Greater Power In Work

Ministers of the Southern Presbyterian Church have recently been circularized by the Board of Church Extension suggesting a covenant of prayer for the blessing of the Holy Spirit on them in the Lord's work.

A pledge or covenant card was enclosed. The letter and covenant card are as follows:

Dear Fellow Minister:

Following addresses delivered at Montreat this summer by Dr. Harold R. Martin, during the Church Extension Conference, on the subject of *Undergirding Our Work With Prayer and The Minister's Prayer Life*, a number of our ministers expressed themselves as earnestly longing for a more satisfying personal relationship with the Lord. They also declared themselves as craving more of the power of God's Holy Spirit in their work. There is evidence that this feeling is widespread in our Assembly. It is our conviction, therefore, that many of our ministers would welcome a suggestion for advancing together in claiming richer spiritual blessings through prayer.

Out of these convictions comes the proposal that each of us resolve to set apart an average of at least a half hour each day for his personal devotions, with not less than half of the time definitely spent in prayer.

It is proposed that we unite in a prayer covenant. Surely we are all united in our longing for power to come in our individual ministries and throughout our Church—power which can come only through the Holy Spirit. During the centuries such power has come as God's people have rededicated themselves and united in earnest prayer.

We therefore invite you to join us in this covenant of prayer. The duplicate cards enclosed attempt to express this covenant agreement. We suggest that you sign both cards, placing one in your Bible and returning the other to us. The return card will enable all of us to know something of the widespread prayer fellowship.

Yours in Him,

Marshall C. Dendy, F. C. Brown, Wm. H. McCorkle, A. W. Dick, Nat K. Reiney, Lloyd Courtney, James Appleby, Howard Thompson.

## Covenant Card

That I might have a more significant relationship with the Lord, and more of the power of the Holy Spirit in the calling to which I have been ordained, particularly in witnessing for Christ, I hereby covenant with my fellow ministers of the Presbyterian Church, U. S., to set apart at least an average of half an hour each day for my personal devotions, with not less than half of this time spent in prayer.

### **General Council Voices Presbyterian Opposition To Vatican Appointment**

ATLANTA, Ga. (PN)—At its semi-annual meeting here November 27-28 the General Council of the Presbyterian Church, U. S., registered unalterable opposition to the establishment of any form of political relationship with the Vatican, either by the President or by Congress. Dr. John N. Thomas, a professor at Union Theological Seminary, Richmond, Va., was author of the resolution.

In a 300-word statement (see below) to be sent to President Truman and the senators of 16 southern states, the Council said diplomatic relationships with the Vatican constitute a clear breach of the American constitutional principle of separation of church and state and that such relationships will grant a preferential status to one church above other churches.

The statement urges laymen in groups and as individuals to correspond with the President and with their respective senators before January 1, 1952, "in an effort to prevent continuance of a Presidential Representative at Rome." It also calls attention to an action of the Church's 1950 General Assembly which protested the President's sending a personal representative to the Vatican.

Dr. James A. Jones, pastor of Myers Park Presbyterian Church, Charlotte, N. C., was elected chairman of the Council, succeeding Dr. James Ross McCain, the church's moderator. By-laws of the Council prevent one person from serving as moderator and council chairman at the same time. Dr. John N. Thomas, author of the Vatican resolution, became vice chairman of the Council, succeeding Jones.

New members of the Council introduced were: Dr. S. Hugh Bradley, pastor of Decatur Presbyterian Church, and the Rev. Mark C. Weersing, pastor of Central Presbyterian Church, Jackson, Miss.

The General Council also authorized the Budget and Stewardship Committee to employ a full-time

research director for a period of at least three years. The Research Committee would use facilities of the office of the General Council in Decatur, Ga., in so far as possible. It was recommended that a layman be selected as director. According to Dr. J. G. Patton, Jr., General Council funds have not permitted employment of a research director, although the General Assembly authorized such employment three years ago.

Text of the resolution regarding the Vatican appointment follows:

Whereas, the establishment of diplomatic relationships with the Vatican, or the sending of a Presidential Representative to the Vatican, is a clear breach of the American constitutional principle of the separation of Church and State, and

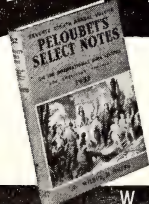
Whereas, such an action would grant a preferential status to one church above other churches, and

Whereas, the General Assembly of 1950 protested the President's sending of a personal representative,

The General Council of the Presbyterian Church in the United States, in session at Atlanta, Ga., November 27-28, 1951, registers its unalterable opposition to the establishment of any form of political relationship with the Vatican, either by the President or by the Congress, and expresses its earnest hope that no such relationship will be undertaken.

The Council also voted that: (1) A copy of the resolution above be sent to the President of the United States by the Chairman of the General Council; (2) A copy of the resolution above be sent by the Chairman of the General Council to the Senators of every State in which there are congregations of the Presbyterian Church in the United States; (3) The resolution be given all possible publicity in both the church and the secular press; (4) The General Council through this publicity, and in any other feasible ways, urge all church groups on the local, presbyterial, and synodical levels, and in particular its laymen as individuals, to communicate before January 1, 1952, with the President and with their respective Senators in an effort to prevent the continuance of a Presidential Representative at Rome and the establishment of a diplomatic relationship.

**78<sup>TH</sup> ANNUAL  
EDITION**



# PELOUBET'S

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## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

*Mr. and Mrs. Walter Shepard and family* sailed from New Orleans Nov. 21 for the Belgian Congo. They are returning from their regular furlough in the states.

*Mr. and Mrs. Robert L. Boyd*, who have recently been appointed as new missionaries of our Church, sailed Nov. 21 for Brussels, Belgium before proceeding to the Belgian Congo. Mr. and Mrs. Boyd are to be assigned to the La Librarie Evangelique Au Congo O (LECO). This group has to do with the production and distribution of religious and educational literature.

Mr. Boyd is a native of Osceola, Ark. and is a 1950 graduate of Austin College, Sherman, Tex. He served two years in the Navy before being employed by the American National Insurance Company. He is a member of the Grand Avenue Presbyterian Church where he is a deacon.

Mrs. Boyd, the former *Jonelle Sutton*, is from Luling, Tex., and is also a graduate of Austin College. She has served as church secretary of the Grand Avenue Presbyterian Church and as secretary for the Texas Telephone Company in Sherman. The Boyds have a young son, Robert Calvin.

Little *Betty Lou Murray*, nine-year-old daughter of the *Rev. and Mrs. Glenn Murray* of our Congo Mission, died of polio on Oct. 30 in the Belgian Congo. The Murrays had returned to the Congo the early part of the summer from their regular furlough. Besides her parents, Betty Lou is survived by a younger sister and brother, Marcia and Glenn, and her grandparents, Mr. and Mrs. R. G. Murray of San Antonio, Tex., and Mr. and Mrs. J. A. Nichols of Austin, Tex.

*Rev. and Mrs. William C. Washburn* of Mutoto Station announce the birth of a daughter, Rebecca Ann, on Oct. 9.

*Second Lieutenant John Franklin Watt, Jr.*, son of Mr. and Mrs. J. Franklin Watt of our Congo Mission, was killed in action in Korea on Sept. 21. He was a graduate of Davidson College in the class of 1950. Since October of 1950 he had been on active duty, first in Fort Knox and then at Fort Benning, Ga. According to word received he was apparently only in battle for about two days. His parents left the Congo Oct. 20 to come to the States for their regular furlough year. They will be at Mission Court, Richmond, Va.

Besides his parents Lieutenant Watt is survived by two sisters, Miss Margot Watt of Benson, N. C. and Miss Mary Watt who is studying at the Medical College of Virginia Nursing School in Richmond, and a brother, William McKay Watt, who is a sophomore at Davidson.

## WHAT WOULD YOU DO

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The college you serve needed \$500,000. You were offered \$100,000 as a challenge gift. You must secure \$100,000 to meet that challenge. You could not get a well-organized campaign started until the fall of 1952?

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Edwin Pate ... Chairman of the Board

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## Charlotte A.R.P. Churches Gain Release From Denomination

CHARLOTTE, N. C.—A special session of First Presbytery of the Associate Reformed Presbyterian Church has released Sardis and First Charlotte A.R.P. Churches to seek admission into the Southern Presbyterian Church.

The two congregations are among the largest and strongest in the A.R.P. denomination.

Sardis Church will seek admission into Mecklenburg Presbytery on March 31, but First Church, Charlotte, must wait until satisfactory settlement of the property question involved in the action is made by the General Synod next year.

A request by Tabernacle Church that the General Synod be called into special session early next year to consider the release motion by Sardis and First Charlotte was voted down.

The 34-church Presbytery came within six votes of voting itself into the Southern Presbyterian Church. The Presbytery recommended to the General Synod that equitable settlement of property rights be made with both Sardis and First Church congregations.

Opposing elements in the denomination have disagreed over whether ownership of local church property rests with the local congregation or the denomination.

Dr. William M. Boyce is pastor of Sardis Church, founded in 1790. Dr. Louis Patrick is pastor of First Church.

While votes for union in the two congregations were carried by more than 80 percent of the congregation, Presbytery offered further consideration of problems of minority groups in both Churches.



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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

DECEMBER 26, 1951

L. U. N. C.  
Carolina Room



FIRST PRESBYTERIAN CHURCH, JACKSON, MISS., recently occupied this beautiful new structure and issued a call to the Rev. John Reed Miller, chairman of the department of philosophy and religion at Belhaven College in Jackson and pastor of Trinity Presbyterian Church, Broadmoor, Miss. (See Church News)

VOL. X NO. 35

\$2.50 A YEAR

CHURCH NEWS  
JACKSON, MISSISSIPPI  
DECEMBER 26, 1951

# THE SOUTHERN PRESBYTERIAN JOURNAL

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## Halley's Handbook

Sir:  
I am very sorry that I cannot now fill your order . . . for 10 copies of Bible Handbook.

In recent weeks, sales have so increased that the 30,000 copies, printed last April, which I thought from previous sales, would last at least 10 or 11 months, have now been sold out in less than 8 months.

A new printing of 40,000 copies now in the press, is expected sometime in January.

H. H. HALLEY

CHICAGO, Ill.

● JOURNAL customers please note. Orders in hand now will be filled as soon as the books come from the Chicago press.—Ed.

## Columbia Mission Teams

Sir:  
The Foreign Mission Deputation teams at Columbia Seminary are being organized for our foreign mission emphasis season January and February....

The Lord richly blessed our work (going out into various churches within 100-150 mile radius of Decatur, Ga., to present needs and challenge of missions) last year as many young people dedicated their lives for full time service as the Lord directs....

We expect to have about 10 teams (1952) and will appreciate publicity you might give to let the various churches know that such teams are available.

PHIL ESY

Columbia Theological Seminary  
DECATUR, Ga.

● Churches wishing to contact these teams may wish to know that the above writer and Mr. Ernest Gilmore are co-chairmen of the project.—Ed.

## Tracts In Soul Winning

Sir:  
I only go home about once a year, but God has plans both little and big for His children wherever they are. Because I like basketball, I went over to the school and worked out with some teen-age boys. I spoke to several of them concerning Christ, gave them some appropriate tracts and went home.

One year later I returned to visit my family and while at church, a young fellow came up and asked, "Do you remember me?"

I said "No, I don't believe I do." Then he went on to thank me for what I had done for him. He was one of those boys to whom I gave the tracts. He had come under conviction by it, gone to church, gone forward at the invitation and made his profession of faith, and, as he said to me:

"And thank God, I have been called to go into the Gospel ministry."

A simple act,  
Is giving a tract;  
But it saves souls,  
That is a fact!

BILL IVERSON

Columbia Theological Seminary  
DECATUR, Ga.

## EDITORIAL

Pray For Revival In Washington .....	3
Peace In 1952 .....	3
There Is No Substitute For Redemption .....	4
Christ Jesus - Our Hope And The Hope Of The World .....	4
Y.M.C.A. ....	5

## ARTICLES

The Lost Melody .....	6
Mrs. A. G. Shultz .....	
The Neglected Point In The Vatican Issue .....	7
Rev. W. G. Foster, D.D. ....	

## DEPARTMENTS

Sabbath School Lesson — Dec. 30 .....	9
Rev. J. Kenton Parker .....	
Young People's Dept. — Dec. 30 .....	11
Rev. H. Lawrence Love, Jr. ....	
Church News .....	12
Ministerial Miscellany .....	15
Letters .....	2

## FEATURES

Christmas With Joy .....	5
One Solitary Life .....	8
The Angel And The Star .....	8
Kathryn L. Hollingsworth .....	



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## EDITORIAL

### Pray For Revival In Washington

We are in receipt of a special request that this Journal solicit the prayers of Christians for the campaign of the Billy Graham Evangelistic Association in Washington, D. C., beginning January 13, 1952.

Across our nation thousands of people are covenanting to pray for these meetings. Many are joining in groups at a specified place each day or each week and all agree that a mighty work of God's Holy Spirit in our nation's capital would have repercussions and blessings, the end of which cannot possibly be foretold.

Sponsored by the ministers and a number of senators and congressmen, Mr. Graham is being given unusual opportunities to reach into the very heart of official Washington. In addition to the nightly meetings, Mr. Graham will speak at noon for an entire week in the auditorium of the Pentagon Building. Another week he will speak in the auditorium of the State Department at mid-day.

As opportunities open, Satan is sure to raise up multiplied obstacles. But, God's people can overcome the evil one and also open up great avenues of blessing by praying earnestly and constantly for the outpouring of the Holy Spirit, on those who witness for Him and those who hear.

Pray for the Washington Campaign of Billy Graham and his associates beginning on January 13, 1952!!  
—H.B.D.

### Peace In 1952

If across the pages of unfolding world events there should come the voice of someone with both authority and power saying, "*There will be peace in 1952*," the hearts of mankind would leap with both joy and expectancy.

Right now the world somewhat resembles the time-worn picture of a trusting horse as he plods across a field pulling a plow. From his back and extending out between his ears and in front of him is a small stick from which dangles a carrot. The carrot is always just beyond his reach but the horse continues to try to nibble at the tempting morsel.

For two generations statesmen and politicians have been dangling before a war-weary world the slogans of "warless world," "a just and durable peace," "peace in our time," and other phrases calculated to bring a sense of hope and promised security.

As we face the year 1952 we are confronted with two conflicting ideologies, vying one with the other, for world power and control. One permits the freedom to worship God and along with that the freedoms consistent with personal choice in the ways of daily life. The other denies the existence of God, is committed to the destruction of Christianity and the freedoms which proceed therefrom. That Communism will ultimately be destroyed we do not for one minute question—because God is on His throne and He has never abdicated. But, the leadership of those nations committed to the democratic ways of life, and the people they represent, at the present time seem to have neither the moral nor the spiritual stamina needed to produce the opposition capable of bringing an early solution.

Can there be peace in 1952? On a world scale there may continue an uneasy truce and a cold war. But, Christ has offered to every person living in this world *peace in our time*. He says: "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*" This peace is offered to all who accept Christ as their Saviour from sin. This is peace with God and it is the most important thing which can come to man. It was for that specific reason that Christ came into the world and died on the cross.

Then there follows the immediate corollary, the peace of God. This peace brings serenity of life, security of outlook, and a hope which looks beyond anything and everything this world has to offer. It brings peace of heart and mind regardless of the circumstances and surroundings of its possessor. Such peace abides in the rush of life's necessary activity, it stays in the heart when outward conditions teem with sorrow or uncertainty. It is the surest source of joy and it is worth more than all the riches of this earth combined.

Do you have this peace for 1952? Can you face with peace and assurance the possibility of a coronary thrombosis; an automobile wreck; or any of the multiplied contingencies of life which may come to you?

Yes, you can have peace, God's peace, and in His way. You can have peace for 1952. —L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 35, December 26, 1951.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

## There Is No Substitute For Redemption

*The New York Times*, a paper usually characterized by the clarity and logic of its editorials, recently suggested the creation of a commission to study the advisability of broadening the base of legalized gambling in New York State. This editorial went on to say: "Where restrictive law departs too far from the customs of decent people the law fails, and official corruption results."

How clearly this philosophy reflects the wisdom of this world. And, carried to its logical conclusion, over the years should a large number of our citizens demand freer access to narcotics then such access should be sanctioned by law. Of course the quotation above is qualified by the use of the word "decent," but it is our observation that many of the most flagrant sinners are regarded by the people around them as eminently decent.

But, the object of this editorial is to emphasize how all of the world's problems and their solution are wrapped up in the thing the Lord Jesus Christ came to do. He came to redeem men from sin and this redemption is a supernatural work known as the new birth—being born again.

Our wisdom, philosophy and reasoning can never get away from the *fact* that the dynamic of reformation can come only through the dynamic of redemption. How much of our teaching and preaching has to do with matters primarily concerned with reformation—reforming the lives, the habits and the ways of men and society and how little has to do with the fact that redemption *must come first*.

It is true that there must be restrictive laws, laws which center their concern in the protection of society and the individual. But, morals can never be legislated in the real sense of the word. A man may be restrained from committing a crime because of his fear of the law and the consequences of breaking that law; but, that man is still an unregenerate sinner at heart.

The concern of the Church has to do with a gospel of redemption which produces men who keep the law because they have been born from above and as a result they love God and their fellow men.

During or immediately following city-wide evangelistic campaigns in some of our cities during the year 1951, local newspapers sent reporters to saloons, night clubs and other dubious places of amusement and asked them whether there had been any change in the volume of their business during the time or immediately following this concerted Christian effort. *In every case* the owners or managers of these establishments said their business had fallen off considerably. Is there not instruction in this?

Charles P. Bush, a convert in Charles G. Finney's first revival in Rochester, N. Y., and himself later a

leading pastor in New York City, wrote of those Rochester meetings:

"It is not too much to say that the whole character of the city was changed by that revival. Most of the leaders of society being converted, and exerting a controlling influence in social life, in business, and in civil affairs, religion was enthroned as it has been in few places. . . . Even the courts and the prisons bore witness to its blessed effects. There was a wonderful falling off in crime. The courts had little to do, and the jail was empty for years afterward."

A few days ago, at a meeting in Buck Hill Falls, the division of the National Council of Churches having to do with Christian life and work, began plans for "aggressive action against government and civic corruption." One might expect us to enthusiastically endorse this plan, but we cannot forget that many who have taken such an active part in this organization have at the same time been leaders in the movement which has played down the essential sinfulness of the human heart and the necessity of the blood atonement of our Lord and have, as a result, contributed to the *powerlessness* of so much modern teaching and preaching. We heartily concur in the protest of Dr. Herman Reissig, executive secretary of the Washington Council of Churches, made before this group. He said: "Let us remember that those who have been caught doing evil have frequently been church members in good standing. Let us approach this task with penitence and humility."

It is for a return to a proper emphasis on the supernatural work of redemption, the new birth, which comes through but one channel—faith in the atoning and redeeming work of the Christ of Calvary: it is for a return to an emphasis on this teaching and preaching for which we plead. —L.N.B.

## Christ Jesus - Our Hope And The Hope Of The World

Our Lord Jesus Christ is our hope and the hope of the world in His Person and in His Work. He is our confidence by all that He was and all that He became, in His several offices and works. We can only signalize some of these matters here.

By His Incarnation our Lord Jesus Christ gave meaning to this human life of ours. Christmas means that God came into our present life, and lived it in humble circumstances, thus showing that no life is too insignificant to be meaningless for God.

By His obedience, our Saviour wrought for us the perfect robe of righteousness in which the Father is pleased to receive us as His forgiven children. By the obedience of the One the many are made righteous.

By His death on the Cross, Christ answered the problem of guilt. He graciously made Himself re-



sponsible for our sin and iniquity and made expiation for them in His Crucifixion. Who shall lay anything to the charge of God's elect . . . it is Christ that died.

By His resurrection, Jesus burst the bonds of death and brought everlasting life to His people. The life was with the Father and was brought to us by the Son, so that he who has the Son has everlasting life. As God raised up Christ so will He raise us up by Christ.

By His session at God's right hand, the ascended Lord is governing men and nations in the interest of His covenant of grace, and carrying onward His victorious fight against the world the flesh and the Devil. The security of the Church is in this reign of Christ at the right hand of God.

At His coming again Christ will raise the dead, bring in the Kingdom of Glory, judge the world, take His people into the New Jerusalem and cast the wicked into everlasting punishment.

—Wm. C. R.

## Y.M.C.A.

On October 27, 1951, the annual meeting of the Interstate Committee of the Young Men's Christian Associations of the Carolinas took the significant action quoted below. We would join in thanking God for every evidence of an awakening to the absolute necessity of placing a proper spiritual emphasis in Christian work. Only too often the Y.M.C.A. has degenerated into a social and athletic club. This action comes as a tonic to the soul.

—L.N.B.

"In Re: Religious Emphases in the Work of the Local Y.M.C.A.

In its very beginning, evangelical Christianity had a major emphasis in the work of the Young Men's Christian Association. There was a need for fellowship, but it was a need for a fellowship of spiritual as well as social impact.

Through the hundred years and more of its history the Young Men's Christian Association has maintained this emphasis. As to whether it has been strongly maintained has been determined by the individual zeal of those immediately charged in the several communities with the Association's program.

Admittedly these days of crisis and chaos are days when Christianity has a special message for mankind. It may be exceedingly wise for the leaders of the Young Men's Christian Association Movement to ask themselves seriously if this emphasis is maintained in their local work. Unless the answer is a positive and dynamic affirmative, there is an obvious need for revitalizing the religious work program of every local Y.M.C.A.

Accepting this as a basic tenet for an exacting time, the members of the Interstate Committee of the Young Men's Christian Associations of the Carolinas would hereby reaffirm faith in the early principles of our program, and prayerfully urge that every Association in the Carolinas re-examine its program of religious work, increasing its extent, and magnifying its message, recognizing this as an imperative need if the Young Men's Christian Association is to serve its rightful place in a confused society.

Done at Kannapolis, N. C., this twenty-seventh day of November, 1951."

The above copy was furnished this Journal for publication by the Interstate Secretary, J. Wilson Smith.

## Christmas With Joy

Christmas comes again. It can be a time of joy. But, if it is to be, we must try God's way of living which must be giving instead of getting. Each year this thought cries out at Christmas for our acceptance—that fullness of life can be ours only when we give ourselves away.

So far as our Church is concerned there is at this season of the year an excellent opportunity through giving to prove this ancient truth of God. As a member of the Board of Annuities and Relief I never come back from a meeting of that Board without having a heavy heart. The story is always the same: so many retired servants of the Church receiving so little in their retirement years that poverty appears that reward shown them for their faithfulness.

Last year there were over 700 ministers and dependents of ministers who had to look to the Board either for all of their subsistence or for a major part of it. I know what many of that number received, and the smallness of it is appalling. In fact how so many who did so much can live on so little is an unsolved mystery.

Here is a case in point, the case of Mr. Z. His two brothers were ministers and so was his only son. He himself served our Church for 46 years, and, when he retired at the age of 70, he wrote: "Preaching has been a great joy to me, and, if I could go over life again, I could wish no higher privilege than to be a minister of our beloved Church." And yet, shortly before his retirement, he stated that his "average salary" for the 46 years of his ministry was \$1,310 per year. Now he is 83 with an invalid wife, an afflicted daughter and a daughter who teaches. The four of them live on what is sent to the father from Ministerial Relief plus what the daughter is able to earn from her teaching.

If you want the best Christmas you have ever had, join with your fellow church members this year in making the JOY GIFT very much larger than it has ever been before.

George H. Vick, Minister  
First Presbyterian Church  
Charleston, W. Va.

# THE LOST MELODY

The shepherds were seated around their fire on one of the hills near Bethlehem. It was the night after the angel had appeared to them, and the heavens had been filled with other angels, singing. Suddenly one of the shepherds said, "I can hardly believe it all happened."

"It does seem like a dream," another said, "but the babe is still at the inn. I heard that wise men from the East came to see him after we left. They rode camels and brought gifts."

"What I'm trying to remember," said the first one, is the tune which came from the skies. The singers seemed very high up, for the night was still and clear. I remember the words they sang, but I cannot recall the tune."

"Nor can I," said a comrade. "I am pretty good at tunes, too; usually can hum them right off after once hearing them. But this one so affected me, I couldn't retain it. It was the grandest tune I ever heard. It was bright like a spring morning, sweet like the laughter of a child at play, pretty as a girl's face when she looks at her lover and tells the story of her heart."

"You should have been a poet," the shepherd next to him said. And the others laughed. But none of them could remember the tune; so they talked of the babe they had found in the stable, and were glad they had knelt before the cradle in the yellow straw.

Presently a faint bleat came from far up the hillside. They all listened, then looked at each other. A lamb must have strayed from the flock, and they had not missed it!

The youngest shepherd among them sprang to his feet. "I'm going up to get that lamb!" he cried. The rest looked at him in surprise.

An older shepherd said, "Do not go. There are terrible fields of briars up there . . . you cannot avoid

them in the dark. Then, too, the stones are loose and slippery. You may fall to your death!"

"But," answered the youth, "wolves will get the lamb. I cannot stay here with that frightened creature up there. I'll be back soon." And he turned and ran up the dark hillside before the others could speak again.

The other shepherds waited a long time for the boy to return. To keep up their valor, each related what wounds he had received from briars and rocks and wolves in other days. Then, again, they talked of the lost melody, but none could recall it.

An hour passed, and then another. At last they heard slow, stumbling footsteps approaching. They peered into the darkness, but could see nothing, for the night was filled with clouds and drifting mist. There was great anxiety among the shepherds, when suddenly the boy shepherd came into the small circle of light cast by the fire. His body was bruised and bleeding. There was an ugly wound on his cheek, where he had fallen upon a rock. But in his arms he held the lamb!

"I have found the tune," he cried. "It came to me just as I was picking up the lamb and I could sing it!" exclaimed the boy in ecstasy. And as he stood there, bruised and bleeding, he sang the lost melody to the shepherds.

"That's it! You have it!" they all cried. And they tried to sing it too, but could not get the tune right. So the boy became known as the singing shepherd.

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Years passed. The babe born at Bethlehem had grown to manhood, and was known as a great prophet. One day one of his followers came to him and said, "Master, there is a blind beggar at the gates, who sings the most beautiful song. Will you come with me and hear him?" So Jesus went.

The follower of Jesus touched the beggar on the arm and said, "The Teacher of Galilee would hear your song."

And so the blind beggar sang, and Jesus listened to the sweetness of the beggar's song, and then swiftly and gently put his finger on the beggar's eyes.

The beggar leaped to his feet and cried out, "I see! I see again! God has touched me!" Then, looking upon Jesus, said, "Who are you, Teacher of Galilee?"

Jesus smiled. "We have met before . . . long ago. I will tell you where if you will tell me where you heard that song."

And the beggar told Jesus how he had heard the angels sing over Bethlehem and how the lost melody had come back to him while he was picking up a lost lamb.

—Mrs. A. G. Schultz.

# The Neglected Point

in the

ALEXANDRIA, La.

## Vatican Issue

Rev. W. G. Foster, D.D.

**T**HOUSANDS of words are being written and spoken right now on the issue of sending an American Ambassador to the Vatican, but little is being said about the most important implication of the whole affair. Perhaps we had better remind ourselves about the contemporary circumstances in which our President announced his intention.

The President who made the announcement is the head of the greatest democracy the world has ever known; and that democracy was produced and largely molded by Protestant ideals and Protestant people, and numerically Protestants are still the dominant religious strain in that democracy.

The world is faced with the threat of totalitarian power and the free countries of the world are lined up in avowed warfare against all totalitarian powers. As a matter of record, no dictator has ever arisen out of a Protestant culture nor has any dictator ever been educated by Protestant ideals of free education. The greatest totalitarian threat today is Russian Communism which now dominates over one third of the world, but no country that has been strongly Protestant and governed by Protestant ideals has ever fallen prey to Communism.

**P**EOPLES all over the world today are suffering persecution and basic rights are being denied to many religious and social groups, but it is not in Protestant countries that we find men being martyred for their faith, their rights denied, and a religious group enjoying special privilege.

For over forty years the Protestant churches of America have been seeking to express their united voice through the Federal Council of Churches of Christ, now known as the National Council, and this

council, along with the governing body of every major denomination in America, is on public record at the White House as being unalterably opposed to sending an ambassador to the Vatican. In personal interview the President gave his solemn word that he was opposed and would never think of doing this to Protestants.

And yet, with all of this, and with an election year coming up, President Truman chose to recommend this appointment in a manner that would even further anger congress because its members will have to take a stand on the issue when they go back home to stump for re-election. Why did he do it?

**I**N the realm of political strategy there may be many answers, but the fact that he did do it against such a background carries a message to Protestants. The President's action declares that those in places of high authority know that Protestants do not stand together in matters of faith and that the rank and file of her people are not completely devoted to Protestant ideals and that their wishes can be flaunted and still make no difference in the political life of the nation. Until we stand together in faith and devotion America is not going to take us seriously.

But what is the answer? A united church? Can a divided Protestantism have any real influence on the life of America? When there was one great church in the world things became so corrupt there had to be a Reformation in religion and a Renaissance in Society. When the great denominations were most intensely zealous in defending their particular differences the churches had their greatest molding effect upon American democracy. A united church or a divided church is not the key to moral and spiritual resources. Moral and spiritual resources are matters of the human spirit.

Many of us feel that the answer lies in another direction. When all the people who belong to the churches of Jesus Christ are united in a common faith and in common devotion to Jesus Christ as He is presented in the Bible and defined in the historic creeds of the church of the ages, then the church will have power. This is not as farfetched as some seem to think. In the early days of the Protestant churches all accepted the Bible as the very Word of God and Jesus Christ as the Eternal Son of God in the manner declared by the Bible. They were united

in that which is essential to spiritual faith and power, but divided in non-essentials of practice and organization.

**T**ODAY Protestantism is more united than ever in organization but more divided over matters concerning Christ and the Bible. The modern church is divided on the essential matters and seeking greater unity in the non-essential matters of life and work. When churches accept the Bible as the Word of God and Christ as the Son of God their differences of interpretation are of degree but not of kind. When churches doubt the Word of God and become

vague about the Person of Christ their differences are of essential kind, and not of non-essential degree.

Our Protestant heritage was created by men who believed something about the Bible and Christ so strongly that they were willing to defy the whole world. We are living off of our heritage instead of creating our own heritage. We have failed to maintain and strengthen our heritage because we have become confused and uncertain about the central affirmation and conviction of historic Protestantism. Where this is leading us is clearly indicated by the recent Vatican appointment.

### *One Solitary Life*

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office.

He never owned a home. He never set foot inside a big city. He never travelled two hundred miles from the place where He was born. He had no credentials but Himself.

He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as that One Solitary Life.

—Author Unknown.

Because *He* rose again.—*Ed.*

### *The Angel And The Star*

The Angel and the Star together  
Came to show the way;  
Came to point to chosen ones  
Where the Young Child lay;  
Jesus: Saviour of the world,  
His bed a bed of hay.

God in the flesh made manifest;

God, who loved us so

That He would stoop to enter thus

The world; that we might know

Redemption—with Him made one—

Yet so simply and so humbly

Was this great work done.

Jesus, helpless Infant, on a bed of hay;

The Angel and the Star to tell

Where the Saviour lay.

To listening ones God ever comes

To show their hearts the way;

Watching hearts will ever see

Lord Jesus in the hay.

O, kneel to Him and let His blood

Wash your sins away.

Gold and myrrh and frankincense

Did the wise men bring.

The best they had, they offered

To the Infant King.

A Saviour and a King,

In one small Infant lay.

Grace supreme, God Himself

Upon the earth did stay.

He came to bring to weary hearts

The message of His grace;

He came to die, our Saviour,

For our sin to take our place:

The place of judgment on the Cross,

Forsaken of all men,

That in our hearts the peace of God

Might be placed again.

And still His offer comes anew

To every listening heart.

Tenderly He calls and pleads

To come to Him apart.

O, feel His love, O, taste His grace;

Come to Him today.

Let the Infant Jesus come

In your heart to stay.

—Kathryn L. Hollingsworth.



## Finding The Christ

*Scripture: John 1:19-21. Devotional Reading: Isaiah 55:1-7.*

This three months' course is a study of the influence of Jesus upon some of the men and women during His public ministry, and the apostolic period. In these biographical studies the main point is to show what is involved in true discipleship; what these early followers believed, and how that belief transfigured their lives. There is a thirst in the human heart for some Leader Who can meet the essential needs of the human heart. The prophet Isaiah calls upon all such thirsty souls to come to the waters. Christ is the only answer to this deep longing for a witness, a Leader and Commander. In order to come to such a Leader there must be a forsaking of sin and a seeking for God. (See the Devotional Reading: Isaiah 55:1-7).

There was a thirst, and an expectation on the part of at least some of the Jewish people; men like Simeon, and women like Anna. It was in the fullness of time that Jesus came, when the need was great, the condition ripe; God makes no mistakes in timing the Coming of the Messiah.

His reception, however, was most disappointing. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not." Then follows the verse which is a good introduction to our study of these early followers of Jesus. "But as many as received him, to them gave he power (the right) to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is about these "born again" men and women that we are to study in this quarter, those who met Him, believed in Him, and were transfigured by Him, as the Spirit regenerated their hearts and worked in their lives.

### *1. John's Testimony Concerning Jesus: 19-34*

John the Baptist was a great man and was making a tremendous impression on the multitudes that came to hear him, and to be baptized by him, repenting of their sins. John was a spectacular preacher, both in his manner of life and method and plainness of his preaching. He warned the people that they must be sincere in their repentance. It was but natural that the priests and Levites should be sent to ask him the question, Who art thou? He was too great a public figure and was attracting too much attention to be ignored by the rulers of the Jewish Church.

John was very clear, and very emphatic in his answer. He was not the Christ, nor Elijah, nor any other of the prophets. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.

To the second question, Why baptizest thou then? he told them of One standing in their midst, Who

should baptize, not with water, but with the Holy Ghost, Whose shoe's latchet he was not worthy to stoop down and unloose. John was a man of genuine humility.

John the Baptist's testimony concerning Jesus may be summed up in two names which he uses as he speaks of Him.

### *1. The Son of God: (verse 34)*

"And I saw and bare record that this is the Son of God." God had given John a "sign" by which he would know the Christ: Upon Whom thou shalt see the Spirit descending and remaining on him, the same is He which baptizeth with the Holy Spirit." If we turn back to Matthew 3:13-17 we read of this incident. John was reluctant to baptize Jesus, but when He insisted, then John saw the Spirit descend like a dove upon Jesus. "And I saw the Spirit descending like a dove, and it abode upon Him." He also heard the voice of the Father saying: This is my beloved Son in Whom I am well pleased." We have here the clear testimony of John to the Deity of Christ.

### *2. The Lamb of God: (verses 29 and 36)*

Behold the Lamb of God which taketh away the sin of the world. John was the son of a priest, and it was most natural for him to look on the priestly work of our Saviour.

This name of Christ is one of the most suggestive and symbolic of His many names. If we turn back to the Old Testament we will find that the slain lamb and the sprinkled blood are the most important parts of the worship of the tabernacle and temple. The Passover, commemorating their deliverance from Egypt, was their most sacred feast, and the Great Day of Atonement their greatest day. From the time of Abel on down through the age of the patriarchs the lamb was the type of the coming Redeemer. If we read the Book of Leviticus and its best commentary, the Book of Hebrews, we will see the meaning of all this. It is beautifully put in the familiar hymn:

Not all the blood of beasts,  
 On Jewish altars slain;  
 Could give the guilty conscience peace,  
 Or wash away the stain:  
 But Christ the heavenly Lamb,  
 Takes all our sin away,  
 A sacrifice of nobler name  
 And richer blood than they.

When we come to the death of Christ on the cross and the explanation given by Paul, "Christ died for our sins," we realize more fully the meaning of this type. In the book of Revelation we find the glorious consummation of the priestly work of Christ. The question is asked, Who are these, and the answer is These are they that have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. This great multitude of saved people from every nation and kindred and tongue under heaven are saved by His precious blood, as of a lamb without spot and without blemish; the throne is the throne of God and of the Lamb; the light of that City is the Lamb.

John bore clear testimony to the Deity of Christ, and to His Atonement for our sins through His blood.

## II. Andrew's Testimony:

*Jesus the Messiah:*

(Verses 35-42)

When John called the attention of his disciples to Jesus and "introduced" Him to them as the Lamb of God, two of these disciples followed Jesus. They went home with Him and spent the rest of the day.

One of these was Andrew, Simon Peter's brother. He first finds his own brother and brings him to Jesus, saying, We have found the Messiah. Simon's name is changed to Peter: the man of sand is to be the man of solid rock. The growth of Peter's faith and character is one of the most interesting stories in the Bible.

Messianic prophecy is one of the outstanding proofs of the inspiration of the Scriptures. From the very first of these prophecies in the book of Genesis we have a scarlet thread running through the Old Testament proclaiming the coming of the Messiah. In Isaiah and Zechariah these prophecies become clear, definite, and glorious.

Jesus Christ is the only answer to Jewish prophecy. Surely, if the Jews of today would come to the New Testament with open minds they would see this. Recently I heard a converted Jew preach the gospel. He was a most zealous evangelist. What a glorious thing it would be if the veil could be lifted and the Jews accept and proclaim Him as Messiah!

## III. The Testimony of Philip

*and Nathaniel:*

43 - 51

## WHAT WOULD YOU DO

IF

The college you serve needed \$500,000,  
 You were offered \$100,000 as a challenge gift,  
 You must secure \$100,000 to meet that challenge.  
 You could not get a well-organized campaign started  
 until the fall of 1952?

We are doing this: Telling as many friends of Christian Education as we can and hoping and trusting many of them will not wait until they are called upon but will mail in checks in the tax year 1951.

Edwin Pate ... Chairman of the Board

**PRESBYTERIAN JUNIOR COLLEGE**

Maxton ... North Carolina

Preparatory Department  
 Educational Excellence

Junior College  
 Christian Emphasis

Second Semester Begins January 26, 1952

A Good Place For Your Son

Jesus finds Philip, and calls him, and Philip goes to seek his friend, Nathaniel. Philip said to him, We have found him, of whom Moses in the law, and the prophets did write. This is about the same as the testimony of Andrew. Philip sees in Jesus the fulfillment of all prophecy. When Nathaniel objected to Jesus being "of Nazareth," his friend did not stop to argue, but simply replied, Come and see. Our best answer to objectors is the same. If we can get men to come and see for themselves their objections will be met, and answered far better than we can answer them.

Jesus has words of commendation for Nathaniel, and also a supernatural knowledge of his whereabouts. Nathaniel is so impressed by this knowledge that he cries out, Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus promises him that he will see far greater proofs of His deity and Messiahship than this.

In this opening chapter of John's Gospel we have strong testimony to many vital facts about Jesus: (1) He is the Son of God, (2) He is the Lamb of God, taking away the sin of the world, (3) He is the Messiah, the fulfillment of Old Testament prophecy, the Christ, the Anointed One Who should come, (4) He will baptize with the Holy Spirit and with power. These are glorious facts, fundamental facts. To be a Christian we must believe these great facts about our Saviour.

The message of this chapter might be well gathered around the three words, COME AND SEE. The exhortation of John is to come and see, BEHOLD THE LAMB OF GOD. The invitation of Jesus is, COME AND SEE. The message of Andrew to Simon, and of Philip to Nathaniel, is, COME AND SEE. The preacher, the brother, the friend, all say COME AND SEE. The Saviour gives us the same blessed invitation, COME AND SEE.

Have we come to Him and found in Him our Divine Saviour Who can take away our sin and make us sons of God? If you have never found Him, will you not COME AND SEE today?

## *Lift Every Voice*

Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In the heart of our Lord there was the vision of a dark and dying world; a world without God and without hope, and in this world a people promised to Him by the Father before time began, chosen in Him before the foundation of the world. This people He had come to save; the flock He had come to shepherd, for He was the good shepherd who laid down His life for the sheep. So as in His heart He saw His sheep, scattered among the nations of the earth and in the islands of the sea, He said: "Them also I must bring, and they shall hear my voice." "But how shall they hear without a preacher?"

How shall they hear? Every voice must be lifted up in praise to proclaim the unsearchable riches of Christ! "Let the redeemed of the Lord say so!" "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."

We have heard the joyous sound:

Jesus saves! Jesus saves!

Spread the tidings all around:

Jesus saves! Jesus saves!

When the Lord of Glory came to earth, when the Word became flesh and dwelt among us, the angelic chorus sang of the "good tidings of great joy which shall be to all people." To *all* people? "To the uttermost parts of the earth . . . to every creature!" But this shall never be until every voice is lifted to spread the good news of salvation.

Are you guilty of the "apostasy of silence"; is there one next to you to whom you have not spoken? Is your light under a bushel? Has the salt lost its savor?

"Shall we, whose souls are lighted

With wisdom from on high,

Shall we to men benighted,

The lamp of life deny?

Salvation! O salvation!

The joyful sound proclaim,

Till earth's remotest nation  
Has learned Messiah's name."

And then, our Lord has taught us not only to speak, but to pray. If men are to hear and believe and be saved, every voice must be lifted in prayer.

Jesus said: "Pray ye the Lord of the harvest, that He send forth laborers." Every voice should be lifted in prayer that God might send forth faithful servants of the cross to every land and nation. Beyond our understanding, but beautiful and blessed is this truth, that God moves in answer to the believing prayers of His children. We are taught to pray that He, the Lord of the harvest, might send His workers forth.

Every voice should be lifted in prayer that doors might be opened for His servants to enter. Russia is behind an iron curtain; China closed to every servant of the cross; Colombia in South America a place of peril to missionaries; Korea still in the throes of war, and countless lesser tribes and nations where the gospel is not preached. Do you believe that God can open doors? Do you want the Russians to hear of Jesus Christ? Do you believe that the miracle of rebirth is still being performed? Then let every voice be lifted in prayer for the "other sheep" who are to hear His voice, and enter the fold.

Too long we have waited for someone else to speak! Too long we have waited for someone else to go! Too long we have waited for someone else to give! Too long we have waited for someone else to pray!

*Ask the man who* **TITHES**

"From Greenland's icy mountains,  
From India's coral strand;  
Where Africa's sunny fountains  
Roll down their golden sand:

From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

## CHURCH NEWS



**R. A. FARNSWORTH**

### *Farnsworth To Head \$1,500,000 Campaign For Assembly Negro Work*

ATLANTA, Ga. (PN)—R. A. Farnsworth, Houston, Tex., layman has been elected chairman of the Assembly-approved Negro Work campaign by representatives of the Board of Stillman College and the Board of Church Extension's subcommittee on Negro Work. The campaign for \$1,500,000 is to be conducted in 1953.

Dr. Alex R. Batchelor, secretary of the division of Negro Work, Board of Church Extension was elected secretary of the campaign at the same meeting which took place here November 14.

Present for the meeting: Mr. and Mrs. R. L. Peters, Kingsport, Tenn.; the Rev. Moses E. James, Charlotte, N. C.; Dr. James McDowell Richards, president, Columbia Theological Seminary; Dr. Janie McGaughey, executive secretary, Board of Women's Work; Arch B. Taylor, Winston-Salem, N. C., layman; Dr. Samuel B. Hay, president, Stillman College; Dr. Alex R. Batchelor and R. A. Farnsworth.

An elder in the Memorial Oaks Presbyterian Church, Houston, Farnsworth has been active in Church affairs for many years. In 1947 he was moderator of the Synod of Texas. For a number of years he served on the Assembly's committee on Christian Relations. He is now a member of the Board of Stillman College and the Assembly's nominating committee.

### *Five New Missionaries Appointed By Board*

NASHVILLE, Tenn. (PN)—The Board of World Missions at its meeting on December 11 appointed five new missionaries, three for service in Japan and two to go to Africa. Those appointed to Japan were Miss Mary Elizabeth Blake and Miss Jo Anne Heizer, both students of the Assembly's Training School, and Mr. Robert Donnell McCall, a student at Columbia Seminary. Miss Mary Doris Moore, also of the Assembly's Training School, and Mr. Benjamin Kelly, Jr., of Wytheville, Va., were both appointed to service in Africa.

Miss Blake is a native of Baltimore, Md. and attended Johns Hopkins University and Maryland Institute of Art in that city. Before going to Assembly's Training School, Miss Blake was associated with several business firms in Baltimore and also taught art in the Baltimore schools. She is a member of the Mount Washington Presbyterian Church of Baltimore. She will receive her M. A. degree from the Training School this spring and will then attend the Appointee's School in Montreat this summer. After that she will go to Japan to serve as an educational missionary.

Miss Heizer is a native of Rawlings, Va., and a graduate of Montreat College. She has served as a teacher in the Lake City, S. C. schools and is a member of the Lake City Presbyterian Church. She grew up in the Brunswick Presbyterian Church, Rawlings, Va. She, too, expects to receive her M. A. degree from Assembly's Training School this spring. She is this year's Student Body President of that school. This summer she will attend the Appointee's School at Montreat and will then go as an educational missionary to Japan.

Mr. McCall was born in San Saba, Texas. He attended Austin College and Bob Jones University and expects to receive his B. D. degree from Columbia Theological Seminary this spring. He spent one year in the Navy. He has had summer work in several Oklahoma churches, having served as Youth Director for the First Presbyterian Church, Duncan, Okla., and student pastor of the Gotebo and Minco Presbyterian Churches. He is at present a member of the Central Presbyterian Church in Shawnee. After attending the Appointee's School at Montreat this summer, he will be ready to go to Japan for evangelistic service.

Miss Moore is a native of Carthage, N. C. She attended the Woman's College of the University of North Carolina and expects to graduate from the



Assembly's Training School this spring. She has served as a teacher in the public schools of Broadway, N. C. She has done summer work as a parish worker of the Armistead Gardens Church in Baltimore, Md. and as a director of vacation church schools in Mount Airy and Jefferson, N. C. Her membership is in the Culdee Presbyterian Church of West End, N. C. After her preparation at Montreat this summer, Miss Moore will go as an evangelistic or educational missionary to Africa.

Mr. Kelly has been appointed for a three-year term to serve as a teacher of missionaries' children at the Central School in the Congo. Mr. Kelly was born in Wythe County, Virginia and is a graduate of King College. He has had one summer's work at the University of Geneva in Switzerland. During the war he served in the Navy. For the past two years he has been a teacher in the Wythe County schools, one year of that time being spent in teaching homebound children. He is a member of the Presbyterian Church of Wytheville.

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## ***North Brazil Mission***

### ***Term Of Service***

#### ***Changed To Four Years***

NASHVILLE, Tenn. (PN)—At its meeting December 11 the Board of World Missions voted to change the term of service in the North Brazil Mission from five years to four years. This change was made at the recommendation of the Mission and was based largely on the fact that the climatic conditions in North Brazil are similar to those in Africa where the term is already four years. It was also based on the fact that all other major missions in North Brazil now have a four-year term.

It was with regret that the board learned that the Rev. and Mrs. Malcolm Watson would be unable to return to their work in the North Brazil Mission because of Mr. Watson's health. The board felt that it would be difficult to overstate the import of the loss of these missionaries from our Brazilian force. They felt that Mr. Watson's work has been characterized by devotion that is equal to his unusual ability, and that he has carried responsibilities beyond the reasonable allotment for any one man.

The board approved the sending of Miss Frances Stribling to serve in Formosa. Miss Stribling has served for many years on our China Mission and will go as soon as practical to Formosa.

Miss Ruth Worth of our China Mission has been transferred to the Africa Mission according to her request. Miss Worth, a medical technician, will serve in that field for a term and then will return to China if the way has opened or may elect to remain in Africa.

The board received an urgent request from the Korean Mission for a technician for laboratory work for service in connection with the tuberculosis hospital in Kwangju and the Wilson Leper Colony. This request was approved by the board in the hopes that someone might soon be able to go to fill that place.

The board recognized with regret the termination of the service of Dr. J. Kelly Unger as a missionary to Korea. Dr. Unger has accepted the pastorate of the First Presbyterian Church in Meridian, Miss., when it became evident that he would not be able to return to Korea. The board expressed its warm appreciation for the many years of loyal and effective service that the Ungers rendered in Korea.

The board approved the appropriation of \$500.00 for the Committee on the Christian Approach to the Jews. This work is a part of the International Missionary Council and is world wide in its scope.

The Congo Protestant Council, which is an inter-denominational group, is making plans to move its Secretariat to Leopoldville. Plans are being made for a new building and cooperating groups are to finance the project. The board voted at its meeting to approve an appropriation of \$5,000 to go towards the new building. It is of interest that one of our missionaries, Mr. Walter Shepard who is an architect, drew the plans for this new building.

### ***Missionary Arrivals***

#### ***And Departures***

The Rev. and Mrs. William A. Linton arrived in this country December 3 from Korea. Mr. and Mrs. Linton stayed in Korea throughout the invasion of that country. They have been there until this time when they are returning to this country for their regular furlough. Mr. Linton reported to the board meeting something of the conditions in Korea during these past months.

Mr. and Mrs. Walter Shepard and two children are returning to the Congo after their regular furlough, flying from New York December 16. Mr. Shepard serves as the principal of the Central School for missionaries' children.

The Rev. and Mrs. D. Lee Williamson are scheduled to sail Feb. 21 to return to Brazil after their regular furlough.

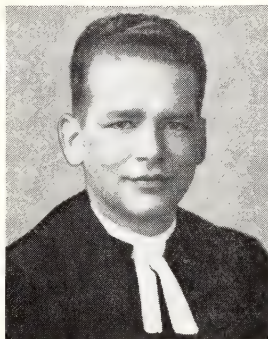
Mrs. L. C. M. Smythe arrived in San Francisco Dec. 11 from Japan for her regular furlough.

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## *Dr. John Reed Miller Called To Jackson Church*



December 2, the congregation of the First Presbyterian Church issued a call to Dr. John Reed Miller, of Jackson, Miss. In accord with the Presbyterian procedure, Dr. Miller was informed of the

action of the congregation. While he cannot officially accept the call unless and until his Presbytery has given its consent, he has notified the committee representing the congregation that he desires to accept the call if it is placed in his hands by the Presbytery of Central Mississippi. The Presbytery will fix the date of his installation.

## *New Churches Are Dedicated*

The Sherrill's Ford and Shearer Presbyterian churches (N. C.) were recently dedicated, according to a North Carolina correspondent. The church at Sherrill's Ford dedicated their remodeled building with the new Sunday School addition December 2. Dr. Robert A. Lapsley, former pastor, preached the sermon. Brick veneered, with six rooms added and a central heating plant installed, the church has been further beautified with memorial windows.

The Shearer Church was dedicated November 25. Similar to the Sherrill's Ford Church, features include brick veneer, five class rooms and central heating. New pews were given in memory of former members and servicemen killed in action. Friends of the church from Davidson and Mooresville Presbyterian Churches were present.

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

The four children of *Dr. and Mrs. J. R. Boyce*, missionaries to Mexico, suffered attacks of polio in Morelia recently. The two older children, *Jimmie* and *Florence*, are in the English-American Hospital in Mexico City for treatment. It is believed that *Florence* will be able to leave the hospital in about six weeks, although *Jimmie* may have to remain from four to six months. Both children are expected to recover completely. The two younger children suffered only light cases. *Dr. and Mrs. Boyce* will remain in Mexico City during this period. The *Boyces* have only recently returned to Mexico from their regular furlough.

The two youngest children of the *Rev. and Mrs. Glenn Murray* of our Congo Mission were stricken with polio at the same time as their older sister who suffered a fatal attack. They are both now recovering and it is believed will not have serious after effects.

*Miss Marguerite Mizell* and *Miss Gussie Fraser* sailed Dec. 2 from Galveston, Tex., for Formosa. They are two of our China missionaries who will go to serve in Formosa in connection with the Canadian Presbyterian Church. During the time that she has been in the United States, *Miss Mizell* has been working in the First Presbyterian Church in Dallas, Texas.

*Miss Margaret Wood*, R. N. and *Miss Susan Cockrell* sailed for Brazil Dec. 15. *Miss Cockrell* is returning after her regular furlough. *Miss Wood* is transferring from China to work in the hospital in Dourados.

*Miss Helen Pemberton*, *Miss Ivy Yeaworth*, and *Miss Mildred Beaty*, R. N. returned to Mexico the first of December to take up their work there after their furlough year in the United States. *Miss Pemberton* serves in Tuloca, *Miss Beaty* in Cuetzala, and *Miss Yeaworth* in Chilpancingo.

### *Where is the King?*

Where is the King for whom the wise men sought?  
Where is the rapture of that tranquil night,  
When the Magi marvelled in wondrous thought  
As they followed the star of brilliant light?  
Where is the Child whom the shepherds adored?  
Where is the meaning of that joyous morn,  
When heav'nly hosts praised God with song out-poured  
As they brought glad tidings that Christ was born?  
Where is the honor that is due God's Son?  
Where is the principle of Christmas Day,  
When the force of greed is a paragon  
To attract men's minds with great display?  
O venal world, think you that stratagem  
Shall circumvent the Truth of Bethlehem?

—*R. Ross Parkhill*

### *Great Books For The Christian Library—*

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—Romans 6:14.

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than under the law?*



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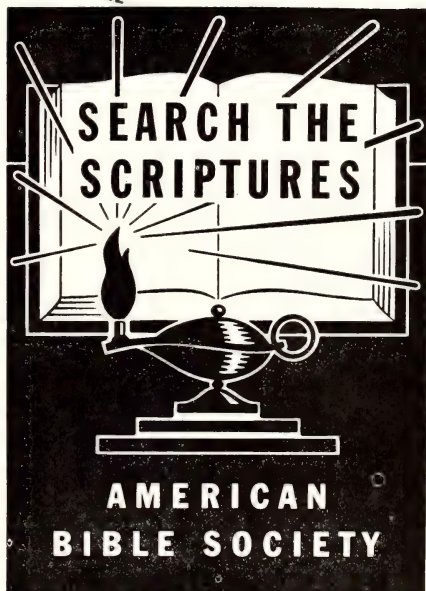
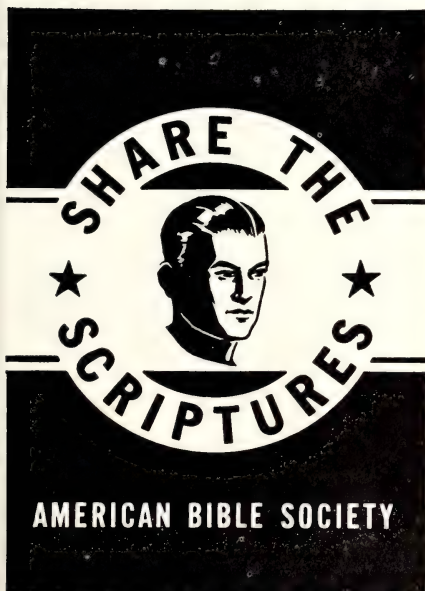
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JANUARY 2, 1952

JAN 2 - 1952



"Share the Scriptures" and "Search the Scriptures" are the dual themes which have been adopted by the American Bible Society for its 1952 seals, shown above. The seals are usual postage stamp size. The Society is encouraging wide use of the seals throughout the year.

VOL. X NO. 36

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1952—

## Mothers - Be Resolved

1. To make this coming year count in the development of my own spiritual life and that of my family, even though I realize there will be plenty to hinder me. "My sufficiency is of Him."

*Comment.* Even good resolutions are short-lived as a rule, but any mother who determines within herself to feed daily on the "hidden manna" is bound to show marked deepening of her inner life.

2. To take this task seriously, to give time to planning for it and carrying it out, also to checking up on myself so that one day may build on another.

*Comment.* Without doing, mother, it is useless to begin. To take time every day to analyze one's actions and thoughts, even though done hurriedly occasionally, is the way to success.

3. To read my Bible once a day at least, twice or three times if possible until I get a message for myself. In some cases this may mean only one verse; in others, many more. But I am determined to read thoughtfully.

*Comment.* By doing this you will find your other resolutions simplified. The key that unlocks the door to "a closer walk with God" is Bible reading and prayer.

4. To spend more time in prayer, expecting results therefrom. My prayer life must be inspirational and edifying, not routine.

*Comment.* The average Christian does not draw on his prayer resources. The one who has

learned to obey the command "Pray without ceasing" (a calling on God to meet every need) has a powerful weapon always at hand.

5. To cultivate the habit of "giving thanks in all things" and of praising Him at all times." I began doing this last year and found there was no time for grouches, self-pity and fear.

*Comment.* A wonderful secret for any Christian to learn. That little word "all" leaves no room for Satan to take advantage. Those who have tried it know it works.

6. To be more careful to maintain a Christian atmosphere in the home. This means I must watch the literature that comes in, the radio programs, table conversations, conduct one toward another, unkindly comments and gossip.

*Comment.* This seems to be peculiarly the mother's job. Yet family cooperation is essential in carrying it out.

7. Not to become discouraged if I do not attain these resolutions all at once. They are all good and should be carried out. With God's help (and I can be sure of that) I should be in good running order before many months pass, which means that our home life will be more pleasing to our Lord whose approval we covet.

*Comment.* These seven simple determinations on the part of any mother of a family faithfully acted upon will bring heaven much closer to this earth and set the "joy-bells" ringing above.

—ESTHER W. TURNER

Taken from *Food—For the Body, For the Soul*. Used by permission of the publisher, Moody Press, 153 In-situate Place, Chicago, Ill.

## EDITORIAL

### Do We Need Revival?

The destiny of America is linked insolubly with the people who make up America, for it is the individuals who *are* America. To take this one step further—the destiny of America is linked directly with the relationship of her citizens with God and His Son, our Saviour. Christians compose the *salt* which preserves, sweetens and strengthens our society and through them there is the spiritual *light* by which alone personal and national problems are solved according to God's will.

Do we need a revival in America today? Do we need a revival in our Church? There are indications that a revival is desperately needed and some of these are as follows:

*Lack of love between Christians.* Certainly those who claim the title "evangelical" and the more militant "fundamentalists" have often shown a spirit of bitterness and divisiveness which has grieved our Lord and hurt His cause. But, the "liberals" also belie their name by showing an intolerance and ruthlessness against the conservatives which adds fuel to the tensions within the Church. A revival brings in its wake a loving spirit because love is a fruit of the Holy Spirit.

*Worldliness in the Church.* The personal practices of professing Christians not only weaken the witness of the Church, they cause the individual Christians to lose their zest for things of the Spirit. When the heart is opened to the filling of God's Spirit He immediately brings conviction of sin; and habits and practices, faced in the light of His truth are recognized for what they are—compromises with the ways of the world and the Devil. A revival brings a cleansing and a rededication to a separation from those things which either compromise one's witness or dim spiritual perceptions and joy.

*Powerless Christians and a powerless Church.* When the Holy Spirit has sway in the heart of a Christian he or she is a person of power in things of eternal import. One of the outstanding characteristics of so many of us Christians, and the Church as a whole, is a lack of power against the multiplied forces of evil. Sensing this lack of power we go out to increase our numbers and to effect a super-church organization. *Spiritual power does not come*

*in that way.* One individual, filled with the Spirit, can put to flight an army of the wicked. A small church organization, dedicated to a complete surrender to the leading of the Spirit, will do more than millions who place their trust in numbers and organizations. A revival will restore power to Christians and to the Church, because it is when the Holy Spirit is outpoured that power comes.

*A lack of concern for the lost.* The very heart of the Christian message is wrapped up in the fact that men without Christ are eternally lost. Rationalism, now clasped to many theological bosoms, denies that there is a hell, and, when carried to its logical conclusion, teaches that all men are ultimately saved. In no realm have we ever heard wilder speculations on the part of supposedly intelligent people than on this very question of eternal punishment. And yet, on no subject is the Bible clearer and more specific. Christ settled this matter once for all for those who are willing to listen to His words and know the reason for His coming into the world and dying on the cross. A revival brings with it an immediate concern for one's own eternal destiny and a settling of this question once for all, and this in turn develops a deep and abiding concern for the salvation of other sinners.

*Ignorance of God's Word.* The ignorance of Christians about the Bible is appalling. Such ignorance comes from inadequate teaching and preaching. But it comes more than anything else from the fact that the average Christian fails to realize that the Bible is the Book of Life; that here we have God speaking to our hearts, to our personal and daily needs and problems. It is here that God gives us a pattern for living, a revelation of His holiness and His love. The riches of His Word can never be exhausted, they speak to the hearts of little children and they go beyond the capabilities of the wisest. Bible study goes hand in hand with Christian de-

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Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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velopment, and when people are ignorant of what God would say to them, their lives and their usefulness as Christians is near the zero point. When revival comes people are immediately led by the Holy Spirit to study the Book which is inspired by the Spirit; and there comes a *hungering* for the teaching to be found there and nowhere else.

*Prayerlessness.* Coupled with an ignorance of the Bible goes its certain counterpoint, a failure to appreciate the privilege and the power of prayer. Praising and adoring God and His Son is a little known art and what praying is done is usually only a petition for some personal benefits or to be extracted from some immediate problem or difficulty. When revival comes, the joy of prayer is restored and God's almighty power is released: for He has ordained that through importunate prayer we can overcome the forces of evil; in our own lives and in the society of which we are a part.

*Overemphasis on organization.* No one can rightly question the necessity of organization and the necessary machinery for carrying out the work of the Church. But, organization and agencies must be recognized as *avenues* through which the work of the Church must flow and not the source of that

work. Christian work must flow from hearts dedicated to serving the Redeemer and the apparatus of organization is primarily to *execute and not to initiate* this work. When revival comes all of these problems automatically solve themselves by the leading of the Holy Spirit.

*Low standards of morality.* We are shocked at the mushrooming revelations of dishonesty and immorality in government today. We must recognize that these revelations are but symptoms of widespread sin in the hearts of men. Indifference on the part of Christians to personal and corporate sins of society has made present conditions possible. Revival will bring with it a restoration of moral and spiritual values which will have a deep effect on our entire national life. The salt will have savor, the light will be seen.

By these and many, many other things it is evident that we in America desperately need a revival. To that end we should pray and to that end we should bend every effort.

"Oh Lord, send a revival . . . and let it begin in me."  
—L.N.B.

## A Wider Fellowship

THE JOURNAL stands for a fellowship of Christians as wide as the world. We have no narrow concept of the gospel as only applicable to Southern Presbyterians or to any special group within that body.

We do believe, however, that the time has come for a closer fellowship throughout the United States, north, south, east and west of progressive evangelicals who believe in a dynamic gospel based on the Word of God and who are loyal to the standards of our Church. We are weary of the sterile "negativity" of those who profess with their lips but whose heart is far removed from the gospel of their fathers, the gospel of Peter and Paul, the gospel of Augustine, Calvin, and Wesley, the gospel of redeeming grace through the blood-stained cross of Calvary.

We are not dividers of churches. We rather desire a close-knit union with all such evangelicals who believe that men are dangerously and eternally lost. We long to be tied together with all who believe that the *CHIEF BUSINESS* of the church is to quickly take the good news of salvation to a perishing world dead in sin. Our Lord, in His post resurrection message on a certain mountain in Galilee, commanded that after preaching His gospel, we were to instruct all of His followers in all things whatsoever He has commanded them. We are not the official maintainers of the Mason and Dixon line. This was not written into the Great Commission. We long for a fellowship, a closer acquaintance, a pledge of friendship, a covenant of loyalty, a union, if necessary, with all such believers.

The lines are already joined between naturalists and supernaturalists. Instead of men believing that God has finally and adequately spoken through His Word and His Son revealed therein, some are still immersed in the beggarly cloths of German rationalism. They are wandering and confused in the "assured" negations of Old Testament science and morality and of the miraculous elements of the New Testament. Like a certain London preacher, widely read in this country, they have ruled out Hell, the Second Coming of our Lord, the Judgment Day, and many other beliefs very real to all Bible believers. These beliefs they say, are offensive and only symbolic of our Lord's dealings with men in the here and now. These critics do not love the reality of a divine sacrifice that offers propitiation for our sins. They prefer rather to class our Lord's substitutionary sacrifice as one of the "many theories" that explain the atonement. As Dr. Machen so well pointed out, these follies of modernism are not the tenets of real Christianity. They constitute the cults of a new religion.

Finally we would sound the call for a prayer-alliance, a covenant, a fellowship, and if needs be, a union of all evangelical believers who hold to the fully inspired Word of God as the "only rule of faith and practice." Will you pray for more light, more courage and more zeal to the end that such may be effected? We who live in the South do not for one moment feel that we have a corner on the market of orthodoxy, in fact, the opposite is exactly the case. There are strong evangelicals in all of our Presbyterian bodies who stand shoulder to shoulder in the great battle against unbelief and who long for a real revival in the body of Christ. To such we are closely



akin and we aspire to a stronger bond of union expressive of these convictions and prayers.

—R.W.C.

## Paul's Magnificent Obsession

Dr. Trueblood, in his book, "Alternative To Futility", offers as the alternative a fellowship of believers, bound together by a common purpose; a communal society devoted to the welfare and happiness of mankind. The force of any fellowship, whether it be for good or evil, is illustrated by reference to Nazism, headed by Hitler; Facism, headed by Mussolini, with unity of purpose the *prima facie* in demonstrating the value of fellowship. Mention is made of the early church, the power of which was derived from its foundation principle of fellowship. Paul is described as one who promoted such a fellowship with tremendous zeal and power. One great fact was completely ignored; that every "fellowship" to which reference was made was built around a *personality*. Nazism had its Hitler; Facism had its Mussolini; Communism has its Stalin, and the early church had *Jesus Christ*. The character and force of the fellowship is determined by the character and force of the personality around whom it is built. "Better to have an army of stags with a lion for a leader, than an army of lions with a stag for a leader." Better a few weak, ignoble, ignorant and unlearned followers with Jesus Christ as the Head, than many of the mighty and noble without the Lord of Glory exalted in the midst!

The Apostle Paul, whose ministry certainly characterizes the ministry of the early church, had one message—Jesus Christ. "I determined not to know anything among you, save Jesus Christ, and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "If any man preach any other gospel unto you . . . let him be accursed."

Paul had one motive—to glorify Jesus Christ. "For to me, to live is Christ." "I am crucified with Christ; nevertheless I live, yet not I, but Christ . . ." ". . . So now also Christ shall be magnified in my body, whether it be by life, or death."

Paul's magnificent obsession was Jesus Christ! The early church was filled with a passionate longing to honor one name, the name of Jesus Christ. They "turned the world upside down" in the strength and power of that name! "For His name's sake they went forth!" They endured trials by dungeon, fire and sword for His name's sake! Believing themselves to be dead to the world, and alive unto God, they counted themselves strangers and pilgrims, endured as seeing Him who is invisible, and gave to Him the preeminence in all things. Their's was a fellowship in which all were members of one body, even

### A WORD FROM THE AUTHOR

## The 19th Edition Of "Pocket Bible Handbook"

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Judging from previous sales, I expected them to last for about ten months, or until February, 1952; and contracted for a second printing to be ready about February 1.

However, in the summer sales began to increase, and have kept up, until now, December 1, the **entire 30,000 copies have been sold**—about two months earlier than I expected.

When it began to look as if this might be the case, I took the matter up with the Printing Company which makes the book, to see if it were possible for the date of delivery to be advanced. But the paper situation is such that there is no possibility that the paper could be secured earlier than originally planned for.

So, as things now look, it will be about the last of January before the next printing will be ready. —H. H. Halley.

the body of Christ; in which they were members one of another, being baptized by one Spirit into one body, knit together in love. In the strength and power of His might, with no weapon save the sword of the Spirit which is the Word of God, they subdued kingdoms, wrought righteousness, swung the gates of empires off their hinges, broke the fetters of the enslaved, cut new channels in human history, and inscribed with their own blood their record of faith in Jesus Christ, the Lord of Glory.

The "alternative to futility" is a return to the faith of our fathers, to the magnificent obsession of the Apostles and the early church, that in the strength and power of that Name above every name the fellowship of believers may become again the salt of the earth, and light in the darkness, that the name of our Lord Jesus Christ may be glorified in the church, which is His body, the fulness of Him that filleth all in all! —H.L.L.

# The Christian and

BEGINNING: *A three-part  
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## His Bible

### I. Why We Neglect The Bible.

There is no doubt about this neglect. It's proved by the almost universal ignorance of simple Bible facts. I've read the story of the man who said to his bishop: "Bishop, I do not refuse to accept the story of the ark. I can accept the ark's great size, its odd shape, and the vast number of animals it contained. But when I am asked to believe that the children of Israel carried this unwieldly thing in the wilderness for 40 years, I must confess that my faith breaks down." That man was ludicrously ignorant of the Bible.

Listen to any radio quiz that touches on the Bible. You will find that intelligent people who are well informed on other subjects will flounder and confess total ignorance when asked some simple Bible question.

I taught Bible in a High School in Virginia for many years. In a test I once asked the pupils to name the four Gospels. One boy who attended Sunday School and came from a home where the parents were church members answered "Methodist, Baptist, Presbyterian and Lutheran."

Modern authors don't know their Bibles as Scott, Dickens, and Tennyson did. In a story in *Colliers* several years ago, Peter B. Kyne made one of his characters say, "There's a line in Holy Writ that makes me think of you, Horace. You 'move in a mysterious way, your wonders to perform.'"

All this shows shameful neglect of the Bible. And this neglect is characteristic of the vast majority—even of professing Christians. A member of the church of which I was once pastor said to me with much satisfaction, "I read my Bible every Sunday." That man read his newspaper every day in the week. But the Bible, which mapped out the road to heaven for him, he read one day in the week, and probably only a few minutes then.

By The Rev. W. W. Arrowood

ROWLAND, N. C.

Dr. E. T. Thompson in his Expositions of the Sunday School Lessons a few years ago made the statement: "Conservative judges have estimated that two-thirds of the members of the churches do not look at their Bibles more than once a month."

What is the cause of this neglect?

1. I'm sure the devil is partly responsible. It's always comforting to be able to throw part of the blame of our misdoings on some one else. Our first father got a good deal of satisfaction in being able to say, "The woman gave me the fruit, and I did eat." We also find satisfaction in charging the devil with being partly responsible for our failures.

Well, I'm sure he is partly responsible for our shameful neglect of the Bible. There's an old hymn which says, "Satan trembles when he sees the weakest saint upon his knees." I'm sure he also trembles when he sees any man with the Bible open before him. He knows well that the Bible, hid in our hearts, will keep us from sinning against God. And he doesn't want any thing to keep us from sinning against God. So he earnestly tries to keep us from the Bible.

It's partly due to his artful suggestions that those other things seem so important—other things that must be attended to at the very time we should be studying our Bibles. We say to ourselves, "I can't get to my Bible today, but I will read it tomorrow." Now "tomorrow" is the devil's word. "Today," God's word. And I am sure it is the devil who is constantly suggesting to us that we wait 'til tomorrow to start our regular, systematic study of the Bible.

2. Another reason for our neglect of the Bible is the power of the old sinful nature within us, that nature which continues to exist even in born-again Christians.

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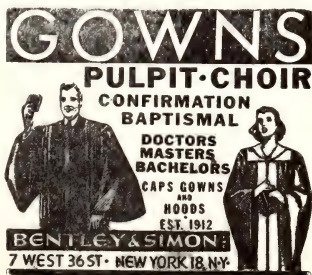
There's a great difference between regeneration and sanctification. In regeneration, which is a momentary act of God, we are born again, becoming new creatures in Christ Jesus, true Christians. The power of sin, however, is by no means destroyed by the new birth; it's only weakened—grievously weakened, it's true, but only weakened.

Now in sanctification, which is a life-long process, we are "enabled more and more to die unto sin, and live unto righteousness." In sanctification the old, sinful nature, which received a mortal wound at the new birth, becomes weaker and weaker. On the other hand the holy nature, acquired at the new birth, becomes stronger and stronger until at death the soul of the believer is made perfect in holiness.

Between the new birth of the Christian and his death, he has, as it were, a double personality. He's a Dr. Jekyll and Mr. Hyde. There's war in his soul—war between his new holy nature and his old sinful nature. Paul describes this war vividly in Rom. 7:22 (R.V.) "I delight in the law of God after the inward man. But I find a different law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

It's because of the strength of sin even in the true Christian that he finds himself strangely reluctant to study the Bible as he should. Only as the sanctifying

process progresses does he approach Bible study with real eagerness. Now of course it is God alone who sanctifies us. But the Christian should remember that he is a worker together with God. As such he should throw all his will power on the side of the holy part of his nature; he should purpose in his heart that, come what may, he will study his Bible regularly. As he resolutely carries out that purpose, he will find that the sanctifying process is being hastened, and therefore his Bible study is becoming more and more a joy to him. His Bible study increases his sanctification, and his sanctification increases his joy in Bible study.



## LESSON FOR JANUARY 13

# The Call of The Fishermen

*Scripture: Matthew 4:18-25; Mark 1:16-20;*  
*Luke 5:1-11. Devotional Reading: Matthew 4:*  
*18-25.*

As we saw in the preceding lesson, some of these men had already been introduced to Jesus by John the Baptist. In the first chapter of John's Gospel we have the account of this introduction. "Again the next day after John stood and two of his disciples: and looking upon Jesus as he walked, he said, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." These two men were Andrew and John, the writer of the Gospel. They followed Jesus, remained with Him the rest of that day, and it would be interesting indeed if we knew just what they talked about during the interview.

Andrew found Simon, his brother and brought him to Jesus and his name was changed to Peter, a promise and prophecy concerning the growth and development of this prominent disciple. It is thought that John also found his brother, James, and brought him to Jesus, for these two pairs of brothers are associated together from now on.

The day following Jesus finds Philip, and said to him, Follow me. Philip was of Bethsaida, the city of Andrew and Peter. Philip finds Nathaniel, his friend, and persuades him to "Come and see." Jesus has high commendation for Nathaniel: Behold an Israelite indeed, in whom is no guile. Nathaniel is thoroughly convinced that "some good thing could come out of Nazareth," and exclaims, Rabbi, thou art the Son of God: thou art the King of Israel.

In our lesson today we study the more formal call of some of these men; a call which sets them apart for full time service and training.

## *I. The Call to Become "Fishers of Men."*

*Matt. 4:18-25, Mark 1:16-20*

God usually calls busy men. Elisha was busy plowing; Moses was busy keeping sheep; Saul of Tarsus was busy persecuting Christians. Sometimes he calls men from the ordinary business of life; sometimes He calls men who are in the service of Satan. He turns such men from their sinful career and makes them zealous in the service of God. Often He calls men who are in the depth of sin and makes them shining examples of His grace and power. He takes a bond-servant like John Newton and makes him a great preacher and hymn writer. He takes a bar-tender and makes him an eloquent evangelist. He takes a swearing tinker and makes a writer whose book moves the world. In our lesson He is selecting men for a distinct purpose. He does not go to the schools and synagogues, but to the sea shore for His material. He likes to take ordinary men and change them into extraordinary men.

There is something about fishing which is good preparation for service in the kingdom of God. Re-

member, these men were not fishing merely for fun, they were fishing for a living; they were fishermen by trade. Everything depended upon their success; if they caught no fish, they went hungry. So, we are here *on business* for our King; we are not "fishers of men" just for amusement; it is our business.

Fishing calls for *faith*. We believe that there are fish for us to catch, and we believe that we can catch them. The man who fishes believes that there are fish in the lake, or river, or stream, even when he cannot see them. We who fish for God must believe that there are those who are *lost in sin and can be won for Him*. We must also have *faith in the One who has called us to our work, and that He can give us success*.

Fishing also demands *patience*. Often, like the disciples, we toil all night, or all day, and catch nothing. We have heard people say, I do not have the patience to fish. It takes patience, too, to win souls. I have a book by Dr. Banks, called "soul-winning stories." It gives his own experiences as a soul-winner, and in many cases he had to exercise patience. There was one man he went fishing with for a long time before he found a way to win him for Christ.

These who were first called were, as we have intimated, two pairs of brothers. The first two were as different as two men can be. Andrew is seldom heard from. His main distinction is that he brought Peter to Christ. Peter becomes the spokesman, and outstanding leader of the little group. James is not as well known as John, nor as great a man. They both appeared to be fiery-tempered, for they were called "sons of thunder." John becomes the beloved disciple, writer of the Gospel, three Epistles, and Revelation. He is known as the Apostle of love, as he has so much to say about this.

These two pairs of brothers, partners in business, leave their nets and follow Jesus, to become His companions, his disciples, and afterwards, members of the apostolic band. It cost them a great deal to do this. All of those who believed upon Him were not called to make this particular sort of sacrifice. One



man was told to go back home and witness there for the One Who had healed and saved Him.

In our day, likewise, some are called for "full-time service," and others are called to serve wherever they are, in the home, in the office, in some business or profession. Those who are called to devote all their time to this work are trained in school, college, seminary, Bible schools. The 12 were selected to be trained by Him, and no set of men on earth had such a course of instruction and example, for they sat at the feet of the One perfect Teacher.

But, whether we are called for part-time or full-time there is a very definite call *to be different*. We are *all* to come out and be separate, to live for Him Who died for us. There is a sense in which we must forsake all and follow Him. "If any man will come after me, let him deny himself, take up his cross and follow me."

There is a simplicity about the call which makes it easy to understand, but there is a depth of meaning which makes us "count the cost." However, the cost of *not following* is far greater than the cost of following, for to not follow is to fail, to lose our lives. Life, real life, abundant life, can only be obtained by following Him.

Jesus is still saying, "follow me." When you hear His voice refuse not Him Who is now speaking from heaven.

Jesus calls us! O'er the tumult

Of our life's wild, restless sea,

Day by day His sweet voice soundeth,

Saying, "Christian, follow Me."

## II. Some Lessons in Fishing:

Luke 5:1-11

1. *Using a boat as a pulpit.* This was often done by the Great Teacher. It prevented the multitudes from thronging Him and thus hindering His work. It also gave Him a splendid place from which He could teach. (see parables in Matthew 13). When the pioneers of the Great Revival in England were

shut out of churches, they preached in the open air. Whitefield would speak to as many as ten thousand coal miners. The Salvation Army held its most effective meetings in the streets. Some of our evangelists today use the stadiums of ball parks for their meetings. Any place can be a pulpit from which we can proclaim the glorious Gospel of Christ.

2. *A Vivid Illustration.* I suppose that these men thought they knew all that there was to know about their line of business. Peter felt, no doubt, that he knew more than Jesus did about the Sea of Galilee, and where and when to fish. Jesus, the Great Teacher, gives them a lesson in the art of fishing which I am sure they never forgot. It made a deep impression upon one of them as we see from verse 8: "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

He gave them the simple command, Launch out into the deep and let down your nets for a draught. Simon, to whom He had spoken, had a ready reply: Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. It seemed such a hopeless, not to say, foolish, thing to do. It seems to be a sort of half-hearted, reluctant obedience, but it was obedience. The result was most amazing. They enclosed such a multitude of fish that the net broke and they had to call for help from their partners. All of them were astonished. Jesus now repeats what He had said when He called them: Fear not: from henceforth thou shalt catch men.

This is a fisherman's miracle, and there are some lessons for us.

(1) Sometimes we get amazing results in unexpected places. Some of the most fruitful fields of missionary labor have been where some skeptics would say, You will not find any fish there, You will only fail. Men who went to the Cannibals of the South Seas found this to be fine fishing ground. Paul might have felt that Athens was a good place to fish, for a man of his scholarship, but he failed there and found Corinth a much better field.

## BOOKS

*THINE IS THE KINGDOM\*\** by James H. Hunter. Here is a real thriller. Winner in a \$5,000 prize contest by Zondervan in their International Christian Fiction Award, Mr. Hunter has produced a well-written story which grips your interest from first to last. More than that, he has in a fictional way exposed the intrigue and infiltration of Communism around the world. We agree with the writer that Communism comes from hell itself and that it is directed by men who have sold themselves to the evil one and his ways.

As a story it is gripping. As an attempted expose of present-day activities of Moscow it is convincing. As a Christian witness it is somewhat idealized but it is satisfying.

A good book to read and to give others.

—L. Nelson Bell.

\*May be purchased from the book room of The Southern Presbyterian Journal, Weaverville, N. C. Price \$3.00.

(2) If we obey the command of our Leader and the guidance of the Holy Spirit, we will get results. He knows where the fish are.

(3) The DEEP is often the place to fish. Some-

times we are content to remain too near the shore. It takes a deep Prayer-life, much Bible Study, real Consecration, to make us good fishers of men. May our Lord and Master give us grace to be devoted to our task!

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## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

### YOUTH PROGRAM FOR JANUARY 13

# *La Iglesia Trabaja En Mexico*

*(The Church At Work In Mexico)*

We might well use the story of the Good Samaritan as the theme for our program, for certainly Mexico is our nearest neighbor to the south, and certainly we should be a neighbor to this nearby nation so steeped in darkness, so bound by the rigid religion of the Roman Catholics. From the early days of the conquistadors, Mexico has been in the grip of Catholicism, and has never known the light of the glorious gospel of Jesus Christ as we have been privileged to know it in our own land. Certainly here is an opportunity and a challenge to our Church, and one in response to which our Church is at work in Mexico. *Presbyterian Youth* gives us a picture of our Church at work in their program for this week, so let us look for a moment at our responsibilities and opportunities so near at hand.

*The reason* for our neighbor's condition is obvious for those who want to see. The country is largely illiterate, made up of peons and Indians, with low-level living conditions, and little opportunity to learn of the way, the truth and the life as revealed in Jesus Christ.

Their knowledge of the Saviour is largely limited to what the Roman Catholic Church would have them know. They have been kept in ignorance, superstition, and in fear of the Church, and the bonds that bind them are strong indeed.

They "sit in darkness and in the shadow of death" though cathedral spires rise high on every side. They have been taught to hate Protestants, and to resist every missionary effort that would get the gospel to the people. It is a part of their very life to follow the leading of the priests, and to leave their spiritual cares in his hands. How terrible indeed when the blind lead the blind! when they shut up the kingdom of heaven against men, neither going in nor suffering them that would to enter!

*The result* of our neighbor's condition is heart-breaking to behold, for we find a people still in chains, still in the bondage of corruption. There is a heart hunger that has never been satisfied, as is shown by the wonderful way in which the people respond when they do have opportunity to learn of Christ. Our missionaries tell us that it is hard to get a congregation to leave when once they hear, or are shown the films and slides that illustrate the truth of the gospel.

There is so much of misery; so much of want; so little of knowledge, and so little of the joy that

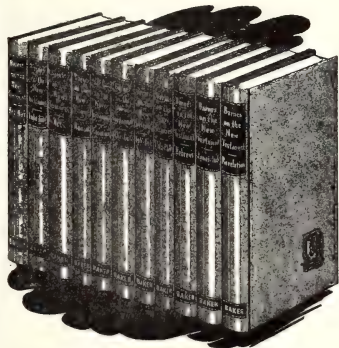
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Jesus gives. Surely our hearts should be burdened for our next-door neighbor, and with our prayers and gifts we should support the work of our Church in Mexico, as we seek to supply their needs and reach their country for Christ.

*The remedy* for our neighbor's condition can only be supplied through the Church at work, for the Church has the message of salvation through which every need may be met, and the hunger of every heart be satisfied. Truly we should seek to lift our fallen neighbor who has been robbed of the opportunity to hear the truth; who has been beaten by the bandits of superstition and fear and left lying along the roadside of life, neglected by priest and Levite, waiting for someone who cares to come along.

The Church can lift with arms made gentle by the love of Christ; can pour in the oil and wine of Truth by which men may be healed, and bear to the inn of the Saviour the battered form that so long has suffered. As love has lifted us, we in love must lift, through the gospel of Jesus Christ which is the power of God unto salvation.

Amid the desert wastes; in remote and scattered towns; in the cities where the teeming multitudes pursue their sordid ways; among forgotten tribes that speak in ancient tongues; throughout the land of Mexico, the gospel must be taken, for Christ has said: "To every creature." So until the job is done, through our prayers, our gifts, our willingness to go, let's keep our Church at work in Mexico! "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday."



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AN OPEN LETTER to Dr. Harrison Ray Anderson, moderator, Northern Presbyterian Church. When the Northern Church sent its now famous letter to the 1951 meeting of the General Assembly, an invitation was extended to every church member to read it and think about it. Here one of the Southern Church's outstanding Christians and church leaders replies to the U.S.A. Church's letter and puts the question of doctrinal differences squarely up to the moderator. It cuts through the murk and fog of sectional and ancient considerations, such as slavery and the Civil War, which have been presented as the only means for a Presbyterian cleavage, and goes to the heart of the matter by presenting the clear-cut differences of belief that now separate the two Churches. By Dr. L. Nelson Bell.

DR. ANDERSON - PLEASE EXPLAIN. A Southern lawyer puts Dr. Anderson and the Northern Church on the witness stand and asks direct questions about specific matters. The writer inquires into the Auburn Affirmation, the conditions and beliefs it reflects, the heretical nature of its statements and the way in which its sponsors and signers have come into positions of leadership and responsibility in the affairs of the Northern Church. This leads to a comparison of the fortunes of Dr. J. Gresham Machen, one of the world's foremost New Testament scholars and outstanding defender of the faith, acknowledged by believer and unbeliever alike as the most able proponent of Christianity in his time, ousted from the Northern Church's ministry, and Dr. Henry Sloan Coffin, a man who refused to accept the Virgin Birth of Christ and other basic Christian beliefs and who was ordained as a minister despite his abject refusal to subscribe to this essential doctrine, who was elected moderator of the Northern Presbyterian Church, whose nomination was seconded by Dr. Anderson but who wrote: "... the Cross of Christ is not a means of procuring forgiveness ..." Read this reprint carefully, it puts the situation existing today (not in the 1860s) positively and clearly. By Chalmers W. Alexander.

HOME MISSION ADVANCE IN THE NORTHERN AND SOUTHERN CHURCHES. A Comparative Study. Any comparative survey of statistics concerning growth and advance of the major Presbyterian bodies, U. S.A., U. S. and United Presbyterian, gives a wide edge to the Southern Church. The writer considers at length the two most revealing indices to a church's growth—the number of members taken in on profession of faith and the gifts of its resources for missionary and educational purposes. There is no air of antagonism or controversy here. The writer is merely setting the records straight in reply to the letter of our own moderator, written to the Northern Church, congratulating them upon "more rapid advances" since the "unfortunate separation of the two Churches. The Southern Church is a vigorous denomination with a vital testimony. That it is increasing, this article proves. That it would be abolished in a merger, the Northern Church has proved for us. By Dr. William Crowe.

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*"Go ye therefore, and teach all nations ... and, lo, I am with you alway, even unto the end of the world."*

—Matthew 28:19



## WITNESSING

*"... And ye shall be witnesses unto me ... unto the uttermost parts of the earth."*

—Acts 1:8

## PREACHING

*"... Go ye into all the world, and preach the Gospel to every creature."*

—Mark 16:15

## TEACHING

*"Go ye therefore and teach all nations ..."*

—Matthew 28:19-20

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OUR ASSIGNMENT OF GOING INTO ALL THE WORLD  
WITH THE GOSPEL ... *"and, lo ..."*



# CHURCH NEWS

## The Protestant Hour

### "Christ In Daily Life"

The Presbyterian (U. S.) Series of THE PROTESTANT HOUR will return to the air Sunday, January 6, with the Rev. Thomas H. McDill Jr. as the speaker. Approximately 175 stations will broadcast this series of 10 programs, continuing through Sunday, March 9, the series serving to undergird the Special Evangelistic Season set apart by the General Assembly for March 23-April 13.

Rev. Thomas H. McDill, Jr., is professor-elect of Pastoral Counseling at Columbia Theological Seminary in Decatur, Ga. Mr. McDill was formerly pastor of the First Associate Reformed Presbyterian Church of Atlanta where he served five years and saw the church double in membership during his pastorate.

The theme of the current series of THE PROTESTANT HOUR is "Christ in Daily Life," the sermon subjects being:

January 6, "Do You Dare To Be A Christian?"; January 13, "What Can Christ Do For You?"; January 20, "Does God Care?"; January 27, "Where Is God?"; February 3, "Why Are You Worried?"; February 10, "Why Are You Angry?"; February 17, "Why Are You Afraid?"; February 24, "Why Are You Lonely?"; March 2, "Does God Really Love You?"; March 9, "Will God Forgive You?"

A bound copy of all of the messages in this series can be secured by writing the local station or the Department of Promotion of the Board of Church Extension.

The radio hour is heard generally at 8:30 a. m. (E.S.T.), 7:30 a. m. (C.S.T.) every Sunday. However, since the broadcast time does vary in some localities, it is suggested that the local newspaper or station be consulted for the correct hour in each community.

The Protestant Fellowship Choir will provide the music for the series. The programs are produced and transcribed in the Protestant Radio Center, located on the campus of Agnes Scott College in Decatur, Georgia. This center is the only interdenominationally owned and controlled production studio in America.

### Bible Society Seals Will Urge Bible Reading

The dual themes, "Search the Scriptures" and "Share the Scriptures", have been adopted by the American Bible Society for its 1952 seals. The Society is urging use of the seals throughout the year to encourage wider reading of the Bible.



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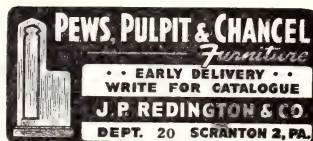
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Lowell Thomas, noted CBS commentator, again will spearhead the distribution of the seals as honorary chairman as he did last year. Gifts secured from those who receive the seals will be used for publication and distribution of the Scriptures throughout the world.

The seals, which are usual postage stamp size, are printed in three colors. One, with the inscription, "Search the Scriptures," shows an open Bible illuminated by an oil lamp. This is an adaptation of the Society's official seal which has been in use since 1841. The other, with the inscription, "Share the Scriptures," shows a young man symbolic of the millions of young people everywhere who are turning to the Bible in these troubled times.

## Synod Custom-Built Radio Program

An innovation in religious radio is a custom-built program which enables each Synod to have a radio series with its own speakers and the music of a professional choir. This service is being rendered by the Division of Radio of the Board of Church Extension and it has already been accepted by five synods to be inaugurated in January, 1952.

Beginning the week of January 6, the Synods of North Carolina, Georgia, Appalachia, Tennessee and Louisiana will participate in a Synod-wide Evangelistic Series over local stations within their bounds. With the exception of the first two speakers scheduled for the Synods of Georgia, Appalachia, Tennessee and Louisiana, namely, Dr. Vernon S. Broyles, Jr. and Dr. Manford George Gutzke, all speakers will be ministers of the respective Synods. The Synod of North Carolina will have its own speakers for the entire series, beginning with Dr. Sidney A. Gates and Dr. Harold J. Dudley for the first two programs. Other speakers in the series will be announced through the church press and Synod and Presbyterian papers.

The general theme being used for this coordinated evangelistic series is "Christ Does Help," with the following sermon subjects:

- "The Christ of the Bible"
- "Christ Shows Us God"
- "Christ Shows Us Ourselves"
- "Christ Brings Us to God"
- "Christ Gives Us New Power"
- "Christ Helps Us to Grow"
- "Christ Gives Us Peace of Mind"
- "Christ Makes Good Neighbors"
- "Christ Helps in Daily Needs"
- "Christ Teaches Us to Pray"
- "Christ Died to Save Us"
- "In Christ We Have the Victory"



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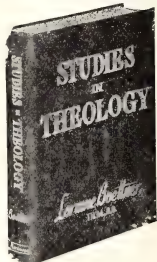
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Board of Church Extension are working with the five cooperating Synods in this evangelistic effort. The current series will continue through Palm Sunday, April 6.

Local newspapers and stations should be consulted as to the time of the program in the different localities of the participating Synods. Three other Synods are scheduled to initiate a like series later and it is the hope that every Synod will adopt this custom-built type of program for radio broadcasting.

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## Revival In England

Under date of Nov. 23rd, Mr. Robert Gillies, a retired missionary of the China Inland Mission, and for several years associated with us in the North China Theological Seminary, writes from England the following good news of revival:

"Have you heard of the wonderful evangelistic campaign in London in September? The Central Hall Westminster is run by the Methodists. It is a very large building seating 4000 or more. It was crammed full, and an overflow in Westminster Chapel was also full to capacity. That is Martyn Lloyd Jones' Congregational Chapel where evangelical truth is and has been proclaimed faithfully for many years. It also holds 2500 or so.

"And then the marvel was that Westminster Abbey, with all its historic dead, and its long history of Coronations, Royal Weddings, and so much of National history, was thrown open for evangelism, with laymen speaking and appeals made for decisions for Christ!

"Our China Inland Mission has twenty-four senior leaders from China and elsewhere meeting in earnest conclave, waiting on the Lord for a new constitution for the Mission as new work is opened up in various lands.

"Six hundred of our workers have gotten out of inland China this year, and all needed funds were in hand when each call arose. There are still about thirty who have not yet gotten out."

—M. A. HOPKINS

## "CHRIST IN DAILY LIFE"

The Presbyterian U. S. Series Of  
**THE PROTESTANT HOUR**



Rev. Thomas H. McDill, Jr.

**SUNDAY**  
**JANUARY 6**

*Topic*  
**"DO YOU  
 DARE  
 TO BE A  
 CHRISTIAN?"**

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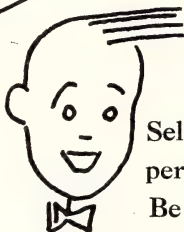
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# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JANUARY 9, 1952



JOHN P. WILLIAMS  
(See Church News)

VOL. X NO. 37

\$2.50 A YEAR

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIALS

You Can Help .....	3
The Vacuum Is Forming .....	3
Can These Bones Live .....	4
Invaded And Imposed Upon .....	4
The Abyss Beyond The Cross Roads.....	4
Stones For Bread .....	5

## ARTICLES

Retreats For Ex-Priests .....	6
A Believing Approach To The Bible.....	7

## DEPARTMENTS

Sabbath School Lessons — Jan. 20.....	9
Rev. J. Kenton Parker .....	
Young People's Dept. — Jan. 20.....	11
Church News .....	12
Women's Work .....	14
Letters .....	2

## LETTERS

### Save The Union

As a retired missionary of the Presbyterian Church, and now living in Brazil, I am writing to you and other friends on a most important matter. One-half of my ministry of more than 50 years was spent in the United States, and in the South, and the other half in this country. I am thus acquainted with the "status quo" in the South, having been on furlough in 1929 when the Smith-Hoover election ran its course. Here in this country, with other fellow missionaries, we understand what great political prestige the Roman Catholic Church has, not only in Brazil, but in the Argentine, and in Portugal and Spain. She is more and more less a religion, and more and more out to rob free peoples of the just fruits of the great Reformation of the Sixteenth Century.

(Continued on Page 6)

## COMING...

THE issue of January 23rd will probably be the most important we have published.

Here a detailed liberal attack on the historicity, the integrity and the reliability of the Bible will be published, analyzed and answered.

This is something which our Church must face because it has been thrust upon it.

We can hide our heads in the sands of indifference but the situation is here now.

You may denounce this article but before doing so it will be wise to see just what is being taught and whether it should continue without question.

This will not be a clash of personalities, rather it resolves itself into a question of loyalty—loyalty to individuals or to God and His Word.

In our judgment it is an issue upon which Protestantism itself will stand or fall.

THAT is important. Watch for the January 23rd issue. of THE SOUTHERN PRESBYTERIAN JOURNAL.

Henry B. Dendy, *Editor.*

# EDITORIAL

## You Can Help!

THE JOURNAL is embarking on what we believe to be the most important effort it has ever made to strengthen faith through a clear statement of historic evangelical Christian truth with reference to the integrity and the authority of the Word of God.

Before this issue all others pale into insignificance.

### YOU CAN HELP

The ministry of THE JOURNAL depends for its usefulness entirely on the leading and the blessing of the Holy Spirit. It is our constant prayer that only those things which shall glorify His Name, honor His Word and advance His Kingdom shall appear in its pages.

Then we pray that God will place THE JOURNAL in the hands of those who will receive a blessing from reading it.

### TO THAT END WE ASK YOU

To help us double our subscription list within the next few weeks. Some are sending in many new subscriptions. Others are subscribing for one new person, or securing their subscription.

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—The Editors.

## With The Great Lack Of Capable Leadership Let Us Beware Of The Vacuum Which Is Forming

*"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"*

Never has national and world leadership been more needed than now. Never has real leadership seemed more lacking. The "uncertain sounds" emanating today from the capitals of the free world only add to the confusions and uncertainties of those of us in the street.

This lack of outstanding leadership is not confined to America. As one looks at the free nations one is impressed with the mediocrity which seems to characterize most of those in positions of authority and power.

True, democracies rely on the combined wisdom of the peoples who determine their own rules; but, only too often democratic processes have given way to the chicaneries of party politics, resulting not in the election of the ablest but of those most able to make the deals with dishonest ward politicians.

All of which leads us to this observation. Beware of the vacuum which is being generated! People are so anxious for firm and aggressive leadership that they can easily fall for a man who comes forward with strong personality and a glib tongue. Let a national or international leader arise who can offer a modicum of security and peace to a terrified world and people will flock to him as particles of steel to a magnet. Again we would say, beware!

It is true that we lack leaders, but, Christians have the greatest Leader of all, the eternal and Almighty God. He knows everything, before Whom all time spreads as a mighty panorama and Who not only knows but is also able; He is our refuge and strength.

As we desire able human leadership in this time of uncertainty and crisis, let us pray that it shall be God-given and for His glory. What we need is men big enough to frankly admit their own lack of wisdom and their dependence on God. —L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 37, January 9, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## Can These Bones Live?

The world is waiting and watching for miracle of resurrection to be performed in the valley of dry bones, which is modern orthodoxy. Our evangelical churches are peopled with powerless, impotent, and fruitless Christians, who, though professing to believe, give no evidence of knowing Him through whom we are to be lifted above the level of this present, evil world, into a life that is heavenly in its *character* as well as its *hope*. The hum-drum, joyless and unenthusiastic attitude of the average Christian is not only unattractive to men, but is a hollow image of Him through whom we are to be filled with all the fullness of God. With taunting mockery it sends echoes of despair through the valley in which the bones are many and very dry. In order to find testimonies of the power of God, it is necessary to wander far afield, or to take a backward look into the lives of those who in days gone by "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire. . .," and by faith "obtained a good report."

The insipidity of the modern church has been the cause of mourning in the hearts of those who still hunger and thirst after righteousness, and who are possessed of a passion for the souls of men. The early church was filled with longing desire to honor the name of Christ, and was characterized by men, who, like the Apostle Paul, were constrained by the love of Christ. There was little of program, but much of power. Things were done "decently and in order" under the guidance of the Spirit of God, and the miracle of rebirth was being constantly witnessed as the "Lord added to the church daily such as should be saved." As the disciples were "filled with the Holy Ghost, they spake the word of God with boldness," and men "took knowledge of them, that they had been with Jesus." They were men "of like passions," whose God was the Lord. Jesus Christ is "the same, yesterday, today, and forever." It is our God who said, "I am the Lord, I change not." The God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, is still the God of the *living*. His arm is not shortened that He cannot save. But until the "bones" begin to live, dare we say our God is the Lord?

Systematic theology has brought the "bones" of our fathers out of Egypt, and the great doctrines of "the faith once delivered unto the saints" are still carefully preserved by many, for which we praise the Lord. But the unanswered question of the hour is this, "Can these bones live?" Our systematic theology needs to become "systemic"; needs to be translated into living epistles that men might see again the power of God to save, and rejoice in the God who "only doeth wondrous things!" —H.L.L.

## Invaded And Imposed Upon

We Americans do not like to be imposed upon. Neither will we take lightly the invasion of our homes. And yet, that is exactly what is happening to us here in America in 1952. All of us who own radio or television sets, or both, find that the liquor industry is invading our homes and parading its wares on our ears and before our eyes and the eyes of our children.

The radio is a great source of enjoyment, entertainment and information to millions of Americans. That it should have its programs bought over by the purveyors of liquor is definitely against the public welfare.

Television, definitely here to stay, is even sold out in a greater measure to the liquor interests. Many would enjoy Amos and Andy on Thursday night but they rightly-resent having their enjoyment by courtesy of Beer. There is no way that drinking can be prevented from being portrayed in a bright and attractive way before their children unless they simply cut off their sets.

On January 30-31 and February 1, there is to be a public hearing before a Congressional Committee on a bill designed to eliminate all liquor advertising on radio and television waves which cross state lines. If Christian people will write their Senators and Congressmen, urging the passage of this bill, it will do great good. The liquor interests will fight it strenuously and they are wealthy and will hardly stop at anything.

But, they have no right to invade your home and impose their interests above your own. We believe a concerted effort on the part of those who have higher ideals for their children and their homes can secure the passage of this Bill.

You are being invaded now. Will you resist?

—L.N.B.

## The Abyss Beyond The Cross Roads

For years we have heard the familiar phrase, "America stands at the crossroads." Or, "youth stands at the crossroads." Or, "you stand at the cross roads."

This we believe: Every man comes to the crossroads of acceptance or rejection of Christ as Saviour, as his own personal Saviour; that either he must accept Him or he rejects Him—he cannot let Him alone. Christ will not be let alone, for every man must do something with Him.

If men and nations come to crossroads, it must be that they come to a place in time, in life, in history, be it personal or national, when some sort of decision must be made, a choice indicated, a selection secured. It must be that one choice will



lead that man or nation in one direction, another choice will lead toward another destination.

And so it follows that *crossroads lead in opposite directions*. Well, then, therein lies a truth, the application of which means that if America has stood at her crossroads and has made her choice, she is already on the way in which she has chosen to go and the end of which any thinking American citizen should be able to discern.

The same is true of men. Indeed, this is true of a nation only after and because it is true of individuals. If you have stood at your crossroads, (and what man having reached the age of accountability, has not?) then you have already made your choice be it nothing more than an ignoring of the issue before you, the one issue which decides in life how it will go for you in eternity.

---

## Stones For Bread

Some of our ministerial friends feel that from time to time we have been unduly critical of some who do not preach the gospel as we feel it should be preached.

Our position is that it makes no difference whatsoever what we personally think about it; the preaching of the gospel is not designed to meet the favor of man, except as man himself is responsive to the gospel. Our thesis though is that it is absolutely necessary that a man preach the gospel presented to us by God in His Word. When men leave the clear revelation of the Scriptures and preach instead a humanized, devitalized and perverted message which is not the gospel, then we refuse to keep silent.

Recently we attended the first of a series of sermons. There were approximately three hundred people present. The two opening hymns were, "When I Survey The Wonderful Cross," and, "Beneath The Cross Of Jesus." The opening prayer was good and the atmosphere worshipful and expectant.

We went looking for a blessing and felt that there were probably many, many hungry hearts in that audience. The woman immediately in front of us was very shabbily dressed, obviously in material need and probably more. We saw another woman we knew had had a series of tragic events in her own home during the past years due to drink and infidelity. We *knew* she must have a real heart-hunger or she would not have been there as she is a professional woman and busy.

The speaker was a prominent Bishop, brought from another state for this series of talks. When he read his text we felt very thankful for the message we felt was coming: "*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*" Heb. 13:12.

If we, as individuals or as a nation, have not made the one right choice which shall lead us by God's grace down the narrow path and in through the narrow gate to life everlasting, then we are today walking the wide path, bound toward the wide gate that will bring us to the abyss that lies beyond the crossroads.

Is it not possible that you have reached your crossroads, and are today walking the path of wrath and destruction, even the path toward the abyss? And if that be true of individual men, as true it is if they have not accepted Jesus Christ as their personal Saviour, then well we may question the end toward which our country has set its face . . . for beyond every crossroads lies some abyss. —A.D.R.

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But, our anticipation of a blessing was soon dashed. The *effect* of the cross was developed as follows (a) It purifies us as it *shames us*. (b) It purifies us as we see God's love in it. (c) It purifies us as in the cross we see the meaning of life.

We left the building at the end of the service with a heavy heart. No wonder people are hungry these days. Instead of bread only too often they receive a stone. Instead of a message of One who died for our sins; Who shed His blood to cleanse us; Who gives us a new nature as we believe in Him, and, Who redeems us to God; having done something for us which we cannot do for ourselves, needy people were presented with an example, an ideal, to follow.

I may be ashamed of my sins but shame alone never saved a soul from hell. I may see God's love in the cross but I have to see at the same time my own sinful heart and its lost condition and recognize on the cross the Son of God, my Redeemer, if I am to be saved. The meaning of life may be interpreted in a million different ways but life will never have real meaning until we realize that God created us for His own glory and service: but, that we become His only through being born again.

It is our conviction that people are more eager and ready to hear the gospel than in a long time. This is due to disillusionment in what man can do for himself and uncertainty and fear for the future. With such a glorious opportunity how can men exchange the gospel of redemption and hope for the mirage of self-help and development?

If a surgeon operated on a patient for acute appendicitis and left the appendix in he would be sued for malpractice and fraud. But, when a minister preaches to sinning and lost men a gospel which cannot save—well; he may be made a Bishop!

—L.N.B.

## Retreat For Ex-Priests

Retreats for Roman Catholic priests are nothing new. But a retreat for ex-priests could almost be classed as "something new under the sun."

What is believed to be the first retreat on record for ex-priests was recently conducted by Christ's Mission, of New York, in a suburban New Jersey community this last September. Its purpose was to give to the seven ex-priests who attended an opportunity for Bible study and a deeper insight into their new-found evangelical faith, as well as to aid them in their struggle to readjust themselves to Protestant society.

All seven ex-priests have come out of the Church of Rome in recent months. Through group meetings and individual counseling interviews with both Protestant ministers and older ex-priests, and through informal discussion periods, these young converts received intensely practical instruction in evangelical Christianity.

Dr. Walter Manuel Montano, Executive Director of Christ's Mission, points out that to appreciate the

enthusiasm with which these ex-priests responded to the program of the 3-day retreat, one must appreciate the predicament in which a priest finds himself the moment he resigns from the priesthood and makes the break with Rome. He is suddenly and completely adrift, a marked man, ex-communicated now by his Church and repudiated by his family and friends. He knows little or nothing of Protestantism, and is too disillusioned with Roman Catholic beliefs and practices to be willing to place his confidence in another religion. He has been narrowly educated for his priestly calling; he knows little or nothing of the business world, and has nothing in the way of experience or background to commend him to a prospective employer. So he finds himself suddenly without a means of livelihood, without a home, friends or money. It is a frightening situation.

An important and expanding function of Christ's Mission is to give spiritual and material assistance to these ex-priests. At the present time the Mission is supporting six former priests — three of them in evangelical seminaries, where they are being re-educated for the Protestant ministry.

## LETTERS

(Continued from Page 2)

You will not think it strange that we missionaries of the various denominations are deeply concerned over Mr. Truman's intention to send an ambassador to the Vatican. What right have we to the historic name of Protestants, if when unrighteousness attempts to rob us of the heritage the Puritans, the Quakers, the Dutch, the Scotch, the Huguenots and many others left us, we do not "PROTEST?"

The promised appointment of an ambassador to the Vatican is the result of a politician, wise in the affairs of this world, discovering that the electoral vote of the South in combination with the foreign and Catholic vote of the North would in close elections give the Democratic candidate a majority in the electoral college. President Roosevelt made the discovery. He may have been a statesman, but he was supremely a "politician."

The greatest Protestant block of voters in the world is in the South, between the Potomac and the Rio Grande, and between Florida and Kentucky, with parts of Missouri, Oklahoma, and Arkansas, thrown in for good measure. This great and influential mass, almost altogether of Anglo-Saxon lineage, votes the Democratic ticket, come fair weather or come foul. With this electoral vote of the South in his pocket at the very beginning of the campaign, Mr. Roosevelt courted the Catholic and foreign vote of the key cities

of the North. This strange combination of a pure Protestant people and a densely foreign and Catholic mass kept Mr. Roosevelt in the White House for longer than he should have remained. The "pay-off" came with the nomination of a special delegate to Rome.

There are those who believe Mr. Truman was returned to the presidency by the same strategy. There is a strong case for thinking that Mr. Truman will not only take some leaves from Mr. Roosevelt's campaign book, but will improve something of his own, and get an ambassador into the Vatican from the United States. Here is a major question for those who can answer . . . Why should Mr. Truman raise a most controversial issue and provoke a tremendous and acrimonious debate, when a united America is so needed, if he does not think the Protestant South, until now so docile, can again be aligned with the Catholic masses of the North? And should he gain his point and get his ambassador into the Vatican, as "TIME" suggests, a Papal Nuncio will appear in Washington, who will, with the help of the Cardinals, become a factor in every presidential election, a corrupting influence in the country for generations upon generations.

The South, it seems, has come to the Kingdom for such a time as this. The Senators from the Southern States control the key positions in the U. S. Senate. They can confirm or reject nominations. This letter is an appeal to you to write to the Senators of your state

and ask them to let well enough alone. Get your ministers, your church officers, the leaders of the women's organizations and all earnest-minded people to take part in a letter-writing effort that shall run through the early months of 1952. Get your senator's name. His address is: The United States Senate, Washington, D. C. "Time" of November 12, 1951, says that 21,000 telegrams had arrived at the White House in protest against the President's novel plan. But it should be made clear that the part of the 21,000 communications that came from the Southern States should have gone to the U. S. Senators. All through the coming year the Dixie Senators will be in command in Washington. They should hear from their own Christian constituency.

Some ninety years ago the cry was heard over the North: "SAVE THE UNION." In God's Providence that was done. The United States should not have been sundered. But History has its revenges. The same call is heard today, but in reverse. To the Southern States comes the call: "SAVE THE UNION." That immense multitude known as Southern Baptists, Southern Methodists, Southern Episcopalians, Southern Presbyterians and others of the same fiber can, as the sound of many waters, declare that the principles of the Reformation that made the United States shall be maintained.

EDWARD E. LANE

SAO PAULO, Brazil

A

# Believing Approach to the Bible

by

Dr. Wm. C. Robinson

DECATUR, Ga.

CALVINISTIC thinking starts where the Bible begins, that is, with God not with man. Of course, a Calvinistic theologian may provisionally or chronologically mention man before he does God in order to reach an inquirer—provided the Calvinist always keep the pre-supposition of God as the primary conviction of his thought. One cannot, however, begin with facts or truths or laws or values or experiences of life or elements of Scripture ultimately interpreted apart from God and ever attain unto the sovereign God who speaks from the Holy Bible. For, of Him and through Him and unto Him are *all* things.

Our Presbyterian Confession sets forth God's saving revelation of Himself, His committing this revelation wholly unto writing so that the Holy Scriptures are the Word of God written—before it mentions the human agents through whom God produced His Book. Accordingly, the Confession teaches the Divine authorship of the Bible by means of human authorship.

Moreover, this Presbyterian approach is the way of faith. While the enlightenment philosophers have built their Cartesian system on the maxim, *I doubt that I may know*; the men of faith have built the cathedrals of Christian thought according to the principle, *I believe that I may un-*

*derstand*. For Augustine and Anselm, this primacy of faith was based, in part at least, upon the Latin of Isaiah 7:9, Unless ye believe ye shall not understand. For us it may well arise from several passages such as Hebrew 11 or John 11:40 or I Cor. 1:30—For of Him are ye in Christ Jesus who is made unto us wisdom from God. Some of the implications in this believing approach may be indicated, thus:

## I.

A CHRISTIAN believer begins where God has graciously placed him. This means that he does not begin with some fact or truth apart from God and His Word, but that he begins in the Christian faith and in the Christian revelation by which God has generated this faith in Him.

## II.

A believer begins not with man's quest or man's witness to his religious experience, but with God who has graciously placed him in the Christian revelation. In the Bible the first person the believer meets is God, consequently he interprets the Bible not first from man's viewpoint but first from God's. Thus the Christian finds that there is one only, living and true God, who has revealed Himself in diverse portions and manners unto the prophets, and who has spoken unto us in His Son. When one starts with man too often he arranges the Bible in evolutionary fashion as man's progressive discovery of more adequate religious concepts, and thus dismisses earlier portions of the Book (e.g. Samuel hewing Agog to pieces before the Lord) as not having been inspired by the living God at all. The God who speaks in the Bible is as truly gracious and merciful in the Old Testament as in the New, and as really holy and righteous in the latter as in the former. Hell and judgment appear in the Sermon on the Mount and the wrath of God in the third of John and the fifth of Romans. In the last named book the Apostle bids us consider "the goodness and the severity of the Lord". It is just when His love and grace are fully seen that the lines of everlasting punishment are most carefully etched.

## III.

A believer goes to the Christian revelation to discover the relation between God and man, especially between God and the men whom He has used as His agents in writing the Bible. (Our Confession of Faith teaches the Divine Authorship of the Holy Scriptures by means of human authorship.) This does not mean dividing the Bible into two parts, labelled respectively the human and the Divine elements. It means that the living God of the Bible is the Sovereign God whose most holy, wise, powerful Providence extends over all His creatures and all their actions. In such cases as the sending of Joseph into Egypt, the loss of Job's



camels, the crucifixion of Christ, the Bible shows the concurrence of the Divine and of the human agent in the same event. In the second chapter of Acts, Peter ascribes the crucifixion to the wicked hands of men and in the fourth chapter he attributes the same event to the holy hand of God. Accordingly the Bible sees God's high and holy Hand over the low and feeble hands of men—the Divine using and supervising the human without overriding man's responsibility. An act may be personal without becoming unipersonal. God acted and man acted in the crucifying of Christ. Each acted in full personal responsibility for different ends and aims. Even so, the Holy Scriptures are God-breathed, that is breathed out, produced by God, for holy men wrote as they were moved or, borne along by the Holy Spirit. Since the human authors were responsible agents we can discover the meaning by reconstructing the context of the original writer and readers through historic—grammatical exegesis. But neither this nor any other form of introduction removes the fact that all Scripture was produced by the Divine superintendence or supervision of the human authors in their lives and in their writings so as to constitute the whole Bible the Word of God written for our faith, our lives and the glory of His grace.

#### IV.

A CHRISTIAN recognizes that God has intervened to save him in the Lord Jesus Christ. Consequently, the believer finds in Christ the organic heart and significant centre of the Christian revelation. He rejoices that the events of God's interposition in Jesus of Nazareth—the incarnation, the Cross, the Resurrection—are the best attested of any biblical occurrences and form the focus—the date-line of history. Accordingly, the Christian comes to Christ in whom all the promises of God are yea and amen for the significance even of the Old Testament.

This method, commended by current biblical theologians, seems to have been Calvin's fundamental approach. In his *Instruction of Faith*, Calvin sets forth God in Christ as the perpetual object of our faith. In the argument of the Book

of Genesis, he says that the believer begins not with the elements of this world but with the Gospel which sets forth Christ and His Cross. In the second book of the Institutes, Calvin presents Christ, the Saviour of sinners, before discussing the law of Moses; and in the third book he insists that faith is especially directed to the Saviour in His work and offices.

Christ came not to destroy but to fulfill the law and the prophets. He corrected misinterpretations and misapplications of the Old Testament. God, through Moses, established justice as the rule for the judge in civil government, our Lord set forgiveness as the attitude of His disciple in the Kingdom of Grace. Jesus taught that the Scripture cannot be broken, that men err because they know not the Scriptures nor the power of God, that while heaven and earth will pass away, His words shall not pass away. The Saviour quoted from the first and from the second chapters of Genesis, not as the myths of men, but as the words of the Creator. He cited Daniel not as a pious fraud from the days of Antiochus Epiphanes but as that which was spoken by the prophet Daniel, and quoted the 110th Psalm as the word of the Holy Spirit through David, the King. The Apostle bids us bring every thought into captivity to Christ.

WHEN a believer comes to the Bible as the Word of God, he seeks God's purpose in His own Word. God gave His Word not to solve riddles or to set up a pedantic exactitude for the sake of the curious. Truth is in order to godliness. God has spoken that we may hear and heed. To that end He has so guided His human authors that through them He has given us a book that is trustworthy and dependable. Anchor on its promises and you will find God true. Yield to its admonitions for the judgments of God are true and righteous altogether. The living God has given us His own Word. Woe to those who disregard it, fancying that they can live without it. But God has not given us the Bible to worship as an idol instead of the Lord. To assume that we can put aside or transcend the Bible, as the Quakers have done to

LET'S MAKE GOOD ON OUR  
*Christian Promises*  
 TO OUR FOREIGN MISSIONARIES



the sacraments, is false immediacy. To worship the Bible instead of the living God of the Bible, as the Romanists do in the Mass, is false mediacy. God has given us the Christian Revelation that thereby we may trust Him and Worship Him and

live as His children. In the Holy Scriptures the Good Shepherd speaks and those who hear His voice are His sheep. Faith is the flash of identification between the Word as written and the living Voice of Him whose Word it is.

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JANUARY 20

# Matthew Becomes A Follower

*Scripture: Matthew 9:9-17; Luke 5:27-39. Devotional Reading: Matthew 16:24-28.*

The first four disciples were fishermen. Matthew was an entirely different type of man. He was busy making money. He had a position as tax-collector and therefore belonged to the class of people so despised by the patriotic Jews - men who had hired themselves out to the Roman government. The temptation for these men was to get and keep all they could for themselves, beyond the amount stipulated by the government. Many of them became very rich. The taxes were "farmed out," so to speak. We do not know that Matthew was dishonest, oppressive, or rich. He may have been strictly honest in his business. Zaccheus the publican, was rich, and this very fact leads us to believe that he had been oppressive, or dishonest. His offer of restitution, when he was converted, seems to point to this. Matthew, however, may have been a better man. But all the same, the position he held made the Jews as a whole despise him and all "publicans." They were classified with sinners; "publicans and sinners" went together in the eyes of most men.

In our devotional reading we have Jesus laying down the conditions of discipleship: "If any man will come after me, let him deny himself and take up his cross, and follow me." This would seem to apply in a special way to a man like Matthew who held a lucrative position. The natural thing for a man in such a place is to feel that he must "save his life," look after number one. Jesus warns in these verses that those who do this will lose their lives.

Matthew was a business man. He understood profit and loss. So when Jesus says in Matthew 16:26, What shall a man be profited, if he shall gain the whole world and lose his own soul, Matthew could easily see the point. Our Devotional Reading comes later than the call of Matthew, of course, but no doubt he realized this fact. He denied himself, said no to a paying job, left it all and followed Jesus.

The selections from Matthew and Luke are almost identical except that Luke tells us that Matthew (or Levi) made the feast for Jesus.

*I. The Call of Matthew (or Levi):  
Matthew 9:9; Luke 5:27, 28*

We do not know whether Matthew had any previous acquaintance with Jesus, such as the other

four. He was evidently no stranger to this tax-collector.

The call is simple; just two words, follow me. This was Jesus' usual way of calling men. It implied faith, obedience, and a desire to learn more. Jesus was a rabbi, teacher. To follow a teacher is to learn more of the truths which he would impart. The full meaning of discipleship dawned gradually, but this was a start. As Matthew heard Jesus say later it involved saying no to self, taking up a cross, as well as following. When God said to Abram, get up and go, he got up and went. When Jesus said to Matthew, follow me, he left all and followed. The proof of faith is obedience. "True faith in God produces true following of God," as we have learned from Dr. Glasgow's book which we used recently in our study of James.

The obedience was prompt and complete; he left all and followed Him. He does not seem to have taken time even to straighten up his books, or settle up his business. He was not like some later who said, I will follow, *BUT*, let me tell the folk at home farewell; let me bury my father. He gave the call of Jesus priority. This word is used a lot these days. What a splendid thing it would be if we used it in the business of the King! A little boy saw a sign which read, "Safety First." And he said, "We put God first." The good, as someone has put it, is often the enemy of the best. The call of Christ comes first.

So many put off the answer. Today, if ye will hear his voice, harden not your hearts. I heard years ago, a sermon by Dr. Twyman Williams, which I will never forget. He preached it in the Collierstown Presbyterian Church when I was pastor. His text was: The Holy Ghost says, *TODAY*. Nothing is as important as prompt obedience to the call of Christ. If you are unsaved, come *NOW, TODAY*.

## II. The Feast in Levi's House:

Matthew 9:10; Luke 5:29

"Levi made a great feast." This was his way of showing his gratitude, and also showing that he was in no way ashamed of what he had done. It would at the same time give him an opportunity of introducing his friends to his new-found friend. Jesus went to many feasts. In this respect He was unlike John the Baptist.

Matthew's friends were naturally publicans and sinners. He had invited them to come and "meet the Master." He did not wish to keep his new found salvation and joy to himself. These early disciples were always finding someone else to share with them in their experiences. If Christians had kept this up as we should, the world would be in far better condition. Personal evangelism by all Christians is the best way to spread the Good News. It would be interesting to know how many of Matthew's friends found their Savior as the result of this gathering.

We, too, have friends. Our friends may be outcasts and despised, or they may be respected and honored, but if they do not know Christ, then we can say, "Friend without Jesus, He died for thee, From sin's dread bondage He'll set you free". When Hadley was converted he established a mission where he could introduce his friends to Jesus.

## III. The Criticism of the Pharisees:

Matthew 9:11; Luke 5:30

Luke includes the scribes. They usually grouped themselves with the Pharisees. The Pharisees were the "aristocrats" of the religious life of the Jews, the patriotic party, and the orthodox party. The Sadducees were the skeptics, and the Herodians were the "Quislings." All three united in opposition to Christ. Jesus did not select any of His apostles from these groups. Later, He converted Saul, a Pharisee of the Pharisees, and made him the greatest of the apostles.

Criticism often begins with questioning. Why eatest your Master with publicans and sinners? Their idea of religion was a strict observance of the Law, and all separation from "sinners." Their trouble was a different form of sin. They were self-righteous, cold; full of hypocrisy and a formalism and unbelief. Instead of rejoicing that these outcasts of society were turning from sin, they raised this objection. It was a disgrace in their eyes for a Rabbi to be seen in such company. Let each of us be sure that there is no trace of this sort of feeling in our hearts.

## IV. The Reply of Jesus:

Matthew 9:12, 13; Luke 5:31,32

They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners.

## "CHRIST IN DAILY LIFE"

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Rev. Thomas H. McDill, Jr.

SUNDAY  
JANUARY 13

Topic

"WHAT CAN  
CHRIST DO  
FOR YOU?"

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Not that the Pharisees were righteous! Far from it. They thought that they were! They had the worst form of sin-sickness, and were unaware of their terrible condition. They did not realize that all their so-called righteousness was but as filthy rags. Jesus saw beneath their outward form of religion and severely rebuked them. (see passages like Matthew 23:23-33).

A person who does not realize his condition, his sickness, is in no need, (so he thinks), of a doctor and therefore will not consult one. He may have internal cancer of the worst sort which is slowly, but surely, sapping his life, but as long as he thinks he is all right, and is in no special pain, he will not ask help. The Pharisees were suffering from incurable cancer of the soul, but believed they were sound. The power of the Lord was present to heal them, as well as those who knew they were sick, the publicans and sinners, but they were too self-righteous, too critical, too hard-hearted and unbelieving to be healed. Today the outcasts of Israel are coming into the kingdom while many of the respectable, moral men and women are shutting themselves out. "I will have mercy". The Pharisees knew nothing of mercy. Blessed are the merciful, for they shall obtain mercy.

Jesus is the *Great Physician*. He is the Accredited Physician; His diploma is stamped with the seal of Heaven; He has the right to forgive sins. He is the Accessible Physician. You do not have to travel weary miles, make an appointment, wait your turn, pay tremendous fees. All you have to do is to CALL, and He will answer, and save. He is the Experienced Physician. All manner of sickness and all manner of disease, of sin. Your case is neither new nor surprising to Him. He is the Successful Physician! He has never lost a case. He is the Loving Physician. I like doctors who love sick people. I would like to introduce you to "My Doctor" today. Will you come?

## YOUTH PROGRAM FOR JANUARY 20

*Missions On Wheels*

This matter of "missions on wheels" is not exactly a modern development, though perhaps the pneumatic tire and modern engine constitute improvement as compared with the ancient method of oxen or donkey powered vehicle. However, even on this subject there would be room for discussion since there are places where even the reliable Jeep could not be used today, and the dependable quadrupeds must still be put in harness! As we consider our topic for the week, let's roll back the centuries for a moment and have a look at events in Scripture that have bearing on our theme.

When we think of covered wagons we think of the westward exodus of our early pioneers, but there was another exodus long before this when covered wagons were used. They were used by the Levites to transport the tabernacle and its furnishings across the wilderness to the Promised Land. The wagons had been presented as an offering to the Lord, and were set aside for the use of God's servants, even as we often dedicate and set aside cars, or station wagons or Jeeps today to be used in the work of the Lord.

As they rolled along they carried a missionary message, for God had revealed in the plan and priesthood of the tabernacle how a sinful people might approach unto the Holy God, and it was God's purpose that through Israel all the nations of the earth might receive the message of salvation.

As Israel went, before them went the Lord. As Israel worshipped, they spread abroad the knowledge of His name, and His fame as Deliverer preceded them even into the land of Canaan as was testified by the lips of Rahab in the city of Jericho.

The ark was carried upon the shoulders of the priests, and truly still the responsibility of carrying the word of God's covenant of redemption rests upon the believer priests, though the equipment and furnishings for the work may roll on wheels! This is the first incident found in the Bible concerning missions on wheels.

Then there is another incident found in the New Testament when a missionary traveled on wheels for a little while—at least until his special assignment was finished. Remember when the Lord sent Philip out into the desert? He was a first-century hitch-hiker, for he attached himself to the eunuch's chariot, and then proceeded to lead him to Christ by expounding the 53rd chapter of Isaiah! His experience on wheels was brief, but it counted for time and eternity!

Certainly all through the ages missionaries have traveled by whatever means might be at hand to get the gospel to those who have not heard. They have traveled on foot, by camel, horse, wagon and

cart, car, train and plane, and have carried the glorious gospel message to the uttermost part of the earth. And today the most modern methods are being used to further the work in foreign and home fields, and the missionary work is often literally "rolling" or even "flying" along.

In many remote areas and among the islands of the seas airports were built and thousands of miles of roads were laid by various occupation forces during the recent war. In Ethiopia the Italians did a tremendous amount of work along these lines, and missionaries returning to that field have rejoiced in the improved transportation.

In various countries in South America, our own armies did the work, and throughout the islands of the Pacific there are modern airfields and highways where only jungle trails were to be found before the war.

All over the world improved facilities for transportation are being used by missionaries to further the work of evangelizing the neglected people of the world, and it is up to us to pay the bill and provide the jeeps, station-wagons, sound-trucks, and even planes that are needed.

Many congregations have taken as special projects the purchase of needed equipment for our missionaries. Youth groups are contributing for the purchase of Jeeps as a projects this year. Sunday schools could adopt the program, and if all would put a shoulder to the wheel, the wheels of our mission program would continue to roll!

Let's give to missions to get the rolling equipment we need; let's grease the wheels with prayer, take the map of the world as our guide, and go to the uttermost part with the message of salvation! This is our assignment, laid out by the Lord Jesus Christ. Let's get rolling!

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# CHURCH NEWS

## *Williams To Direct Montreat Program Of Development*

MONTREAT, N.C. (PN)—John P. "Shorty" Williams has been named director of Montreat's extensive development program, according to an announcement by Dr. J. Rupert McGregor, president, Mountain Retreat Association.

A graduate of Davidson College in 1916, Williams has served on the staff of the New York Bureau of Municipal Research and as business director of the University of New Mexico, Albuquerque. He later served as professor of business administration at Davidson. In 1937 he became director of a development program in professional education for life insurance underwriters, a program carried on through colleges and universities in forty-six states.

Montreat's development program includes plans for enlarged conference facilities, adequate telephone service, additional hotel accommodations, a community center, efficiency apartments, modern tourist quarters and new residential areas for summer and year-round homes.

Mr. and Mrs. Williams have been home owners at Montreat for many years, McGregor said. "They are closely identified with the interests of Western North Carolina and the Presbyterian Church, U.S." (Mrs. Williams was Irena Foreman whose mother was among the first residents in Montreat.)

The three Williams children are John Jr., a graduate of Davidson College; Margaret, a graduate of Agnes Scott College and the University of Pennsylvania; and Alden, a sophomore at Davidson College. John Jr. is in Buffalo, N. Y. and Margaret heads the occupational therapy department of the University of Michigan Hospital, Ann Arbor.

## *Life Insurance Plan Projected For Presbyterian Groups*

ATLANTA, Ga. (PN)—A projected plan of group life insurance will be sent to all Presbyterian churches, agencies and affiliated institutions sometime in January, according to an announcement by Dr. Wade H. Boggs, executive secretary, Board of Annuities and Relief, Louisville, Ky.

Adopted by the board at its November meeting, the group insurance plan, if approved by the General Assembly, would be made available to all employees of participating institutions. Although the plan would not go into effect before July 1, 1952,

both laymen and clergymen would be covered. A minimum of 600 applicants is required before the plan can be officially launched.

Underwriter of the plan is the Home Life Insurance Company of New York. The Board of Annuities and Relief would act only as administrator to collect annual premiums, Boggs said.

When asked what effect the plan would have on agencies already participating in some program of insurance, a representative of the Home Life in Atlanta said he presumed these agencies would not be affected in any way unless they want to make a change.

A very broad outline of the proposed plan follows:

Class	Life Insurance	Estimated Annual Cost Per Employee
I. Ordained Personnel, Heads of Agencies and Institutions (except presently retired personnel)	\$4,000	\$53.40
II. Skilled Lay Personnel	2,000	26.70
III. All other Personnel those 65 and over and/or retired*	1,000	13.35

\*For personnel who reach age 65 while insured, on the following anniversary of the insurance contract their insurance will be automatically reduced to \$1,000, and of course their cost will be reduced accordingly. If the retired employee elects, his premium will be deducted from his annuity payments each year thereafter.

## *Atlanta Central Church Will Hold Annual "Moderators' Day" Jan. 13*

(By Presbyterian News Service)

On Jan. 13, Central Presbyterian Church, Atlanta, Ga., will be host to moderators of four major Presbyterian bodies and at least two thousand people who will attend morning and evening services to hear what the titular heads of the Churches have to say.

Dr. J. R. McCain, Presbyterian Church, U.S., Dr. P. A. Stroup, Associate Reformed Presbyterian Church; Mr. W. Kyle George, United Presbyterian Church; and Dr. Harrison Ray Anderson, Presbyterian Church, U.S.A., are the "Moderators' Day" guests.

Dr. John A. Garber, pastor of Clifton Presbyterian Church, Atlanta, Ga., and chairman of the Moderators' Day committee, said the special day for moderators is becoming an annual affair in



Atlanta. He pointed to last year's meeting at Druid Hills Presbyterian Church where moderators of U. S., U.S.A. and Associate Reformed Presbyterian Churches spoke from the same pulpit.

Last year the moderators (elected by the respective assemblies to serve for one year) reviewed the history of Presbyterianism, called for a new emphasis on the doctrine of the priesthood of believers, and said Protestant liberties were being seriously threatened.

The four Presbyterian bodies represented at the meeting have a total United States membership of 3,391,150. The largest, Presbyterian Church, U.S.A. (Northern) has 2,448,596 members. Presbyterian Church, U.S. (Southern) has 702,210 members and is the third fastest-growing of the major Protestant churches in America. The United Presbyterian Church has 213,810 members. The Associate Reformed Presbyterian Church has 26,534 members, mostly in North and South Carolina.

Churches of the Presbyterian and Reformed faith have the second largest Protestant following in the world, the Lutheran bodies being larger.

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## *Wings For The Soul*

“Not only when the New Year's footsteps sound

Upon the threshold of my door, shall I

Make resolution—every flaming dawn

Shall find me waiting earnestly to try

To live the glorious hours of one brief day

Simply and serenely at my best:

To serve, if there be need for me to serve;

To rest, if there should be the need of rest.”

—Author Unknown.

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Newnan	WCOH	Ahaskie	Rocky Mount	WPMA	Pulaski	WKSJ

Consult Your Local Newspaper Or Station For Time Of Program

## ***Army Chaplain In Combat Reports Duties Limited Only By Time And Energy***

The question is asked: What does an Army chaplain do when his unit is in combat?

The answer: The chaplain sticks with his unit. The following is a verbatim excerpt from the report of an Army chaplain in Korea. The name of this particular chaplain has not been released because his experience is typical of all chaplains in the combat zone.

"I felt my mission during the month-long combat duty of the regiment was to visit the various companies daily, as possible, to be present to com-

fort the wounded and the dying during the attacks, and to conduct as many services of worship as possible. All this I did as faithfully as time and energy permitted.

"Also, I visited with nearby chaplains when possible, made trips to hospitals and aid stations, attended staff meetings and briefings, consulted with battalion and regimental commanders and staff members on various matters, wrote letters of sympathy and some concerning baptisms, etc., distributed Bibles, tracts, stationery, etc., attended chaplains conference, took part in unit ceremonies of the battalion, and continued a charity project for Korean orphans." Let us be much in prayer for the Chaplains who minister to our men in service.

—News Release

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## **WOMEN'S WORK**

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### ***Protestant Women Take Stand Against Desecration Of Sabbath***

When in the early fall a large southern chain of grocery stores, with headquarters in Norfolk, Virginia, proposed to open the doors of one of its stores to Sunday shoppers, the executive board of organized Protestant women of the city voted to "protest vigorously to this new threat of Sabbath desecration."

A few grocery stores of the city remained open for Sunday business. Protestant women took note of this and action was in order.

In the last quarterly meeting of the Norfolk Federated Missionary societies the women present, representing 70 churches of 8 Protestant denominations, pledged themselves to the boycott of grocery stores which open for business on Sunday.

Let us never underestimate the power of women who hold convictions. The need of the hour is for more Christian women with great convictions!

---

### ***Our Missionary Asks Our Prayers***

Do you believe this? "Prayer influences God." "Of course," you say. Then, let us remember this: "Prayer surely does influence God: It does not influence His purpose: It does influence His action. Everything that ever has been prayed for, of course I mean every right thing, God has already purposed to do.

In this era of unprecedented opportunity, are you willing to undertake a great venture of faith, believing that by making His purposes our prayers, we can open the road for Him to accomplish that which He has long desired; As God avails Himself of human agents, are you willing to dedicate yourself to faithfully undergird your missionaries in what, humanly speaking, is an impossible task?

The highest law of the Christian life is obedience to the leading of the Holy Spirit. Under His guidance, your West Brazil Mission has mapped out a Five Year Plan in which they pledge themselves to the task of attempting the "impossible" for the advancement of the Kingdom and the greater glory of God. You may have a share - a very large share - in it, for truly the work that your missionaries have set themselves to accomplish requires a supernatural agency.

This spirit-guided plan is to put all of our mission work in the State of Minas (save the Paracatu field, which is on the frontier of Goias), into such condition that it can be formed into a new Presbytery and turned over to the Brazilian Church. This will leave your West Brazil Mission free to press on into the unclaimed lands to the west and to build up the young churches struggling into being in the vast harvestfield of Goias.

What is your part? PRAY, PRAY DEFINITELY, INCESSANTLY, INSISTENTLY, BELIEVINGLY, for:

1. A baptism of the Holy Spirit upon your missionaries who have pledged themselves to this task; for your own consecration as an intercessor.

2. Spirit-fed, Spirit-led young Brazilian ministers who will catch the vision and offer themselves for service in these interior fields which are to form the new Presbytery.

3. The erection of Church buildings (or the paying off of debts on already existent buildings) in the larger cities; the building of Sunday schools and manses, where necessary.

4. The Brazilian Christians as they are taught in stewardship, which shall ready them to assume the support of their own pastors.

5. The organization of the older congregations into churches with their own elders and deacons.

6. That the Home Church may give liberally out of her abundance, that these young churches

now "coming of age" may not be retarded in their progress by lack of missionary personnel and equipment to carry on this far-reaching plan of advancement, with great *thanksgiving* and rejoicing that our Board has just notified us that our financial askings for this year have been granted in full!

7. That the Lord of the Harvest will Himself continue to endow and call those young missionaries who are to labor with us during the coming years. Let us give *thanks* for the three recently-arrived young couples now studying the language.

8. "Pray urgently and constantly for the health of your missionaries" (quoting from a previous Prayer League letter), "who are daily surrounded by conditions such as would horrify your Public-Health-educated minds. The work is demanding and never-ending in its clamoring need. The climate of some of the stations is not good. The water is not always pure. Contact with contagious diseases is inevitable. The missionary evangelists are forced to partake of a very faulty, unbalanced diet on their long, tiring trips. So many, many dangers are present, but He is able to overcome them all."

Surely these blessings will not be granted to a moderate degree of faith and prayerfulness. This challenge demands the very best we can give. Your missionaries are fired with the vision of the great need and an earnest desire to spend and be spent that this miracle of faith may come to pass. We must go forward on our knees! The Adversary will not be idle. What are You going to do about it?

(signed) Frances Campbell Sloop  
(Mrs. Stephen J.)  
Secretary of the Undergirders'  
Prayer League

### Who Brought You The Gospel?

It was a Jew who brought the gospel to Rome;  
a Roman who took it to France; a Frenchman who

took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman who made the missionary conquest of Scotland. No matter where one's ancestors lived, they received the gospel at the hand of an alien race. And yet, there are some who say they do not believe in missions!

—From *Christian World Facts*.

### A Single Bible

A few days ago we had a good example of the readiness of the people in Japan to receive the gospel. We gave the Japanese girl who lives with us some Gospels of John to distribute to her friends. She gave some to her uncle to distribute among the workers at the post office where he is employed. He came back the next night saying he needed more. Nearly everyone wanted one and he did not have enough. The next time he came back he wanted to know if it would be possible to get one "big book." The workers wanted to read other books beside John, and said if they could have just one Bible for the post office, the workers could take turns reading it at home at night.

We are grateful for those who, by giving generously to the mission cause, have made it possible to meet such needs. On the other hand, we could not help feeling a tinge of guilt for all of us who have this treasured Word near us constantly and yet partake of it so sparingly, while others are grateful for the chance to "take turns" with a single copy —From *Christian World Facts*.

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## These are CHRISTIAN PROMISES

We asked our missionaries to make a list of the capital items that were absolutely necessary to carry on their work in their various fields. The total cost was \$4 million. We **promised** that sum, but only \$2 and one-half million has been raised. Our workers are waiting patiently, but expectantly. The list below gives an idea of what is needed to help introduce our world neighbors to Christ. These are actual items.

### AFRICA

Evangelistic School at Mboi ..... \$ 3,500.00

### EAST BRAZIL

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Dourados ..... \$ 1,500.00  
Araguacu School Kitchen and  
Dining Room ..... 1,000.00  
Dormitory for Varginha School ..... 15,000.00  
Sewing Machine for Cambuquira ..... 150.00  
Evangelistic Equipment for Mis-  
sionary ..... 850.00

### NORTH BRAZIL

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helping to build new churches \$35,000.00

### WEST BRAZIL

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\$100.00 ..... \$ 200.00  
Jeep Station Wagon ..... 2,500.00

### JAPAN

Six churches at \$2,000.00 ..... \$12,000.00

### KOREA

Station Wagon Ambulance ..... \$ 2,500.00  
Jeep Station Wagon ..... 1,500.00

### MEXICO MISSION

#### Michoacan

##### Zitacuaro:

Equipment for Boys' Camp \$ 200.00  
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jectors ..... 500.00  
Two Mimeograph Machines ..... 300.00

#### Guerrero-Morelos

##### Cuernavaca:

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##### Chilpancingo:

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Typewriter ..... 150.00

##### Costa Grande:

Light Plant ..... \$ 1,500.00  
Eight Slide Projectors ..... 800.00  
Slides ..... 50.00  
One Washing Machine ..... 175.00

Your Church, an individual or an organization within the Church, can be furnished a complete list on request. Wouldn't you like to under take one of these projects as one of your very own?

**TITHING** *will help us to keep  
our promises to our missionaries  
serving our world neighbors.*





# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JANUARY 16, 1952

## *I Sought The Lord*

I sought the Lord, and afterward I knew  
He moved my soul to seek Him, seeking me;  
It was not I that found, O Saviour true,  
No, I was found of Thee.

Thou didst reach forth Thy hand and mine enfold;  
I walked and sank not on the storm-vexed sea—  
'Twas not so much that I on Thee took hold,  
As Thou, dear Lord, on me.

I find, I walk, I love, but, O the whole  
Of love is but my answer, Lord, to Thee;  
For Thou wert long before-hand with my soul,  
Always Thou lovedst me.

—*Author Unknown.*

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## EDITORIAL

You Can Help! .....	3
What Is Christianity? .....	3

## ARTICLES

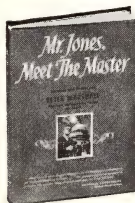
The Word Works Wonders In Brazil ....	5
Excerpts From The Writings Of Great Christians .....	8
Jesus Christ - Our Advocate .....	9

## DEPARTMENTS

Sabbath School Lessons - Jan. 27 .....	11
Young People's Dept. - Jan. 27 .....	13
Books .....	14

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## COMING...

THE issue of January 23rd will probably be the most important we have published.

Here a detailed liberal attack on the historicity, the integrity and the reliability of the Bible will be published, analyzed and answered.

This is something which our Church must face because it has been thrust upon it.

We can hide our heads in the sands of indifference but the situation is here now.

You may denounce this article but before doing so it will be wise to see just what is being taught and whether it should continue without question.

This will not be a clash of personalities, rather it resolves itself into a question of loyalty—loyalty to individuals or to God and His Word.

In our judgment it is an issue upon which Protestantism itself will stand or fall.

THAT is important. Watch for the January 23rd issue of THE SOUTHERN PRESBYTERIAN JOURNAL.

Henry B. Dendy, *Editor.*

EDITORIAL

You Can Help

THE JOURNAL is embarking on what we believe to be the most important effort it has ever made to strengthen faith through a clear statement of historic evangelical Christian truth with reference to the integrity and the authority of the Word of God.

Before this issue all others pale into insignificance.

YOU CAN HELP

The ministry of THE JOURNAL depends for its usefulness entirely on the leading and the blessing of the Holy Spirit. It is our constant prayer that only those things which shall glorify His Name, honor His Word and advance His Kingdom shall appear in its pages.

Then we pray that God will place THE JOURNAL in the hands of those who will receive a blessing from reading it.

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If you believe in what we are endeavoring to do by the leading and blessing of God, then

show your interest now by increasing the number of those who get THE JOURNAL!

—The Editors.

What Is Christianity?

We have before us a twelve page booklet which is an official publication of a major denomination, entitled "what it Means to be a Member of the Congregational Church"?

The application for church membership, printed on the last page, gives a startling picture of what some consider Christianity to be. We print it in full:

*"Believing that Jesus taught a way of living that is essential to the highest development of the individual and that must be practiced by all men for the creation of a society of good will and justice and cleanness in our cities, in our state, in our nation, and between the nations of the earth, and believing that people who accept this Christian way of life can best make their ideals effective by organizing as a church for group action, I apply for membership in this church."*

In all humility and with but one purpose; to witness to what Christianity really is; we would state unequivocally that this is *not Christianity*, and that one cannot become a Christian whose faith and understanding are limited to the things outlined in this statement.

Why raise the issue? Why say anything about it? Why not let it pass and remain silent?

Because being a Christian is the most important thing in this world. Being a Christian, with all that it implies, makes the difference between an eternity with God or an eternity separated from His presence. Because also it makes all the difference between, at best, a life spent in working for social reform or a life which has been redeemed, regenerated, and in which there lives the supernatural power of the Holy Spirit of God himself.

Therefore, we cannot keep silent.

This statement *lacks every essential step* necessary to become a Christian. There is no recognition of a *sinful heart*.

There is *no confession* of sin; *no repentance* for sin; no recognition of a need of *God's redeeming grace* in the heart. No recognition of the saving and cleansing *power of the blood* shed on Calvary. No sense of a need of *regeneration*.

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Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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A Buddhist, a Confucianist, a Mohammedan—any person willing to concur that Jesus taught a good way of living—can sign that statement and become a “Christian”.

May God forbid that we should set up our own limited understanding of His truth as the criterion of Christian faith. But, as long as we have God’s plan of salvation revealed in His Word and made possible by His Son, we must accept God’s way and not the way of man.

Our hearts may have been stirred as we have thought of this matter. The real question is, have we accepted the Christ of the Bible as our own Redeemer from sin and as the Lord of our daily lives?

*That is the question!*

—L.N.B.

### *Read This Slowly And Think*

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling or dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and working for anyone’s salvation?
10. Is there anything I cannot give up for Christ?
11. How does my life look to those who are not Christians?
12. Where am I making my greatest mistake?
13. Do I place anything before my religious duties?
14. Am I honest with the Lord’s money?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord’s work?
19. What am I doing to hasten the coming of Jesus?
20. Am I doing as Christ would do in my place?

—Author Unknown.

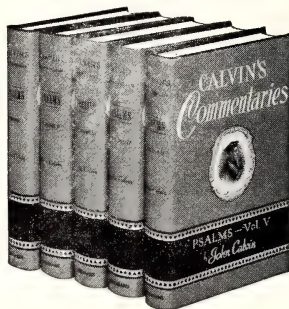
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# The Word Works Wonders In Brazil

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. 23:29.

The word of God is quick, and powerful, and sharper than any two-edged sword . . . and is a discernor of the thoughts and intents of the heart. Heb. 4:12.

My doctrine shall drop as the rain, my speech shall distil as the dew. Deut. 32:2.

For as the rain cometh down, and the snow from heaven . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void. Isa. 55:10,11.

By Rev. A. L. Davis

ALFEROS, MINOS, Brazil.

THESE four texts contain interesting and instructive information concerning the nature and the effects of God's word. Two of them compare it to fire and to a hammer and to a sharp two-edged sword—figures of speech which are suggestive of violence, whereas the other two compare it to rain and dew which are suggestive of gentleness and peace.

No Christian worker be he engaged in the Lord's work at home or abroad, ignores the appropriateness of these figures of speech as applied to God's word. Accompanied by and empowered by the Holy Spirit, the Word is a fire that refines and purifies, as a hammer it breaks up the stoney and rebellious heart, and as a two-edged sword it cuts away sham and hypocrisy. In other cases it is like the gentle rain and the refreshing dew.

With the desire to strengthen your faith in the power and efficacy of God's word, I shall tell you briefly about a few cases that I have observed in my work in Brazil that are illustrative of the truth of the texts cited above.

THE first is that of Sr. Borges a daring, disorderly young man who liked nothing better than a fight and usually provoked one at the many dances and religious festivals he attended. He was always well armed and was quick on the trigger.

In one of his brawls he committed the crime of homicide, was arrested, tried and sentenced to serve a jail sentence. In the confinement of his cell there was no feeling of repentance and sorrow for his misdeeds; on the contrary, he harbored a vindictive

spirit and planned to take revenge on those who had consigned him to Jail, once he had served his sentence and was set free. He planned to shoot up his home town and then skip out to some unknown hiding place on the frontier of the far interior.

But God in His mercy had other plans for Sr. Borges. His servants were already working in that section of the country and were distributing the Word far and wide. Into the Jail where Sr. Borges was confined they went distributing that Word and carrying a message of hope to all. Sr. Borges accepted a New Testament and read it with the result that all his plans were changed and his whole life was transformed.

Instead of using his six-shooter to further disgrace himself and bring sorrow and suffering to his fellowmen, he sought further instruction in the Word, followed on to know the Lord and in course of time became an active and consecrated member of the Church he helped to establish in Lambary. Furthermore, he became the head of a Christian home. "The word of God is living and powerful. . . . it is a discernor of the thoughts and intents of the heart."

A CONTEMPORARY of Sr. Borges in Lambary was a man by the name of Sr. Annibal, a drunkard and a slave to other vices which usually accompany strong drink. In spite of all that, he was a very religious man, attending mass regularly and was choir and orchestra leader in his church.

In fact he was fanatically devoted to his church, forbidding his wife who is a Protestant to attend

hers and stubbornly prohibited their children's attending Sunday school. On one occasion when other fanatics of the town were threatening to persecute violently the Protestants, he offered to help them.

His wife was patient and her faith in God was strong and unwavering. She finally convinced her husband that he should at least examine the New Testament. Obtaining a copy of the version approved by his church and comparing it with his wife's, he found that there was very little difference.

He read it.

Under its transforming, renovating influence he left off his vices, became a kind, considerate and loving husband and father and in course of time, a member and deacon in the church that he had formerly hated and persecuted. "Is not my word like as a fire? and like a hammer that breaks the rock in pieces? saith the Lord."

**W**E consider next the case of Sr. Herodiano Alves who as a young man led a very immoral and dissolute life but later on married, straightened up and became a prosperous and highly respected business man. His outlook on life was extremely materialistic. His burning ambition was the accumulation of money.

At a time when he was expanding his business interests more and more and was apparently riding the crest of prosperity, he met with business reverses, went bankrupt, and worse still, became guilty of fraudulent business deals. Because of these he was arrested, tried and sentenced to imprisonment in the local Jail. Think of his humiliation at having to serve sentence in the town where he had enjoyed the respect and confidence of the people for many years!

Our work was quite new in the town when all this happened to Sr. Herodiano. He had shown some interest in the Gospel and his children were attending our Sunday school. Members of our little congregation made frequent visits to him in Jail, taking with them Christian literature and, of course, a Bible.

He found the reading of God's word very comforting in that time of dire need. It was not only comforting, it served as a mirror to reveal to him his true condition before God, the folly of putting material things first as the goal of life and convinced him that only spiritual values are worthy of a man's first and best efforts.

After serving his sentence, he became a regular attendant at church services and gave proof by his testimony that he was a converted man. In course of time, I had the privilege and pleasure of receiving him, his wife and two of his sons into the church on profession of their faith, and at the same time baptizing his youngest son who was too young to make his profession of faith. Many

years have passed, that lad is now a fine young man, a member of the Botafogo Presbyterian Church of Rio de Janeiro and director of the choir.

**O**UR fourth case is that of Dr. Jose Gomes Nogueira, who was born and reared in a fanatically religious atmosphere, according to the traditions of the dominant church of Brazil. He married into a family that was even more zealous of those same traditions, his wife being the niece of a priest.

In spite of these things, they knew nothing about God's word. Terrible humiliation and suffering were brought upon them by the crimes and resulting violent death at the hands of a mob of one of Sr. Jose's brothers. His faith in the religion of his fathers was shaken; he needed comfort and reassurance, and where are these to be found in the crises of life except in God's word?

I gave him a Bible and sought in every way to help him. He always received me courteously but for a long time refused my invitations to attend our services. Later on he told me about his private life and practices at the time and immediately succeeding my presentation of the Bible.

He was a gambler and had interests in a gambling house that were lucrative. Gambling and its accompanying vices had a strong hold upon him. But the Holy Spirit, acting through the reading of God's word, was working efficaciously in his heart and soul. Result: the shackles of sin and vice were broken. In course of time he made his public profession of faith and more recently has had the great joy and satisfaction of seeing his wife take the same step. His mother, in her blind fanaticism, has virtually disowned him, having never put her foot in his house again since he accepted Christ as his Saviour.

**O**UR fifth case showing the wonderful working of the Word in Brazil is Sr. Agenor of Sao Bento. In his case we see the action of the word in its gentle and almost imperceptible influences, illustrating the figures of our Scripture texts, in which the word is compared to dew and to the gentle rain.

Sr. Agenor's first contact with the word was in Lavras when he was a young man. He worked for awhile as a day laborer helping in the building of the first Protestant church that was built there and attended a few preaching services. He also accompanied Dr. Horace S. Allyn, acting as his guide and helper on some of his trips into the out-lying country. When he left Lavras to make his home at Sao Bento he took a Bible with him.

As he read it he became more and more convinced of the errors in doctrine and practice of the church of Rome and left off attendance at mass and the processions. There was no Protestant church near

enough for him to attend and for many years he was an isolated man with his Bible.

In the course of time his oldest son went to Varginha, where I was living at the time, and attended one of our church services. When it was over he told me about his father's interest in the Bible and the evangelical faith and invited me to visit him and preach in his home. I accepted the invitation, of course, and at the first opportunity went to Sao Bento for a service.

Sr. Agenor had invited many of his friends to the service but because of prejudice against Protestants and fear of the parish priest, few of them attended. In the course of time these were broken down and many souls in that town came out of spiritual darkness into the glorious light of the Gospel.

There have been many professions of faith in S. Bento, the first fruits among them being Sr. Agenor. "My doctrine shall drop as the rain . . . . and distil as the dew."

OUR sixth and last case is Dona Olivia Ribeiro which is most interesting but space permits of telling very little about her. When I made her acquaintance she had been a professing Christian for 10 years but during all that time she had never received a pastoral visit nor had she had an opportunity to attend a church service because the farm on which she lives is very much isolated and she being the mother of a large and fast increasing family, found it just about impossible to make the long trip on horseback to any place of worship.

That isolation had begun long before she was visited by the pastor who baptized her in the Protestant faith and though it was destined to continue for 10 years more, she was not cut off from the source of spiritual nurture and growth.

She had her Bible and the quiet and devotional reading of it in her home was like the gentle life-giving rain. Soon after my helper and I moved to Alfenas and began working out through the country, we heard of her and of her zeal for the Gospel.

On my first visit to that community I found that five of her daughters were ready to make their public profession of faith, along with four other kinsmen of Dona Olivia's. A large number of her kinsmen and neighbors have become deeply interested in the Gospel through her splendid Christian testimony and efforts to transmit the Good News to others.

\*\*\*\*\*

THE word of God, with its transforming power is being sought after in Brazil by vast multitudes. Besides these other multitudes are accepting it when it is presented to them by Christian workers.

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The Brazilian Bible Society was organized a few years ago and is being financed and administered almost entirely by Brazilians. In 1950 more than 100,000 Bibles, 90,000 New Testaments and more than a million Gospels were sold and distributed through that Society.

There are still many millions of Brazilians who do not have a Bible, New Testament or Gospel in their homes. Let us contribute, work and pray that God's word may be put into the hands of the millions of Brazilians who do not have it and pray also that the Holy Spirit will make it effective in the salvation of their souls. "My word shall not return unto me void."

# Excerpts from the Writings of Great Christians

(Selected)

## FROM RICHARD SIBBES'S "DIVINE MEDITATIONS" (AD 1577-1635)

"Whatever is good for God's children, they shall have it, for all is theirs, to further them to Heaven. If crosses be good, they shall have them, if disgrace be good, they shall have it, for all is ours, to serve our main good" (1 Corinthians 3:21-23 etc, S.C. 11).

"Spiritual convincing is not total in this life, but always leaves in the heart some dregs of doubting. As a ship that rides at anchor is tossed, but the anchor holds it, so it is with the soul that is convinced weakly; it is sure of the main, yet it is tossed with many doubts and fears, but the anchor is in Heaven" (Rom. 7, WC13).

"Many men would be in Canaan as soon as they are out of Egypt (ie as soon as they are converted)—they would be at the highest pitch presently. But let us rather magnify the mercies of God that works in us any love of good things, and that He vouchsafes us any beginnings" "It is an evidence that we are gracious men if we can look upon the lives of others that are better than we, and love and esteem them glorious" (John 13:35, Eph. 1:15, W.C. 26, LC 74, 75). "If any sin lie unrepented of, we are not in a case fit to pray" (Psa. 66:18, Prov. 28:13).

## FROM THE LETTERS AND SERMONS OF ROBERT MURRAY McCHEYNE (AD 1813-1843)

"Christ's dying for us is as much in God's account as if we had twice over borne the eternal agonies of hell" (Hebrews 9, etc. LC38-42).

"A holy minister is an awful weapon in the hand of God" (LK10:16, W.C.25:3, S.C. 85 to 89, especially 89).

"Deal gently with your unconverted friends. Remember you were once as blind as they. "He was despised, and we esteemed Him not" (LC27).

"This is Christ's glory, that He justifies sinners who have no righteousness, and sanctifies souls that

have no inborn holiness" (Eph.2). John knew that Jesus was the Balm of Gilead, and his labour was to open out this bruised balm before the eyes of sick souls, that they might be healed" (from his sermon on 1 John 1:1-4 (John 16:13-15, LC43).

"It is one of the very beauties which Christ sees in His people that they are solitary among a world of thorns. "As a lily among thorns, so is my love among the daughters" (S. Solomon 2:2). Do not be discouraged. This is a world of loneliness: When you are transplanted to yon garden of God, then you shall be no more lonely; then you shall be away from all the thorns. As flowers in a rich garden blend together their thousand odours to enrich the passing breeze, so, in the paradise above, you shall join the thousands of the redeemed, blending with theirs the odour of your praise; you shall join with the redeemed, as living flowers, to form a garland for the Redeemer's brow" (from his sermon on Song of Solomon 2:2,3; John 15:19, SC37).

## WISDOM FROM THE MOUTHS OF BABES!

There was once a father who held the notion, so contrary to Scripture, that every sinner ends up at last in Heaven. One day he was reading items from the newspaper to his young daughter, and before he realized it, found himself reading an account of the assault and murder of a child. The criminal had just been put to death. His daughter then enquired where the murderer had gone after he had died in the electric chair. The father replied: "Why, he went to Heaven, just like the little girl." Then his daughter said: "Well, daddy, won't that bad man murder the little girl all over again up in Heaven?" Christ said to His Father: "Thou hast hid these things from the wise and prudent (the self-conceited) and revealed them unto babes." (Matthew 11:25). He also said: "Fear Him Who is able to destroy both soul and body in Hell." (From Rev. N. Caswell, B.A., St. Andrew's Church, Parry Sound, Ont.)



# Jesus Christ Our Advocate

By Rev. M. A. Hopkins, D.D.

DENVER, Col.

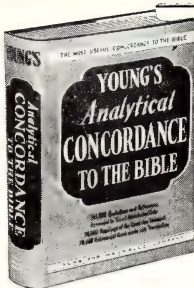
Only once in the New Testament is Christ called our Advocate, I. John 2:1; but the idea occurs in at least two other passages, Rom. 8:34 and Heb. 7:25. From these passages we learn that our Advocate is with the Father, at the right hand of God, where He ever lives to intercede for us. The reason we need an Advocate is because of sins and weaknesses, and because there is an adversary who accuses us before God day and night, Rev. 12:10. It is Satan who would condemn us and sift us as wheat, Luke 22:31. How blessed it is to know that our Advocate in all such circumstances makes intercession for us, even as He made supplication for Peter, Luke 22:32.

According to I. John 2:1-2, Christ's advocacy is based on three great facts:

First, His relation to the Father. Our Advocate is none other than the Eternal Son of God, who in the beginning was with God, the only begotten Son in the bosom of the Father. But He has become flesh and dwelt among us, and passed through all our experiences, sin excepted, and so is able to sympathize with us, Heb. 4:15. He is our Brother and is not ashamed to own us as His brethren. We have a friend at court to plead our cause, a Friend that sticketh closer than a brother.

Second. He is the Righteous One, and pleads His own absolutely perfect righteousness in our behalf. When He sought baptism of John in the Jordan, and assumed the burden of the world's sin as the Lamb of God, He said "it becometh us to fulfill all righteousness," Matt. 3:15. All our righteousness is as filthy rags in the sight of a holy God. But His perfect righteousness suffices for us. No other kind of Advocate could stand before God for us, and He does not plead with God to do something unrighteous, or compromise His holiness.

For, in the third place, He pleads His own atoning sacrifice—He is the propiation for our sins. On the Cross He offered himself a sacrifice to satisfy divine justice, that God Himself might be just, and the justifier of him that hath faith in Jesus, Rom. 3:26.



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With the above, I wish to introduce two great hymns that clearly set forth the work of Jesus Christ our Advocate. For some reason our Presbyterian hymnals, as far as I have been able to ascertain, do not contain these two hymns. The first is by Rev. Charles Wesley, and the second is by Rev. T. Binney. I wish to make a plea for the inclusion of them in Presbyterian hymnals of the future.

Arise, my soul, Arise;  
Shake off thy guilty fears:  
Thy bleeding sacrifice  
In my behalf appears:  
Before the throne my Surety stands,  
My name is written on His hands.

He ever lives above,  
For me to intercede;  
His all redeeming love,  
His precious blood, to plead;  
His blood atoned for all the race,  
And sprinkles now the Throne of Grace.

Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly speak for me:  
Forgive him, O forgive, they cry,  
Nor let that ransomed sinner die!

The Father hears Him pray,  
His dear anointed One;  
He cannot turn away

The presence of His Son;  
His Spirit answers to the blood  
And tells me I am born of God.

My God is reconciled;  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear:  
With confidence I now draw nigh,  
And "Father, Abba, Father" cry.  
—Chas. Wesley.

Eternal Light! Eternal Light!  
How pure the soul must be,  
When placed within Thy searching sight,  
It shrinks not; but, with calm delight,  
Can live and look on Thee!

The spirits that surround Thy throne,  
May bear the burning bliss;  
But that is surely theirs alone,  
Since they have never, never known,  
A fallen world like this.

Oh, how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the Ineffable appear,  
And on my naked spirit bear,  
The uncreated beam?

There is a way for man to rise  
To that sublime abode:  
An offering and a sacrifice,

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CARE?"

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A Holy Spirit's energies,  
An Advocate with God.

These, these prepare us for the sight  
Of holiness above;  
The sons of ignorance and night,  
May dwell in the Eternal Light  
Through the Eternal Love.

—T. Binney.

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LESSON FOR JANUARY 27

## Nicodemus - A Hesitant Follower

*Scripture: John 3:1-21; 7:45-52; 19:38-42.*

*Devotional Reading: Matt. 10:32-39.*

There could hardly be a greater contrast than that between Nicodemus and Matthew, or the woman of Samaria, in the next chapter. Jesus Christ is the Saviour of all classes and races of people. Sometimes it is harder for a person of high rank or standing to confess Him than for those in lower places. Lady Huntington said that she was so thankful that Paul put an "m" in his saying, "Not many noble." If he had said "not *any* noble" she would have been left out. Not many of the ruling classes accepted Christ when He was on earth. Nicodemus and Joseph of Arimathea were exceptions to this rule, and both of them were "hesitant followers." It took them a long time to make up their minds and openly confess Him. Fear of what their friends would say and do was one of the reasons for their hesitancy. In our day it is hard for a man in Congress, or a governor, or a president to be bold and outspoken for their Saviour. William Jennings Bryan in our country, and Gladstone in England were noble examples of men in high position who were never ashamed of Christ. Queen Victoria was a splendid example of a ruler who was unashamed. We have a small band of men in Washington, in Congress, who are known for their loyalty to Christ. Would that all these men were outspoken witnesses for the Saviour!

In our devotional reading Jesus issues a solemn warning against such a cowardly attitude. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Both Nicodemus and Joseph finally confessed Him in a courageous manner when even His disciples had fled, but this hesitancy may have cost them a more honorable and useful place in the kingdom. Who knows but that they might have been among the 12 Apostles, if they had openly and boldly espoused His cause?

We have three glimpses of Nicodemus in our lesson for today.

*I. Nicodemus Comes to Jesus*

*By Night: John 3:1-21*

He may have come by night because he would have a better opportunity for talking with Jesus privately, or he may have chosen the night because he wished to keep his coming secret. The latter seems the more probable reason in view of the fact that he made no open confession of Christ for a long time.

His words as he began the conversation were a partial confession, good as far as they went, but far from the clear confession of Peter later on,

"Thou art the Christ, the Son of the living God." "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles (signs) that thou doest, except God be with him." There are still some who will go no further than this. Even a Mohammedan, or a Jew, would most likely say this much about Jesus Christ, for all men recognize Him as a Great Teacher.

Jesus' answer must have been both surprising and humiliating to this high-born teacher of the Jews: Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, (or, even of the Spirit) he cannot enter into the kingdom of God. It takes more than teaching; it takes the regenerating power of the Holy Spirit, it takes faith in Jesus Christ. There are many earthly teachers like Nicodemus who cannot understand heavenly things. If Nicodemus cannot understand earthly things—like the new birth, which takes place here—how can he understand heavenly things, like the following verse: And no man hath ascended up to heaven, but he that came down from heaven. The deity and incarnation are heavenly things. This teacher was not ready to believe these.

Jesus illustrates His meaning in two ways, (1) by the wind blowing. We do not see the wind, but we see the effects in trees and clouds. So, we can tell when a man has been "born again" by the change in his life. (2) By the Old Testament illustration of Moses lifting up the serpent in the wilderness. Faith cured the bitten Israelites; faith will bring about the new birth. Those who be-

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lieve, are saved. God's Spirit works in believing hearts.

John 3:16 is probably the best known verse in the New Testament. It is the heart of the big Gospel. Verse 18 is the verse which Dr. Breckenridge used to bring conviction to the heart of a scoffer in whose home he stayed while attending the General Assembly. It is a sharp sword, "He that believeth on him is not condemned (judged): but he that believeth not is condemned (hath been judged) already, because he hath not believed in the name of the only begotten Son of God." This verse and the "little Gospel" must have made a deep impression on Nicodemus, but we are not told his reply to these tremendous statements of Jesus. These two teachers, one from Heaven, the other from earth, make a striking picture as they sat and talked.

## *II. Nicodemus Makes a Mild Protest: John 7:45-52*

In the last day of the feast Jesus stood and cried: saying, If any man thirst, let him come unto me and drink. There was a sharp division among the people. Some were convinced that this was the Prophet, others said, This is the Christ. Others said, Shall Christ come out of Galilee? Some would have taken him but no man laid hands on him, for his hour was not yet come.

The Pharisees and chief priests had sent officers to take him, before he had spoken these words. These officers now return, and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man. Then they said, Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? Now, Nicodemus was a ruler, and a Pharisee. Here was his opportunity to speak up boldly, and say, "Yes, I believe." He contented himself with a mild protest in the form of a question, Doth our law judge a man, before it hear him, or know what he doeth? Even this very mild remark brought a scornful reply: Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. Nicodemus is still the hesitant, timid, (shall I say, cowardly?) follower. He was certainly slow in making up his mind, or if he was convinced, too cowardly to say so and face the ridicule of his fellows.

Erasmus, at the time of the Reformation, reminds us somewhat of Nicodemus. He was a theologian, and a brilliant writer, but he was more or less "on the fence." A sharp critic of the Roman Church, he could have been a power for the truth, a wonderful help to Luther and others. We have men today who could be such a power for morality in government, but they seem always to be trying to "carry water on both shoulders." Some are afraid to come out boldly for fear of losing votes; others fear criticism. We need bold

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men, men who are not "hesitant," but whole-hearted and outspoken, willing to suffer for the cause of truth. We need them in the state; we need them in the Church.

## *III. Nicodemus Makes Amends: John 19:38-42*

This beautiful act of Nicodemus and Joseph will always be remembered. Both of these were secret disciples, and because of fear, had remained secret, but at last they declared themselves. Joseph seems to be the leader. He came to Pilate and besought him that he might take away the body of Jesus, and the governor gave him leave. Pilate himself may have been glad. His conscience, if he had one, must have been hurting, for he knew that he had condemned an innocent man. Joseph took the body of Jesus and laid it in his own tomb, thus fulfilling the prophecy of Isaiah, "with the rich in his death."

Nicodemus joins his friend in this last act of kindness and tribute to the One Whom they secretly loved. He brings about a hundred weight of myrrh and aloes, and they wound it about the body of Jesus, as the custom of the Jews is when they bury their dead.

The disciples had all forsaken Him and fled, but these two secret followers came at last and made amends for their timidity, if not cowardice. It was an act of kindness which required a certain amount of courage, although now, since Jesus had been put out of the way, as the religious leaders thought, there was no particular danger in performing such a deed. It is better to give our flowers to our friends while they are alive than to wait and bring them to the funeral. How much it would have meant to Jesus to have had these influential leaders on His side while He was alive! They surely missed a rich reward.

I wonder, at times, about the future of these two. Did they become open and active followers? Did they help in the early life of the Church? Nicodemus is spoken of in early Christian tradition, and a late Apocryphal Gospel is attributed to him. There seems to be no reliable evidence that either one was an outstanding Christian.

Mr. Moody once said that he liked the "O and O" brand of Christians best: the "Out and Out" brand. I believe we all do.



## *The South American Way*

In offering an explanation for the vast difference in the development of South America and that of North America, someone remarked that our forefathers came to North America for God, while those of South America came for gold. It certainly illustrates the words of our Lord, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." South America has unlimited natural resources, and vast areas as yet unexplored, not to mention great regions that are undeveloped. Yet economically, socially, politically and spiritually the countries of South America are far behind those of her northern neighbor. Certainly the hand of God has been upon us in a special way. There are many modern and beautiful cities in South America; indeed, some of the most beautiful in the world. But by way of contrast, there are Indian tribes in the wilderness that are still living in the Stone Age! It sounds incredible, but it is true!

Some of the workers under the South American Indian Mission have found tribes as primitive as any in the world. There are hundreds who have never heard the name of Jesus Christ! They speak in strange languages. The missionaries must first learn their primitive tongue, then provide a written language into which they translate the Bible, after which they teach the Indians to read! What patience and faithfulness is required in such a work!

It is hard for us to grasp that there are those at our very doors who have never had an opportunity to know our Saviour: who know nothing of the way of salvation. In thinking of South America, most of us think of the way of salvation. In thinking of South America, most of us think of the cities and towns where our church has already been working for years; where strong churches and schools have already been established. We often fail to realize the tremendous need that still exists in that vast continent so near our own.

Part of the difficulty in mission work in South America is due to the political power of the Roman Catholic Church which is bitterly opposed to any Protestant work. In some countries it is almost impossible for the missionaries to get permission to enter, and in others, those who do enter encounter determined opposition and even persecution as the people are incited by the priests. Some of our own missionaries have been threatened, their homes attacked, and their lives endangered by the people as they are provoked to anger by the Roman church.

Another problem is that of transportation, for there are thousands of square miles where no roads have been built, where rails have never been laid, and workers must travel by foot or by horse or mule. Bill Mosely, who works in a great territory in northern Brazil, while on furlough de-

scribed some of the journeys into the wilderness of that huge country. He told how he traveled by truck, on foot, and by mule into areas far removed from any signs of civilization, to preach the glorious gospel of Christ to many who had never heard. Literally hundreds responded to the power of the gospel, and churches have been established in many villages and towns. What a marvelous privilege to preach where Christ has never been named! To be the first to hear the news that Jesus saves! And how we should thank God that there are those who are willing to go, and that we are permitted a part in their labors as we support them with our prayers and our means.

We should be sincerely grateful for all that God has done through the work of our church in South America; for the souls that have been saved, for the schools that have been built, for the seminaries that have been established, for the strong, national church in Brazil. But this is no time to rest on our laurels! This is a time to press our advantage, and to enlarge the tent, lengthen the cords, and strengthen the stakes! This is the time to sound the trumpet call of missions, recruiting soldiers for foreign service! This is the time to put first things first, and make it a *year* of prayer and self denial for missions rather than just a *week*!

South America needs the Way, the Truth and the Life! We know the way, let's show it to them. We know the Truth, let's take it to them. We know the Life, let's share it with them.

When I think of World Missions, I think of the words of the Apostle Paul as he wrote to the Christians in Corinth: "Some have not the knowledge of God; I speak this to *your* shame."

There are countless thousands in South America whose hearts are echoing the words of Thomas, "Lord, we know not whither . . . ; and how can we know the way?" We must stand in Christ's stead, pointing them to Him, for He is the Way, the Truth, and the Life! May the South American Way become the way of the Cross that leads home.

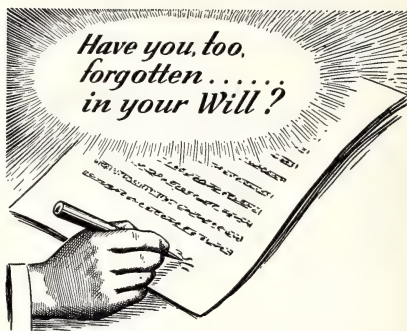
**THE WAY TO SECURITY**, by Henry G. Link. Doubleday. \$2.50. "Security" is a magic word in our day. The sociologists, economists, and political planners have made this word one of the most popular in modern life. Unfortunately, many of these security promoters have put us on the wrong track in quest of it. They have warned us against the danger of insecurity to such an extent that the fear of insecurity is one of the most dominant fears of our age. Our observation is that many of these writers are not safe guides to follow.

The author of this book is a practicing psychologist in New York. He is recognized as one of the leading and sanest practitioners of psychology in America.

At the very outset we would like to point out that Dr. Link is not a theologian. His theological statements should be analyzed very carefully before acceptance. For example, on page 54, he gives us an interpretation of John 3:3. He writes, "Every time the individual acquires a new habit or skill, he is born again—so throughout life every good new habit is a new birth, a new conversion, a new redemption from sin." We grant that Dr. Link is writing as a psychologist rather than a theologian; nevertheless, we hold that his remarks of this nature are dangerous. Such a statement has a tendency to minimize that radical change that we call regeneration.

Having pointed out this danger, we now want to say that this book contains much practical guidance on the personal problems we have to face day by day. Dr. Link is especially helpful in his observations on sex education. Here he tells us, "Sex education in itself has a very limited bearing on marital happiness. Indeed it is even likely to produce harmful results by emphasizing the physiological facts of sex apart from their proper setting. Informed opinion now leans strongly toward now having sex education given by the parents rather than by public agencies." He deplores the many false theories about sex, love and marriage which are so popular at the present time. He has no patience with the theory that chastity and virginity are old-fashioned and impossible. He looks with strong disfavor on the theory that it is desirable to experiment with sex before making the choice in marriage. He tells us that many of these false theories lead some young people to conclude that their happy parents and the training they imparted are old-fashioned and behind the times. But such a conclusion is fraught with sad results.

It is also refreshing to read Dr. Link's statement that the great emphasis which has been placed on social security, rather than personal achievement is unsound. He tells us that students in school and adults out of school are now being bombarded with defeating theories of security. They have been taught that security is essential, but that they can no longer attain it through their own efforts. The author reminds us that these theories have discouraged self-reliance and encouraged reliance on wholesale government security measures. He affirms that the



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theory that people are helpless and can be taken care of by only a planned government economy is ruinous of character and personality. He warns our generation that economic security that is bought at the cost of self-reliance and personal integrity comes at a price that is too high for us to pay. He counsels young people that courage is better than security and offers finer prospects of social stability and self-reliance.

The author reminds us that America has reached the highest degree of security ever achieved by a nation because its people had the courage to risk whatever they were in order to become something better. As between safety and adventure, Americans chose adventure. As between security and freedom, they chose freedom.

We close this review with another fine observation. After pointing out that a government cannot assume responsibilities for people's welfare without profoundly affecting their moral fiber, the author writes, "To the extent that government takes care of him, to that extent the adult citizen is deprived of the moral responsibility for himself; and since a government without religion tends to be neutral in its moral standards, it cannot make such standards a condition of his welfare payments. The net result is the progressive breakdown of the moral standards of all who participate in the welfare state. The material

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VOL. X NO. 39

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### What Shall I Preach? The Word Or The World?

During the First World War, a pious pastor became so engrossed in the American cause that on Sunday his people only got warmed over what they had to read in the papers and periodicals every day of the week.

When the servant of Elisha saw the horses and chariots of the Syrians, come to capture and carry away the man of God, he was terrified. But at the prayer of Elisha his eyes were opened and he beheld the mountain full of horses and chariots of fire round about Elisha. Accordingly, he learned that they which are for us are more than they that be against us.

An examination of this current world is certainly discouraging, perhaps terrifying. Why should we expect it to be different? The world rejected the Messiah as an infant. Herod slew the babes of Bethlehem in an effort to rid the world of the Christ Child. When virtue had unfolded itself in perfect and complete manhood, this world crucified virtue Incarnate. If we are only or chiefly preaching the world to the Church we are inviting pessimism.

But when the Holy Spirit illumines our eyes as He did the eyes of the servant of the man of God so that we see heaven opened and armies of heaven following the Faithful and True Rider on the white horse, courage replaces discouragement—hope supplants fear.

Then *vexilla Dei prodeunt*. Now the name of this glorious rider is THE WORD OF GOD, the King of kings and the Lord of lords, Brethren, the seed of the Kingdom is the Word of God. We are born again not of corruptible seed but of incorruptible by the Word of God. Our people are to receive with meekness the engrafted Word, and to cherish the

memory of those that spake unto them the Word of God. Therefore, preach the Word.

—Wm.C.R.

### What Is The Bible Basis For Women Elders?

According to reports in another periodical, our Church is faced with the issue of whether or not to have women as ruling elders. Our first concern in this matter is this: what is the rule by which the issue is to be settled? Are we to determine this matter, as so many other questions have been decided of late, by human reasoning; or is it to be determined by appeal to the Word?

Is the appeal to be made to the number or the prominence of the advocates of the change? or by reference to the practice of other churches? or to democratic principles? or to the acknowledged intellectual and spiritual abilities of many of our Church women?

Interesting as such matters are, they do not, in the opinion of the writer, constitute the basis upon which our Church professes to settle issues. Our first ordination vow commits us to the Holy Scriptures as our rule of faith and practice. The first chapter of our Confession asserts that the Supreme Judge by which all issues in religion are to be settled "can be no other but the Holy Spirit speaking in the Scripture." In our third ordination vow we express our approval of the government and discipline of the Presbyterian Church in the United States. Now our Book of Church Order is more emphatic in deriving our government from the Bible than is that of the U.S.A. Book. It starts with an assertion of the Scriptural character of Presbyterianism, and adds thereto in its tenth paragraph, thus:

"Christ, as King, has given to His Church, officers, oracles and ordinances; and especially has He ordained therein His system of doc-

trine, GOVERNMENT, discipline, and worship; all of which are either expressly set down in Scripture, or by good and necessary inference may be deduced therefrom; and to which things He commands THAT NOTHING BE ADDED and that from them naught be taken away." (Emphasis supplied).

While many of the leaders of the U.S.A. Church understand that the ruling elder is the representative of the people and gets his position and authority from them, the fathers of the Southern Church wrote into our Book of Church Order their doctrine that the presbyter of the New Testament, as of the Jewish synagogue, is primarily the ruling elder, the shepherd of the flock. Thus, the ruling elder is the gift of the ascended Christ to the Church, and from the Head of the Church the elder receives his position, prerogatives, qualifications and authorization.

Consequently, with the highest respect for those who have suggested this change, we invite them to give us the exegetical or Scriptural basis for the proposal they are advocating. —Wm.C.R.

## Our Gracious God

Let us start this year with a renewed act of faith in the God of all grace, who has blessed us with all spiritual blessings in the heavenlies in Christ Jesus. For salvation is all of grace; and the mercy of God is the logic of our religion.

God chose us in Christ Jesus before the foundation of the world. He saved us according to His own purpose and grace that were given us in Christ before times eternal. If you would know that God loved you because He is gracious, not because you were of "supreme worth" or of "infinite value" go back with Calvin to Ephesians 1 or I Peter 1:1-2. In choosing us before we were, God did not elect us because of any worth we had—but because He looked upon us in the Beloved. "The foreknowledge of God excludes every worthiness on the part of man."

At redemption that which remained of the creation of God was an object of His approbation, but that which came from our rebellion was an object of His just opposition. What was still of Him He delighted in; what we had wrought (sin) He condemned. "In adopting us, therefore, God does not inquire what we are, and is not reconciled to us by any personal worth" (Calvin). God so loved us as to give His only begotten Son for the salvation of a

world that was "hateful and hating", that cut off the heads of the babes of Bethlehem and crucified the Lord of glory. Yea, it is through the blackest crime ever committed—the Crucifixion of Christ—that God manifests His exact justice and rich grace in the salvation of sinners.

Likewise, God is gracious in the work of salvation. As Christ died for us even while we were enemies of God, so the Holy Spirit illumined these natural hearts which were rooted in sin-blinding enmity and turned them from hatred to God to a love responding to His great love for us. Thus grace means the goodness or love of God, the freeness or gratuitousness of that love, and the saving power or efficacy of this gracious love. The Sermon on the Mount is the pattern of gracious living that ensues when His children become like the heavenly Father who is present in His grace.

Again in His infinite wisdom, God has provided the means by which He works His grace in us, namely the Word, the sacraments and prayer communion with the Father. He who knows all things has given us the Holy Scriptures to be the guide for our lives as we walk through this world of sin, and shame, and fear. If you would enjoy the grace of our God lay hold of His bountiful promises. They are all yea in Christ, they are sealed in the sacraments, they are to be plead in prayer. Yes and yield to His admonitions. His judgments are true and righteous altogether, and no man is so high on top that God cannot topple him to the earth. And no one is so low that God cannot exalt. The LORD who is righteous in all His ways and gracious in all His works, upholds all that fall and raises up all those that are bowed down. Here is Calvin's hymn of praise to our gracious Lord:

"I greet Thee, who my sure Redeemer art,  
My only trust, and Saviour of my heart!  
Who so much toil and woe  
And pain didst undergo  
For my poor worthless sake;  
We pray Thee from our hearts,  
All idle griefs and smarts  
And foolish cares to take.

Thou art the true and perfect gentleness;  
No harshness hast Thou, and no bitterness:  
Make us to taste and prove,  
Make us adore and love  
The sweet grace found in Thee;  
With longing to abide  
Ever at Thy dear side  
In the sweet eternity."

—Wm.C.R.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 39, January 23, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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# AN ANALYSIS

By L. Nelson Bell, M.D., F.A.C.S.

*of an address*

## "THE BIBLE FOR TODAY"

BY

DR. ERNEST TRICE THOMPSON

The inescapable issue before the Church, before which all others pale into insignificance, is what we shall believe about the Bible. Attacks on the integrity and the authority of the Bible are nothing new. A hundred years ago these attacks were advanced by skeptics like Ingersoll and they were met and discussed by our believing fathers with a staunch faith and a clear reasoning. They did not destroy their faith in the Bible as the Word of God or lead them to reject its inerrancy.

We are living in a generation in which skepticism, engendered by the acceptance of Higher Criticism, is now entrenched in the theological world so that questions, reflections on and denials of part of God's Word are commonplace within the Church and its leadership.

The immediate rejoinder of those taking a critical attitude to the Bible is that we now live in a more enlightened and scientific age, that scholarship has advanced and become more productive, and that as a result we are forced to accept the "assured" findings of modern scholarship and adjust our faith and our thinking to human wisdom and reasoning.

But, the man in the pew and the man on the street is becoming increasingly restive under a ministry and a teaching which denies to them both the truthfulness and the authority of God's Holy Word.

They see nothing in this new denial of the Bible to distinguish it from the denials of past generations and they resent the implications that the truth and the meaning of the Scriptures are ultimately reserved for those scholars who have sat down with a critical eye and heart to dissect and deny the clear statements and the obvious meanings of the Book which has blessed and continues to bless those who go to it with humble and hungry hearts, trusting in the leading and the teaching of God's Holy Spirit, to impart its truths to their eternal as well as their daily needs.

Never has this writer approached a task with more prayer, a greater sense of inadequacy, and yet with a clearer sense of impelling duty and urgency, than he has felt and feels in taking up this matter. The occasion of this article is an address given by Dr. Ernest Trice Thompson, of Union Theological Seminary in Richmond, Va., before a large group of students at Columbia Theological Seminary by invitation of Dr. Richard T. Gillespie, on October 11, 1951. This address was mimeographed after Dr. Thompson had re-edited his manuscript and has but recently been distributed to those students, and others, who asked for a copy.

This article is not an attack on Dr. Thompson. We do not question his piety, his devotion,



his sincerity, or his scholarship. But, we unhesitatingly take issue with the view of the Bible and its inspiration, or lack of it, as clearly set forth in this lecture. We do this because here we find the same old questions and denials of the past several generations, rehashed and unanswered. It is one thing to hold these views; it is an entirely different and far more serious matter to transmit them to others under the guise of modern scholarship.

We are deeply concerned for the students who come under the influence of such teaching, not because it is isolated but rather because it is becoming prevalent in Church-related institutions, as well as in state universities and colleges. Here young people are coming face to face with older men of wide experience, some of them with obvious scholarship, and all of them having behind them the authority of the institutions in which they teach. They are attractive, sincere and plausible and the students are at a tremendous disadvantage should their teaching be out of accord with the truth.

Many students emerge from such courses with their faith in the Bible impaired, resembling a bird trying to fly with a broken wing. They still are eager to serve the Lord but there is a joy missing, an authority is lacking and in their innermost souls they know they have made a spiritual compromise. Their preaching contains less of the Word and more of the world, consequently it is less effective—for faith cometh by hearing and hearing by the Word of God. Unable to preach with a clear-cut, "Thus saith the Lord," they are forced more and more into a dependence on educational and other programs, aids to worship, liturgical forms and organizational outlets.

As much as we believe in an educated ministry, and as much as our own ancestry and personal background has been rooted in an intellectual Presbyterianism, we are convinced that a poorly educated ministry which has an unimpaired faith in the Word of God will accomplish far more for the advancement of God's Kingdom than a ministry composed of men, all of whom might boast Th.M., Th.D. and Ph.D. degrees, but who have a question in their minds and hearts as to the reliability and the authority of the Book, the Sword of the Spirit, from which alone they receive the instruction and the information necessary to a successful ministry and by which alone they can hope to effectively wage a spiritual warfare against the enemy of souls, Satan.

One of the noteworthy features of the past few decades has been the almost phenomenal increase in "Bible Schools." Most of these schools are inter- or non-denominational. In the case of not a few the educational requirements and standards are low. In some cases there is an over-emphasis on certain 'isms which is unwholesome and at times dangerous. But most, if not all, of them owe their popularity and

their drawing power to the fact that they claim to be "Bible-believing," and they send forth men with enthusiasm for preaching the Gospel. They are both a challenge and a rebuke to the liberal theological seminaries, where a "critical" attitude to the Bible is taken; and men are taught that the Bible is a very human book which has very many errors, and while it contains the words of God, it is not the Word of God.

We are painfully aware of the question which will immediately arise in the minds of many—of the propriety of one who is a physician presuming to take issue with a theologian with reference to the Bible and its contents.

But, the Bible which this address would show to be untrustworthy, containing error and even fraud, and only to be rightly evaluated by modern scholarship, is the same Bible the writer reads every day and which, under the guidance and the blessing of the Holy Spirit he has found to be trustworthy, practical and ready to guide and bless in every contingency of daily life. It is the same Book which loses none of its charm, or authority, when translated into the other languages of the earth and we have seen it bless and change the hearts and lives of tens of thousands in mission fields across the world. These people, having neither the help nor the hindrance of a scholarship which is critical and presumptuous, but taught by the Holy Spirit Who Himself immediately inspired the writers of the Word, find these pages open as they come in faith, with humble hearts, to hear what God has to say.

Therefore, while keenly aware of the limitations under which we labor, we nevertheless take issue with this address because in our judgment this matter strikes at the very heart of Spiritual power and with it the effectiveness or failure of Christian witness.

Before going into print we have submitted this analysis to four outstanding teachers, all identified now or formerly with theological seminaries, and all recognized scholars. Incidentally these men are all Presbyterians, two members of our own Church and two of the Presbyterian Church, U.S.A.

We did this to ascertain whether our position will bear the light of recognized Biblical scholarship today. It has been heartening in the extreme to realize anew that in our present generation, not

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only these friends but also many other scholars across America and the world still hold to the Bible in its entirety and are prepared to give scholarly evidence and reason for their faith.

At the same time, we take full responsibility for this analysis because we are speaking as a layman, as an elder and as one who sits in the pew and who does not propose to have taken from him the Bible, the Word of God, and in its place substituted a human book—one in which God speaks in places, yes—but one filled with errors, human misconceptions and even fraud. We take this responsibility because men desperately need this Book and its teachings and attacks on both its integrity and its authority *must* be challenged and faith in God and His Word renewed if the individual and the social order are to survive.

That we may be entirely fair to Dr. Thompson we are printing his address in full. Further, that nothing shall be taken from its context the paragraph, or paragraphs, from Dr. Thompson's address which are under immediate discussion are being printed directly above in quotations.

#### THE BIBLE FOR TODAY

By Ernest Trice Thompson

Union Theological Seminary  
Richmond, Va.

"A few years ago, Charles Clayton Morrison, then editor of *The Christian Century*, wrote a series of articles discussing the question: 'Can Protestantism Win America?' In these articles he pointed out that: 'Three major forces are now bidding for ascendancy in the cultural and spiritual life of America. These forces are Protestantism, Roman Catholicism and Secularism.' Each of these forces, he continues, is out to win America if it can. 'Secularism has made great strides in the past century in capturing large areas of the American mind. Likewise Roman Catholicism has greatly extended its influence, and is integrating its forces and gathering strength for still further gains.' What about Protestantism? There was a time when it held an ascendant position in the American community. But that time, according to Dr. Morrison, is now definitely passed. Protestantism today is losing ground to both secularism and to Roman Catholicism in America, and will continue to do so as long as present tendencies remain unchecked. I do not believe that any informed man will challenge this conclusion."

We quite agree that no "informed man" will take issue with Dr. Charles Clayton Morrison's assertion that: "Protestantism today is losing ground to both secularism and to Roman Catholicism in America, and will continue to do so as long as present tendencies remain unchecked."

The issue is not as to the fact, but as to its *cause*. What is the *cause* of this trend? What are the "present tendencies," and what steps are to be taken to

*check* them? It is at this point that we take a definite issue with Drs. Morrison, Pratt, Thompson and all who hold the so-called liberal attitude toward the Bible.

Here too may be mentioned the increased secularization of the Sabbath which has gone hand in hand with the concerted effort of some to discredit the Bible. The Sunday paper and its magazine supplements and "funnies" have largely supplanted the Bible and the catechisms in the homes of America. Added now are the distractions of radio and television programs. As a result the heart of American life is being shrivelled at its source. Only the full Bible and the whole Bible, taught as the very Word of God can meet successfully the tremendous forces which are arrayed against it. The Bible of the Critics is too human, too full of errors, too confusing and contradictory to meet the present crisis.

The cause of some of these "present tendencies," by which Protestantism has lost ground, has been this destructive teaching with reference to the Bible which is so prevalent today and which is embodied in Dr. Thompson's address. The effect of German higher criticism and rationalism was to destroy the moral and the spiritual fibre of its people and this in turn precipitated the First and Second World Wars from which we have never recovered.

The Protestant Church in America has increasingly taken to its bosom this higher critical attitude to the Bible, and with tragic results. It is now reaping the harvest of lost power and prestige because the authority and the integrity of the Bible are now questioned by many and this viewpoint is now being widely taught.

Frantically aware of its precarious position, Protestantism now looks elsewhere for power and prestige, primarily to the ecumenical movement with its super-organizations and centralization of power, in the vain hope that that which it has lost in faith it may restore by organization and numbers.

#### Dr. Thompson says:

"As Dr. James Bissett Pratt has said: 'There may be, and there are, divergencies of opinion as to the present value of the Christian tradition but there will hardly be much disagreement among observers of the times on the proposition that it is not being handed on to the present generation of young people in the strength or the detail with which we older ones received it from our predecessors. Nearly every older person who has close acquaintance with college students, no matter how he may admire and love them, is repeatedly impressed with their ignorance of things Christian, their lack of a knowledge which was taken for granted of everyone brought up in a cultured or Christian home forty years ago ... The Bible is rapidly going the way of Cicero and Virgil. The inspired passages of the prophets, the supreme religious poetry of the Psalms, the Sermon on the Mount, the great chapters of First Corinthians, the unique sayings of the 4th Gospel—refer to

these, quote these in a company of college juniors and seniors, and note the look of polite surprise and blank non-comprehension on the faces of a considerable number of your listeners. There are still many who know what you are referring to when you speak of Bible passages and Christian creeds: there are some who are well trained in them and love them, but the number is decreasing. And these young people are not merely among the illiterate who scrape through our colleges. They are frequently among wide-awake students whose intellectual appetite is notably greater than yours and mine was in our college days. Avoid starting a discussion with them on the question that has to do with economics, political science, current topics, or even with history since the beginning of the twentieth century, for your ignorance as compared with their knowledge will be unpleasantly exposed. But Moses means no more to them than Homer; and the crucifixion was a great many years ago."

That Dr. James Bissett Pratt is quoted is interesting, as he has made his own contribution to the disregard for the Bible, so prevalent today. In 1923, in an article in *The Yale Review*, "Religion And The Young Generation," Dr. Pratt says: "*Men can get on without the Bible, they can live good and religious lives without it or without any sacred book. The man who does not know the Bible, or whose acquaintance with it has begun in an unimpressible age, will probably never know that he is missing anything.*" (*Yale Review*, April, 1923, XII, 602), quoted in Dr. Wilbur Smith's devastating exposure of destructive criticism, "*Therefore Stand.*"

#### Again Dr. Thompson says:

"No nation in all history was ever founded by people so dominated by the Bible as our own. Today, every test reveals, the experience of chaplains, who came in contact with a cross-section of American manhood in two world wars, confirms the fact that this book which lies at the foundation of our national greatness, and on which alone we can build safely for the future, is largely an unknown book to the rising generations of America.

"There are many reasons why this is so."

Dr. Thompson truly says: "... this book which lies at the foundation of our national greatness, and on which alone we can build safely for the future, is largely an unknown book to the rising generations of America."

But why? That it is largely the result of the destructive Higher Critical teaching about the Bible is, we believe, a demonstrable fact. It is not a trivial coincidence that the decline of Protestant witness and power and interest in and knowledge of the Bible has gone hand in hand with the increasing prevalence of teaching which has destroyed faith in the Word.

America, as a nation, is only about 150 years old. It was originally "dominated by the Bible." The change is therefore comparatively recent. Consequently, the reasons given by Dr. Thompson are

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Rev. Thomas H. McDill, Jr.

SUNDAY  
JANUARY 27

Topic

"WHERE IS  
GOD?"

Consult Your Newspaper For Time  
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quite aside from the point at issue. The real question is: Why has such a startling change taken place in so short a time, practically in the lifetime of many of us?

Dr. Oswald T. Allis, in his article, *Believe The Bible! Or Believe Its Critics!*\* has made it crystal-clear that the inescapable issue in Christian Education today is this destructive criticism of the Bible itself. He says:

"This is the issue of issues in the sphere of Christian Education today. It is paramount because our decision will necessarily determine our whole attitude to the Bible and the way it should be studied and taught. It is inescapable because the issue is not now as it once was between Christians and non-Christians. We do not expect unbelievers to believe the Bible. If they believed it they would not be unbelievers. The issue is inescapable because it represents an alternative which must be faced by Protestant Christians everywhere. For the critics of the Bible are found in large numbers in most of the denominations of Protestantism. It is an issue of especial importance and urgency for the members of the Presbyterian Church in the U.S.A., because the attempt is now being made by our Board of Christian Education through its New Curriculum to make the Critical view of the Bible OFFICIAL in all the teaching of this great Church, which according to its doctrinal standards is whole-heartedly committed to the other position.

"As is indicated by the alternative presented in the heading, there are, broadly speaking, only two methods of studying the Bible. They are the BIBLICAL and the CRITICAL. What is the difference between them?"

\*Christianity Today, May, 1949, Pages 2, 3 and 4.



## THE BIBLICAL METHOD

"The Biblical method of studying the Bible is set forth very clearly in the WESTMINSTER CONFESSION OF FAITH. In the chapter entitled 'Of Saving Faith,' the statement is made that: 'By this faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God Himself speaketh therein . . . ' And in the chapter entitled 'Of The Holy Scripture,' the 'consent of all the parts,' by which is meant the unity and harmony of Scripture is stated to be one of the 'arguments whereby it doth abundantly evidence itself to be the Word of God.' In other words, the CONFESSION declares that the Bible speaks with the authority of God and that its message in all its parts is perfectly harmonious. According to this teaching, which expresses the common belief of Bible-believing Christians in all Evangelical Churches, the harmonistic method is the correct method of interpreting the Holy Scriptures. It has been very clearly summarized as follows: 'If the Scriptures be what they claim to be, the Word of God, they are the work of one mind, and that mind divine. From this it follows that Scripture cannot contradict Scripture. God cannot teach in one place anything which is inconsistent with what He teaches in another. Hence Scripture must explain Scripture. If a passage admits of different interpretations, that only can be the true one which agrees with what the Bible teaches elsewhere on the same subject.' (Charles Hodge, *Systematic Theology*, i.187). This is the Biblical and the only truly Biblical method of studying and teaching the Bible.

"In regard to this method, it is to be carefully noted that it applies to the study and interpretation of every kind of evidence. It is a principle of Anglo-Saxon justice, as distinguished, for example, from that of the totalitarian countries, that a man is to be considered innocent until he is proved guilty, that his statements are to be accepted as true until they are proved false; and that if his statements admit of an interpretation which is in harmony with other statements made by him or with evidence gathered from other dependable sources, this interpretation should be accepted in preference to one which makes the witness contradict himself, or his statements conflict with the other available evidence. What applies to legal procedure in general applies equally to the study of documentary evidence of every kind. Even a document of rather dubious value is entitled to a fair trial and to the benefit of the principle of 'reasonable doubt,' before its statements are rejected as mistaken or false, or have a construction placed upon them which is clearly inconsistent with their obvious intent. And what applies to literature in general should

apply in a very special sense to that Book which is revered by Christians as the HOLY BIBLE.

## THE CRITICAL METHOD

"The other method of study and interpretation, which is widely used today, is often called the 'critical' or 'higher critical' method of approach. It is not a new method. It will in fact soon celebrate its bi-centennial.\* It has found expression in a very extensive literature: in technical treatises intended for scholars and in popular handbooks and 'lesson helps' for the general reader. Its most important and distinctive principles, as applied to the study of the Bible, are two in number: (1) it refuses to accept the statements of the Bible as true, BECAUSE THE BIBLE SAYS SO, and (2) it declares that the Bible abounds in INCONSISTENT and even CONTRADICTORY statements which prove this 'Holy Bible' to be a very human and faulty book, whose statements often cannot be taken to mean what they clearly state.

"One of the most recent illustrations of this 'critical' method of teaching the Bible is 'THE WESTMINSTER STUDY EDITION OF THE HOLY BIBLE' (1948).

"Thus it appears that the careful reader will not need to read very far in this STUDY EDITION, before he will observe very plainly that the two principles of critical interpretation mentioned above find frequent illustration in its pages. Again and again he is given to understand that what the Bible says is not to be accepted BECAUSE THE BIBLE SAYS SO, and at its face value and in its obvious sense, but is either to be rejected as false or to be interpreted to mean something quite different from what it clearly states. Again and again it is pointed out that statements made in one book or passage are in conflict with statements made elsewhere."

We find Dr. Allis' statement confirmed by Dr. Thompson, at least in part, for he proceeds to state as the first reason for the "present tendencies," which he deplors, the following:

1. "For one thing historical and critical study of the Bible has shaken man's belief in its inerrant inspiration. Now a great many ministers have taught and there are some who still do teach, that inspiration means inerrancy, that if there is a single error in the Bible, it cannot be the Word of God. Since the traditional view of Biblical inerrancy has been so generally abandoned, many feel that the Bible is only a book like other books. It can no longer be accepted as the Word of God."

\*The Documentary Hypothesis regarding the Pentateuch is usually traced back to Astruc who published his *Conjectures* in 1753.



Dr. Thompson frankly affirms that the "historical and critical study of the Bible has shaken men's belief in its inerrant inspiration," and then blithely states that, "the traditional view of Biblical inerrancy has been generally abandoned."

We believe the overwhelming majority of Christians throughout the world still hold that the Bible is to be received and believed as a true and accurate record. There is a vast difference, when reading the Scriptures, between saying: "*I do not understand,*" and saying, "*This is not true.*" The evangelical recognizes that there are difficulties in the Bible and he also admits that *minor* errors of translation may, and apparently have, crept in. But, he believes that God Who inspired the Biblical writers has "by His singular care and providence" preserved these writings for us, so that errors or variations which appear are of minor importance, and no important doctrine is affected by them. Many, indeed most of these variations and textual problems have been known for centuries. Critical tests of the Bible have repeatedly tended to confirm, not to weaken faith in the trustworthiness of the Bible. No book of antiquity has a tithe of the supporting manuscript evidence in its favor such as the Bible has.

On the other hand, the higher critic proceeds to dissect, modify and deny those parts of the Bible which do not meet with his conception of ethical value, the findings of science or understanding of history. Furthermore, as far as he dares do so he denies the supernatural and attempts to reduce the Scriptures to the humanistic and naturalistic limits of his own mind. Again we would affirm—there is a *vast* difference between failing to understand parts of God's supernatural revelation and denying that revelation. To deny whole books of history, classify prophetic works as pre-dated frauds and then to question the accuracy of the Gospel of John, some of Paul's writings, I and II Peter, and to attribute to the various writers in the Bible the prejudices, ignorance and even intentional deception, WHICH THE HIGHER CRITICS DO, is a presumption which is grave in its conception and in its effect.

Presbyterians who accept the Higher Critical

view of the Bible have to do so in direct violence to our Confession of Faith which is crystal clear on the question of inspiration. Only by evasion of the clear and accepted meaning of words can such a denial be made.

Here is what the Confession of Faith says (*Italics ours*):

II. "*Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these (then follows the list of the books of the Bible): 'All which are given by inspiration of God, to be the rule of faith and life.'*"

IV. "*The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (Who is truth itself, the author thereof; and therefore it is to be received, because it is the Word of God.)*"

V. "*We may be moved and induced by the testimony of the Church to an high and reverent esteem for the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.*"

VIII. "*The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic . . .*"

IX. "*The infallible rule of interpretation of Scripture, is the Scripture itself; and, therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it*

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may be searched and known by other places that speak more clearly."

From the above quoted parts of our Confession of Faith we affirm again that for a Presbyterian minister to accept the higher critical view of the Bible it is necessary for him to repudiate his first ordination vow: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

The view of scriptural inerrancy which Dr. Thompson says has been generally abandoned has only been abandoned by that group of professional theologians who have capitulated to the philosophy that the Bible is a human book (more or less) and therefore subject to the limitations, errors, prejudices and even scheming of the individuals who wrote it.

But, not all scholars by any means have accepted this position. The Presbyterian Church has been blessed with intellectual giants who have contended for the complete reliability and authority of God's Word. Warfield, Dabney, McPheeters, Machen, Wilson and scores of others of an immediately past generation gave ringing testimony to their faith in the Bible. Erdman, Green, Allis, Smith, Van Til, Robinson, Gutzke, Gribble and many others of today unite their voices in this testimony.

Certainly one of the greatest scholars of the immediate past was Dr. Robert Dick Wilson, of Princeton Theological Seminary. In his, "*A Scientific Investigation Of The Old Testament*," Dr. Wilson, who was one of the great language experts of all times, a man who spent his entire life in research into the original languages and the available texts, said: "It is the purpose of the present volume to show that intelligent Christians have a reasonable ground for concluding that the text of the Old Testament which we have is substantially correct, and that, in its true and obvious meaning, it has a right to be considered a part of the 'infallible rule of faith and practice' that we have in the Holy Scripture."

And later on Dr. Wilson states: "In conclusion, let me reiterate my conviction that no one knows enough to show that the true text of the Old Testament in its true interpretation is not true. The evidence in my possession has convinced me that at 'sundry times and in divers manners God spake unto our fathers through the prophets,' that the Old Testament in Hebrew 'being immediately inspired by God' has 'by His singular care and providence been kept pure in all ages.'"

**Dr. Thompson goes on to say:**

"2. A second explanation of the growing neglect of the Bible is found in the long and disastrous conflict between science and religion.

"When Copernicus set forth his revolutionary theory that the earth revolved around

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Appalachia	Rev. Ferguson Wood

the sun, rather than vice-versa, the Reformation struggle was at its fiercest, yet Protestants vied with Roman Catholics in denouncing a theory which they felt to be subversive of the true faith. Luther referred to Copernicus as 'an upstart astrologer, who strove to show that the Earth revolves, not the heavens or the firmament, the sun and the moon. This book,' he went on, 'wishes to reverse the entire science of astronomy, but the sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth.' In his Elements of Physics, Melancthon said: 'The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty or to make a display of ingenuity, have concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves. Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious. It is part of a good mind to accept the truth as revealed by God and to acquiesce in it.'

"This was the beginning of the conflict between science and religion which has continued down to our own time. As we look back over the long record it seems that almost every great scientific advance has been opposed by some of the leaders of the Church. In most every case religious leaders have in the end abandoned their opposition and accepted theories which at one time they claimed would destroy religion. This opposition to science in the name of the Bible, this continued retreat on the part of religious leaders, has gone a long way to destroy the prestige of religious teachers and of the Bible on which their opposition has been based.

"At the present time the conflict has largely ceased, because of a changed attitude on the part of both religious leaders and scientists. Its influence is still felt. But this new situation is not generally known. Because the Bible seems to be incompatible with modern science it has lost its hold on many people in the present day. They look to science now for that authoritative direction which they once sought in Scripture."

We feel that Dr. Thompson will have difficulty in sustaining his statement: "As we look back over the long record it seems that almost every great scientific advance has been opposed by some of the leaders of the Church." It is true that some scientific discoveries have been questioned and even actively opposed by some church leaders, but *only a few*. The greatest scientific advances of the past two thousand

years have been pyramided into the past fifty or sixty years and we know of not one which has been opposed by Christians other than the evolutionary hypothesis and today these Christians are finding themselves sustained by scientists who are forced to admit there are gaps and inconsistencies in this theory, some even frankly admitting that there is one other alternative and that is the record of divine creation.

But, it is this capitulation of some Christian leaders to the theory of evolution with its inescapable naturalistic corollaries which has done so much to destroy Christian faith and testimony in our time. If a man is an evolving creature, rising higher and higher in his quest, then he is not a fallen being and there is no need of a Redeemer. The theory of evolution, taught and accepted as a fact, has tended to glorify man and his possibilities, excuse his sinfulness, and open to him a vista of eventual salvation by development and merit. Those who consider themselves "theistic evolutionists" are also *passé* in the eyes of evolutionists. The fact is that there are serious scientific objections to the entire evolutionary hypothesis which searching minds have to face and which so far have not been solved.

#### Dr. Thompson's address continues:

"3. A third explanation of the widespread neglect of the Bible is the moral difficulty of some of its teachings—the fact that many of the ethical standards of the Old Testament are below the ethical standards of our own day. We read for example in the Old Testament how God commanded the Israelites to exterminate the Canaanites, somewhat as Hitler sought to exterminate the Jews, how Elisha cursed the children who mocked him because of his bald head and how bears came from the woods and devoured them, how the Psalmist prayed that God would dash the children of his enemies against the stones."

To assert the, "moral difficulty of some of its (the Bible's) teachings," is to presume something not within the prerogative of man; and Dr. Thompson goes on to say: "We read for example in the Old Testament how God commanded the Israelites to exterminate the Canaanites, somewhat as Hitler sought to exterminate the Jews." To us the analogy comes dangerously near to blasphemy, although this was a thoughtless, not an intentional, analogy on Dr. Thompson's part. God is the sovereign God—Hitler was a godless megalomaniac. We accept the record of God's command, and as we read how Israel failed to carry out that command we see the sowing and eventually the reaping of these seeds of disobedience. The people of Canaan were practiced in the worst forms of degrading vice and idolatry.

The recently discovered and much discussed Ras Shamra texts have made this unmistakably clear. If the abominations of their gods, as pictured in their mythology, were practiced by the people who worshipped them, then at the time of Joshua "the iniquity of the Amorites" may indeed have been full to



overflowing. (Gen. 15:16).

The sovereign God commanded their extermination much as a surgeon would remove a cancer. When man questions the records of God's sovereign acts and considers his own moral wisdom and intelligence of a character sufficient to stand in judgment on those acts, he is arrogating to himself a right he does not have. In the records we have of this and other punitive measures, as well as in the imprecatory Psalms, we see God's righteous judgment rather than the passions of men.

#### Again we quote:

"4. A fourth explanation of the Bible's neglect is found in the seeming irrelevance of much of its teachings to the concrete realities of our modern world. Much of the Old Testament deals with primitive civilization which is very different from our own. Many of the concepts of God which prevailed among the Israelites seem to be concepts that belong to an earlier stage of civilization and to be outgrown in our modern times. Even in the New Testament people feel that conditions in Palestine were different, that they have no meaning for our present day. They do not find the answer here to the problems that we face in the economic realm, the political realm, the international realm, or even in the personal realm."

We reread this statement a number of times because we felt sure that our eyes were deceiving us. To many Christians today there is no "seeming irrelevance of much of the Bible's teachings to the concrete realities of today," nor do they find that the "concepts of God which prevailed among the Israelites seem to be concepts that belong to an earlier stage of civilization and to be outgrown in our modern times.

It is to be remembered, of course, that the revelation in the Bible is in a certain sense progressive. We do not live now under law but under grace. But, Jesus did not come to destroy but to fulfil the law. Those who reject the Mosaic law as too harsh and crude will reject the Sermon on the Mount as too idealistic to be practical. But, the fact remains that the Bible has produced the highest type of morality, of civilization and culture, the world has ever known. And only the Bible can maintain it.



The present breakdown in morals shows that without the warnings, counsel and inspiration of the Bible, both Old Testament and New Testament, our modern civilization can no more survive than that of Greece and Rome. What our age needs today is to have the Dacalogue, God's moral law, announced in thunderous tones, and where that is being done *men are being convicted of sin*, and that is the *first step* towards salvation and a new life in Jesus Christ.

Furthermore, despite Dr. Thompson's statement, millions today do find the Bible "the answer to the problems that they face in the economic realm, the political realm, the international realm, and in the personal realm." All of the answers are to be found in God's Word and those who approach the Book in humility and in faith can find those answers there. Just one illustration: where can a young man or a young woman find a code for moral living and ethics for today as complete as that given in Proverbs?

When man feels that he has outgrown the moral concepts of God's Word it is high time that he stop and consider whether the adjusting necessary is not in his own heart and viewpoint, rather than in the Bible.

#### Dr. Thompson continues:

"5. A fifth explanation of the Bible's neglect is found in the difficulty that many people find in understanding the Bible. A few years ago Prof. Frank G. Lankard wrote a valuable book entitled 'The Bible Speaks To Our Generation.' In this book he is forced to acknowledge as all of us must do, that 'the Bible is not an easy book to read. Its binding, black for the most part, is not inviting. It is an oriental book written in languages other than our own, and it is filled with names and places which are strange and unfamiliar. It was written a long time ago and to many people it seems very remote. It contains strange and peculiar commands or laws concerning eating and foods. It has genealogies that have little meaning for our day . . . It contains visions and oracles that are as black as night to most of us.'

"I do not believe that those of us who teach the Bible realize how difficult it is for the ordinary man to understand, and yet there are many portions of it which we do not read often for the same reason. As a matter of fact there are parts of the Bible which anyone can understand; there are other parts which it is difficult for anyone to understand without help—help which is available for the reader and for the teacher—if, but only if, they know where to obtain it."

It is to be carefully noted that the great reason so many today find the Bible a difficult book to read lies in the fact that they have been indoctrinated (in the medical world this would mean to be *infected*), with a philosophy of naturalistic evolution which is utterly incompatible with the redemptive supernaturalism of the Bible. Years ago we heard Dr. Machen say: "Rule out the supernatural in the Bible and you have destroyed the Book." It is the

attempt to eliminate the supernatural which has resulted in the dismemberment and disintegration of the Bible in the minds of those who have accepted this philosophy. It makes the Bible a terribly complicated and mystifying book. *Also*, it eliminates from the Bible the very thing which makes it appeal to men and their sense of need, the "thus saith the Lord," which carries warning, hope, comfort, assurance and joy to the sinner who comes to it for help.

Thank God, there is help available for all who would study the Bible. It is the *incomparable* and the *essential* help which comes from the Holy Spirit Himself. Anyone who approaches the Scriptures as a human book, neglecting the fact that it is a divinely inspired revelation: given through human means, yes, but given by inspiration and for our instruction; is certain to miss its message. Paul makes this clear when he says: "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

#### Again Dr. Thompson says:

"6. A sixth explanation of the Bible's neglect is found in the unintelligent use of the Bible made by many pious folk, an unintelligent or superstitious use which serves to discredit it in the eyes of the more thoughtful and to make it even more of a puzzle to the ordinary man.

"Some have regarded it as an amulet or fetish—soldiers in the world war for example, who carried a pocket testament in their breast pocket, thinking it would serve as a charm to ward off death.

"Some otherwise intelligent men believe that they can secure divine guidance for their indi-

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vidual lives by offering a prayer and then opening the Bible at random, taking the passage upon which their eye first rests as offering the solution to their problem. It reminds me of the experience of Campbell Morgan. He said he tried this method once and the Bible opened to the story of Balaam and his ass. He never tried this particular method again."

We admit that there are "pious, unintelligent and superstitious folk," who may have misused the Bible, and we fear it may be that Dr. Thompson includes the writer and others who hold a high view of its inspiration in this category. But, there are millions of Christians who will bear joyous testimony to the fact that verses from the Bible, searched out or already stored in the memory, have again and again been the source of guidance or have brought comfort in time of emergency or trouble. "Thy word have I hid in mine heart, that I might not sin against thee," is still man's sure resource of strength. The allusion to Campbell Morgan is an amusing illustration of the misuse of the Bible, but, it is unfortunate to bring in the name of that great Bible-believer and teacher to bolster the arguments of this address.

**Further, Dr. Thompson says:**

"A great many people have felt and many still do feel that this book offers us a chart for the future, that it foretold the invention of the automobile and the aeroplane and the atomic bomb, the rise and fall of Adolf Hitler, the power of Stalin, the menace of Russia. They are especially interested in the second coming of our Lord Jesus Christ, and think that the Bible foretells the exact or the proximate date, which always happens to be in the immediate future. This is one thing, incidentally, which Jesus said that He Himself did not know, and one thing which He said that we could never know. In the first chapter of Acts we read that they asked Him: 'Lord, dost thou at this time restore the Kingdom to Israel?' Jesus replied: 'It is not for you to know times or seasons which the Father hath set within his own authority.' In the Greek this expression means that we cannot know the exact time or even the general season. It has always been very difficult for me to understand how the one thing Jesus said He Himself did not know, the one thing that He told us we could never know, is a thing which so many pious Bible students feel that they do know."

While it is true that enthusiasts in prophetic study have at times brought discredit on the teachings about our Lord's return, a subject specifically mentioned many times in the Bible, it is also true that liberal theologians by and large entirely neglect this truth, while the extreme liberal regards it as merely symbolic or purely fictional, thereby denying a great body of truth and fulfilling the prophecy: "*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?*" By comparison, the enthusiast for the doctrine of the second coming of Christ has infinitely more to warrant his enthusiasm than have those who conversely do not mention, or deny it.

**Again we are told by Dr. Thompson:**

"Some Bible students proceed on the theory that all parts of the Bible have equal value. Even John Calvin, the master exegete of the Reformation period, fell into this error. When the Duchess of Ferrara remarked in a letter that David's example in hating his enemies was not applicable to us, Calvin sternly and curtly declared that such a gloss would upset all Scripture and 'that even in his hatred David is an example to us and a type of Christ,' and then asked, 'Should we presume to set up ourselves as superior to Christ in sweetness and light?' This approach to the Bible has led men to live by the ethics of the Old Testament rather than by those of the New, and has served to bring not only the Bible but also religion itself into contempt."

The issue is not whether all parts of the Bible have equal value and we question whether in these days such an attitude enters seriously into the consideration of any Bible student. The issue is rather that all parts of the Bible are *equally true*. That is a matter entirely different in its import and in its application. The comparative importance of certain parts of the Bible is not the question; rather it is whether those parts of transcendent importance and those parts which may be of secondary or contributory importance are *equally true*.

**Dr. Thompson continues:**

"A wooden, literal, uninformed interpretation of the Bible has led men to oppose, or has justified them in opposing almost every social advance. Leaders of the Church opposed the use of anaesthesia in case of childbirth because of the curse which God pronounced upon Eve: 'I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children.' They opposed attempts to end slavery because Noah predicted that the sons of Canaan should be drawers of water and hewers of wood; they oppose efforts to improve conditions under which Negroes live today because Paul said: 'God hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation'; they oppose attempts to end poverty and unemployment because Jesus said to His disciples, 'the poor you have with you always'; they oppose efforts to end wars because Jesus said there would be wars and rumors of war. This bondage to the letter of Scripture is no imaginary thing. The Bible has been quoted in support of almost every unworthy thing in history and experience."

It is quite true that "a wooden, literal, uninformed interpretation" of the Bible has led to all sorts of absurdities and vagaries. Men have "wrested" the Scriptures to their own destruction and often done great harm to others in the process. They have done this because they have not studied the Scriptures, each individual text in the light of the teachings of the Bible as a whole, and especially because they have not sought the guidance of the Holy Spirit to interpret it. *Abusus non tollit usum* is as true of the Bible and its interpretation as of any other book, and far more so.

Furthermore, we have heard liberals make interpretations of Scripture which were as absurd as some attributed to the supposedly less well informed; one stating that the "strait gate and narrow way," spoken of by Christ, is the "way of specialization"; while another, speaking on the text, "Other sheep I have, which are not of this fold," said this referred to inspired writers like Tolstoy. Again, those who are completely committed to the so-called social gospel, or the doctrine of the universal Fatherhood of God and brotherhood of man, bolster their positions with certain verses from the Bible while completely ignoring others which might modify their position.

Only by sticking to the Scriptures, carefully comparing scripture with scripture, can any of us be preserved from these vagaries of human interpretation.

It is true that men have misused the Bible and that they have often quoted it to support many unworthy things. But, the trouble was with the men, not the Bible. In fact that is always the difficulty, sin in the hearts of men, not error in God's revelation to man.

#### **Dr. Thompson further states:**

"Another mistaken method of Bible interpretation and of Bible teaching is the proof text method, in which one supports one's position by verses taken from Scripture often completely away from their context. Even learned theologians fall into this error. They use those texts which fit into their system, ignore or disregard others."

But, the Confession of Faith says: "The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly."

The use of proof-texts simply means the reference to or quoting of passages of Scripture which are germane to the subject under discussion and throw light on it. It is the method used in every department of literature and science. It is abused when proof-texts are taken out of their context, misinterpreted and misapplied. In itself it is an indispensable method which is used by all scholars.

We have noted in books and articles by liberal theologians the strongest antipathy to letting the Bible speak for itself. But, when it suits their own case they quote freely to support their own position; even Dr. Thompson quotes the Scriptures in support of some of his statements.

We find that our Lord compared Scripture with Scripture, that He quoted it copiously and pointedly and He quoted it as being absolutely true and authoritative.

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supported by the clearly stated and inescapably implied teachings of the Bible have stood the test of time. Deny to the Word of God the right to speak for itself, to sustain its divinely implanted beauty and eternal plan, and you have done violence to the very life and import of the Book.

#### **Again we quote Dr. Thompson:**

"This erroneous approach to the Bible helps to explain our denominational differences. Most denominations justify their particular tenets from Scripture. But too often they select the texts that bear out their interpretation and overlook others or twist their meaning to suit their purpose. This common use of proof texts to bolster up one's position has led many people to believe that one can prove anything from the Bible, and, therefore, has tended to destroy its authority."

The second ordination vow required of Presbyterian officers assumes that one can examine the Holy Scriptures and find therein a system of doctrine; that he can properly subscribe to this Westminster Confession as containing the system of doctrine taught in the Bible. We would like to ask Dr. Thompson whether our Presbyterian position is due to "an erroneous approach to the Bible?"

#### **Dr. Thompson says:**

"Another common misuse of the Bible has been use of allegory. Origen, the greatest scholar in the early Church, taught that every verse in Scripture has a threefold meaning—the literal, the moral and the allegorical meaning. The allegorical interpretation proved so popular from that time on that very little Biblical exegesis before the Reformation has much value for us at the present time. The great Reformers, Luther and Calvin, rejected the allegorical method and taught that we should go back to the actual meaning of the text in its historical setting. But it has been very hard for ministers and teachers to avoid the allegorical method. We are under the heavy pressure of bringing a message from God's Word to His people at regular intervals. And it is a great temptation for us, instead of expounding the text, to draw from it some fanciful lesson which the words suggest to our imagination. Ministers and teachers who allow themselves such liberties with the text may preach interesting sermons or teach interesting lessons but they do not deal fairly with the Bible and they make it more difficult for the ordinary man to understand."

More than this, it may be definitely unscriptural. When a minister seeks to find *practical* lessons in a Biblical text or narrative he has no right to give free reign to his fancy. The warning against adding to and taking away from Scripture is very definite. Furthermore, the temptation to allegorize is far greater in the case of the "critic" than with the Bible-believing Christian. For when the critic has rejected the *factual statements* of Scripture, he is strongly tempted to allegorize or spiritualize the passage in order that he may strain from it some helpful meaning.

**Dr. Thompson goes on to warn of another "danger":**

"Another danger which all of us face is the danger of making belief in the Bible or belief in the Lord whom it proclaims a substitute for a life lived in accordance with His will. That was the error which Jesus detected in the religious leaders of His own time. It is the danger which He warned us against when He said: 'Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven.' Perhaps this is the most important reason why men turn away from the Bible. Men would forget other difficulties if they saw that the Bible created or produced a superior quality of life in its professed teachers. If the Bible is to be gotten into modern life it must be gotten first of all into our own lives. 'You yourselves are our letters of recommendation, written on your hearts, to be known and read of all men,' Paul wrote to the Corinthian Christians, 'and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.' Only as men see Christ in us, his professed followers, and especially in those of us who are called to be teachers, will they be led to seek Christ in the pages of this book."

Belief in the Bible, and the Lord which it proclaims, is no substitute for a life lived in accordance with His will; but, *it is the foundation* on which a saving faith is laid. A man accepts Jesus Christ as his Saviour from sin but *what* Christ is he to accept? the Christ of men's imaginations or the Christ of the

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Bible? *It is this attempt to divorce Christian faith and life from Christian doctrine which has wrought such havoc today.* When Christ is held up to a desperately needy world is *must* be the Christ of the Bible, or we are preaching another Christ and another gospel. Where also is man to know of God and His love; of man's sin and his lost condition; of redemption wrought out for him, if he cannot accept the revelation which God has given us in His Word? We Protestants rightly decry the interposition of the priest between man and his God on the part of the Roman Catholic Church. Shall we then agree that the Bible will suffice for the ignorant and superstitious only until they can be enlightened by scholars to the fact that it actually is a compilation of ancient fables, folklore, pious frauds, human errors and wilful distortions which the simple-minded believer cannot hope to understand until the "critic" has interpreted them to him, and told him what to believe and what to disbelieve?

Shall we further "seek Christ" and try to show His life shining forth in our daily lives and later find that the one we are asked to follow is not the

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One given us in the Scriptures?

**Again we quote from the address in question:**

"So far we have been concerned with the Problem. The Bible is the indispensable foundation on which Protestantism depends; it lies back of much of our national greatness; it is still our best seller; and yet in spite of its widespread distribution and its unique position, it is being read less and less by educated men and to our rising generation it is largely an unknown book.

"All of this raises a question in our mind. Will the Bible continue to lose its influence or can it recover its position in our modern life? It is to be the latter, and the future of Protestantism and the future of America depends upon the answer, then I believe we will agree that first of all there must be a revival of Bible teaching in the home, in the Church, and in the schools."

Here again we find the implication that the Bible has lost its attractiveness to educated men and to the rising generation because there is needed an *explanation* of its errors, its frauds and its human frailties. Rather we contend that the educated, and the young, need to be brought face to face with the fact that *God has spoken* and to approach His Word with reverence and with faith. When men humble their hearts and say, "Speak, Lord, for Thy servant heareth," the Holy Spirit will take the Scriptures and apply them to their hearts and they will *know* that it is the Word of God. Certainly the future of Protestantism, and of America, rests on a rediscovering of the vital part the Bible must play in the life of the individual and of the nation, but that rediscovery must come through a reverent scholarship which permits it to sit in judgment on us, rather than an attitude of critical skepticism, in which man sits in judgment on the Bible.

**Further, Dr. Thompson says:**

"First there must be a revival of Bible teaching in the homes—more fathers and mothers who will seek to transmit the faith to their sons and daughters; more families, with appropriate changes to suit our modern times, like that described by Robert Burns in the Cotter's Saturday Night, where the Bible is read, and prayers offered in the intimacy of the family circle.

'From scenes like these,' sang Burns, 'Old Scotia's grandeur springs,  
That makes her loved at home, rever'd abroad.'

It is from families like these that the greatness of America has sprung; it is families like these on whom its future greatness depends."

Here again we note that vagueness in Dr. Thompson's statement which is not conducive to full and frank discussion and not likely to lead to mutual understanding. What is meant by, "appropriate changes to suit our modern times?" If this means that Bible study and teaching should be up-to-date in using the best pedagogical method and should profit by the best and latest archaeological research, we agree. But, if this is simply an evasive way of saying that the teaching of the Bible in our Churches

and Sunday Schools and homes is to adopt the methods and results of higher critical scholars, this is something quite different and we vigorously dissent.

We also question the, "appropriate changes to suit our modern times," because man's condition as a sinner has never been changed; his need is the same in every generation, and the gospel has been suited and will always be suited to that need. Families from which have come men and women with spiritual and moral fiber necessary in their various generations have been families who *believed, taught and lived* the Book.

**Dr. Thompson says:**

"There must also be a revival of Bible teaching in the Church. That means more Biblical instruction, more Biblical exposition from the pulpit; and it means more adequate Bible teaching in the Church School. The Roman Catholic Church puts its reliance in parochial schools. It has more than two million pupils gathered in approximately 8,000 such institutions. These parochial schools are being supplemented now by a system of high schools. Twenty years ago there were practically no Catholic High Schools; ten years ago there were almost a thousand; today there are more than 1,500. Ten years ago there were 150,000 students in Catholic High Schools; today there are more than half a million. In addition there are 760 Catholic colleges and universities. In all these institutions—colleges, high schools, and parochial schools—religion is taught day after day and week after week. As a consequence, the average Catholic is well instructed in the faith. Protestantism as a whole has rejected the idea of a parochial school system, and for the training of its children and youth is depending upon Sunday Schools—twenty or thirty minutes of instruction each Sunday morning, imparted by volunteer teachers, to students who are exceedingly irregular in their attendance. There are a host of devoted men and women giving their time to the Sunday Schools and without their aid our whole educational program would collapse; yet we are bound to recognize that many of these teachers are inadequately prepared, and that many of the methods used are somewhat antiquated. A careful study of the educational program of my own Church indicates that a large proportion of the Sunday Schools are conducted today just as they were 25 years ago. Sunday School officers have either held the same office so long they have stagnated on the job, or they are so new that they are not acquainted with the ideals of religious education. Two-thirds of the teachers have never had a course in leadership training.

"The brief period allotted to instruction, the irregular attendance, the small proportion of children enrolled in the Sunday School, make it clear to us all that the Sunday School cannot meet the educational needs of the Church. Bible teaching in the home, Bible teaching in the Church and in the Sunday School must be supplemented by Bible teaching in the public schools. It is encouraging to note that this movement is spreading today in almost every state of the Union. Two million boys and girls are now receiving week-day religious education in more than two thousand communities, which is more than double the number four years



ago. In my own state we have a homogeneous population, a settled population, a well-churched population, and yet I note that 48 percent of the children reached by week-day religious education in the public school have no contact whatever with the Sunday School.

"If the Bible, and that means Protestantism, is to recover its place in the nation's life there must be a revival of Bible teaching in the home, in the Church, and in the school, but a revival of Bible teaching is not enough; there must be also a more intelligent presentation of the Bible in the home, in the Church, and in the school."

If this expressed wish for a revival of Bible teaching in the Church is put into practice it will come as cold water to the thirsty souls of those who have listened to platitudes, social problems, homilies and references to learned writers when they have longed for and desperately needed the Word of God itself.

The teaching of the Bible in the public schools, or giving the opportunity for students to have Bible instruction on released time from the schools has proven a wonderful blessing to thousands and it is our prayer that this work shall grow and continue.

However, in one of our southern cities an effective program was stopped and the Bible teachers forced to resign by the committee of local ministers because they were teaching the established evangelical viewpoint of the Bible and showed a concern for the soul's salvation of the pupils under their care.

With reference to some who teach in the Sunday Schools: not only are many of them untrained but it is also a lamentable fact that some of them give little evidence to their pupils that they either know the Bible or the Saviour presented there.

We believe too that the time has come when the Church must establish schools for secular education which also teach the Bible, but again we want the Bible taught, not explained away. However, we cannot but wonder just what is meant by a "more intelligent presentation of the Bible in the home." If by this is meant, as in the similar phrase which has been commented on above, the *explaining away* of the historical records, the prophetic message and facts which have to do with the person (the virgin birth, etc.) and the work (atonement, etc.) of our Lord; then may God deliver us from such "intelligence!"

#### Dr. Thompson proceeds:

"I cannot deal with this last topic adequately in the few moments which remain for this address. I would like to point out that there are four elements in the Bible which must be taken into account if we are to understand it for ourselves, or if we are to teach it to others.

"1. The first of these is **the human element**. When I was a boy I had a very curious notion about the Bible. It seemed to me that the men and women whom I read about in its pages and whom I heard about in Sunday School were a different kind of men and women from those I saw about me in real life. It seemed to me that they breathed a different sort of atmosphere;

that they lived in a different sort of world altogether; that somehow God was near to them in a way in which He is not near to us at the present time.

"There are some people who never outgrow this childish notion of the Bible. As a matter of fact, the Bible is a very human book, and it is very true to human experience. It was written by real men, about real men, and about the fundamental problems which men face in this age and in every age. When I discovered this, I had begun to discover the Bible. It became for the first time a living book, no longer a meaningless record of what had taken place hundreds of years ago, a collection of proof texts to bolster up doctrines unrelated to life, but a record of vitalizing religious experiences. The discovery which I made and which I am sure each of you has made is one which we need to help others to make."

"The Bible grew out of man's experience with the divine and is able therefore to mediate the divine in our own experience. It brings us man's witness to the revelation which came to him in his hour of desperate need, in his moment of deepest insight, in his time of loftiest vision. It contains the story of men who failed in their spiritual lives and of men who succeeded. In the end it points to Him who was able to say, He who has seen me has seen the Father, and to issue the universal invitation, Come unto me all who labor and are heavy laden and I will give you rest. It is man's account of the spiritual help which is available to him from God through Jesus Christ and through the Spirit which He has sent."

We do not question that the human element is evident in the Bible. When God's Holy Spirit spoke to men He did not change them into automatons, He made use of their personalities. In fact He formed and fashioned them to be just the instruments which He wanted them to be for the communication, both by word and deed, of His will for men. Their social, educational and national backgrounds often shine through that which they wrote. This is one of the miracles of inspiration, that probably nearly two score men shared in writing the Bible; from different backgrounds, in different nations and in different ages; over a period of some sixteen hundred years, and yet the Bible *fits together as a perfect whole*. That alone should prove its plenary inspiration by the Holy Spirit.

But, the Bible did not primarily grow "out of man's experience with the divine." Here we believe lies the fatal fallacy of the Higher Critical viewpoint. The Bible is primarily a revelation from God to man. To reverse this fact is to go off at a tangent which can result in another religion. The human element is secondary, "*holy men of God spake as they were moved by the Holy Ghost.*"

We are told more definitely still:

*"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ, and the glory that should fol-*

*low. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."*

Little wonder that the epistles of Peter, from which the above quotations are taken, are not highly regarded by the Higher Critics; because, if these epistles are true the hypotheses of these critics stand discredited before them.

In the address under discussion we are told the Bible "grew out of man's experience," that it is "man's witness to the revelation," and that it is "man's account" of certain factors.

We prefer the ascribed source of the prophets of old: "The word of the Lord came unto me saying . . ." "Thus saith the Lord," etc., etc.

#### Dr. Thompson goes on:

"The fact that there is a human element in the Bible means that we must consider:

"2. **The Literary Element.** If the Bible was written by men to men, they had to use language that men of their own day would understand, thought forms that were available to them, literary forms that were common among their contemporaries. And we must take this into account.

"Take for example the stories in the early chapters of Genesis—the stories that tell how woman was made out of man's ribs, how a serpent spoke to the woman in the garden, how Adam and Eve ate of the forbidden fruit and were driven out of the garden of life. 'We have to bear in mind,' says C. J. Ball, 'that it was the inveterate tendency of Jewish teachers to convey their doctrine, not in the form of abstract discourses, but in a mode appealing directly to the imagination. The rabbi embodies his lesson in a story, whether parable or allegory or seemingly historical narrative, and the last thing he or his disciples would think of is to ask whether the selected persons, events and circumstances which so vividly suggest the doctrine are in themselves real or fictitious. To make the story the first consideration and the doctrine it was intended to convey an afterthought, as we, with our western literalness, are predisposed to do, is to reverse the Jewish order of thinking, and to do unconscious injustice to the authors of many edifying narratives of antiquity.'

"But we do not need to consider the rabbis' mode of teaching. We recall that Jesus, the master teacher, presented some of His profoundest thoughts about man's relation to God and to his fellowman in the form of parables—the parable of the prodigal son, for example, and the parable of the Good Samaritan. So mothers today teach vital truths to their children by means of stories. It may be that the writers of the Bible follow the same method as they convey to us the important truths of man's early history, that these early stories in Genesis are parables or stories or myths which enshrine truth which could be conveyed in no other way.

"If we are to understand the Bible we must recognize that it contains both poetry and

prose and that each has its own canons of interpretation. I tried to illustrate this to a class one day by calling attention to a passage in the Psalms which says that God will make the mountains skip like lambs. No one, I suggested, would attempt to interpret this statement literally. But one member of the class bridled at the statement. If the Bible says the mountains will skip like lambs, he said, I believe they will skip like lambs. We do occasionally meet minds like that, but most of us recognize that English poetry is interpreted by different canons from prose, and the same must be true of Hebrew poetry. It makes a difference whether Job is history or drama, whether Jonah is biography or prophecy, whether Old Testament prophecies are to be interpreted literally or symbolically.

"To understand the Bible for ourselves, to teach it effectively to others, we must take into account the literary form; we must also consider the immediate context and the general setting of the passage under consideration. I know that this seems like a very commonplace remark, and yet it is a principle which is frequently overlooked, and sometimes with very unfortunate results. For example, there are many Christians who believe that God doomed the sons of Ham, i.e., the Negro race, to a position of permanent servitude. A study of the passage, Gen. 9:25, 10:15f, will make it clear that the speaker was Noah and not God, that the curse was pronounced on Canaan and not on Ham, and that the descendants of Canaan were the Canaanites, who were not black people, but white."

When we hear the phrase, "thought forms," while readily admitting that they have a valid place, nevertheless we have learned from experience that the phrase is often used to *deny the truth* of the thought expressed and to substitute a thought which is quite different.

The quotation from C. J. Ball is unfortunate for all concerned, for the writer of Genesis I was certainly not a "Jewish" teacher, unless we admit the dishonesty of the book to say naught of its Mosaic origin.

As touching the record of man's creation, his temptation, fall, etc.; man's knowledge of life, even in this twentieth century, is so limited and his fearful underestimation of the Devil and of sin itself so appalling that it does not behoove any of us to make light of these accounts. Mothers do teach truth by stories but mothers are not the Bible.

It is also to be remembered that Jesus denounced the scribes and Pharisees for the way in which they made void the law. The Talmud and other rabbinical books are full of absurdities. The Bible contains prose and poetry, history and parable. In most cases the distinction is obvious. *We have no right to teach as parable what the Bible clearly represents as history.* The New Testament clearly treats Adam as historical and the fall as historical.

As to the application of Gen. 9:25 to the Negroes, it is to be noted that this is not primarily a question of thought-forms, but of interpretation. The curse of Canaan had its most obvious reference to the de-

struction of the Canaanites commanded by God through Moses, because of their abominations. The New Testament with its doctrine of universal salvation offered to all, seeks and tends to abolish slavery and injustices of every kind.

It does *make a difference* whether Job is history, whether Jonah is biography and whether the Old Testament prophecies are really prophetic utterances or symbolic, and the difference is great.

Again, to deny the records in the first chapters of Genesis pulls out the foundation from under Biblical history. It destroys the validity and truthfulness of Paul's theology regarding the first man, Adam. Jesus Himself spoke of our first parents as historical beings. If this is not what happened, what did happen? All over the world, every nation has stories about the temptation by Satan, and a serpent, a garden, and a woman tempted. Even the Ancient Babylonians had something like this. But the Biblical narrative is stripped of mythical factors and stands out in a glorious dignity that no other record of the most ancient history possesses.

#### Dr. Thompson:

"3. **The Historical Element.** The first principle of Biblical interpretation is what we call the grammatico-historical principle of interpretation. Put in simplest terms this means that the Bible means not everything that its words can be forced to mean, not what we would like for it to mean, not what is morally or spiritually edifying, but what the writer meant to say in his own day; in other words that we are to interpret the Bible by ordinary rules of grammar, taking into account the historical situation. This brings us to the third element that we must take into account, as we seek to understand the Bible—the historical element. And this means that we must give consideration first of all to the author.

"If the writers of the Bible were unconscious instruments in the hands of God, mere automata, this would not matter. But if God does not override human personality, and we believe that He does not, then the more we understand about the author, the times in which he lived, the experiences which he himself enjoyed, the purposes he had in mind when he wrote, his own peculiarities of style and thought, the more we shall understand the message which he brought.

"The three synoptic gospels tell the same story, but they tell it from a slightly different point of view. We appreciate each of the gospels more, we understand them better, when we grasp this distinctive point of view.

"Or take the Book of Daniel. Was it written by Daniel himself as literal history, or was it written much later by an author who wished to encourage the Jews to remain faithful to their heritage in the Maccabean struggle? Our interpretation of this book will depend on the answer we give to this all-important question.

"As these statements suggest we are concerned, not only with the author, but also, and this is even more important, with the historical background or environment.

"The readiness of Abraham to sacrifice Isaac and of Jephthah to immolate his beloved daughter have to be studied against the ideas

of the time. The history of Israel takes on new meaning when we consider the relation and the culture of the Canaanites and recognize that in the Old Testament we have a conflict of religions and cultures. The prophets are the richest books in the Old Testament, and yet they are the hardest to understand, because their message is concerned with economic, social and political conditions which the average reader does not understand. The messages of Amos and Hosea stir us to the depths when we consider them in the social context, when we recall the extremes of riches and poverty if we contrast the ritualistic and formal religiousness of the church people of that day with the callous indifference to the way in which the mass of people lived. It is hopeless to try to understand II Isaiah or Ezekiel apart from the exile; or Daniel apart from the Syrian tyrant, Antiochus Epiphanes.

"The most important discovery I personally have made in recent years is in regard to the light thrown on the teachings of Jesus when we consider them against their historical background. Jesus did not speak His words in a vacuum. They were not beautiful ideals totally unrelated to life. The Jews were a subject people, seething with bitterness and resentment and longing eagerly for deliverance. And Jesus offered them a way of life that was valid for that day and for our own day, a way of salvation for the individual and for the nation.

"The Book of Revelation was once the most difficult book in the New Testament to understand, now it is one of the easiest, because we understand the literary form in which it was written and the historical circumstances which called it forth. The Roman Empire was girding itself to destroy the Church of Christ, and John wrote in familiar apocalyptic imagery to encourage Christians to stand firm, to proclaim the final and inevitable victory of the Church.

"In this connection it is important for us to note that the Bible reflects a growth in religious understanding, or in other words that the

## *The Bible Lives*

Generation follows generation—yet it lives.  
Nations rise and fall—yet it lives.  
Kings, dictators, presidents come and go—yet it lives.  
Hated, despised, cursed—yet it lives.  
Doubted, suspected, criticized—yet it lives.  
Condemned by atheists—yet it lives.  
Scoffed by scorners—yet it lives.  
Exaggerated by fanatics—yet it lives.  
Misconstrued and misstated—yet it lives.  
Ranted and raved about—yet it lives.  
Its inspiration denied—yet it lives.  
Yet it lives—as a lamp to our feet.  
Yet it lives—as a light to our path.  
Yet it lives—as a gift of heaven.  
Yet it lives—as a standard for childhood.  
Yet it lives—as a guide for youth.  
Yet it lives—as an inspiration for the matured.  
Yet it lives—as a comfort for the aged.  
Yet it lives—as food for the hungry.  
Yet it lives—as water for the thirsty.  
Yet it lives—as rest for the weary.  
Yet it lives—as light for the heathen.  
Yet it lives—as salvation for the sinner.  
Yet it lives—as grace for the Christian.  
To know it is to love it.  
To love it is to accept it.  
To accept it means life eternal.

—Selected.



Israelites passed through various stages of religious development. For example there are changing conceptions of God and of what constitutes service to God. More important is the increasing understanding of God's love. The earlier thought of God in Israel was that of a severely righteous and even arbitrary God. It was only gradually that people were able to grasp anything higher. And it is this primitive conception of an arbitrary and harsh God that accounts for many incidents in the early history that used to cause perplexity to readers of the Bible—e.g., the extermination of the Canaanites, or the way in which Samuel hewed Agag in pieces before the Lord. If it is true that there has been growing religious understanding answering to what we may call a progressive revelation it is important for us to realize this and to bring it to the attention of our students that they shall not take some outgrown conception as final truth, but that they shall bring all things to the test of God's revelation in Jesus Christ. We might note that this conception accords with the teaching of Christ: 'I came not to destroy the law and the prophets but to fulfill' . . . 'ye have heard it said by them of old time, but I say unto you' . . . and with the writer of the Epistle to the Hebrews: 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.'

"We have been speaking of the historical background. The geographical background is not so essential, but it is an immense help. As the Abingdon Bible Commentary puts it: 'When you have formed a picture of the land and bring this to the study of the Bible, you find it throwing light on all sorts of incidents and features of the text. It explains the incident of David and Goliath . . . It makes the parable of the Good Samaritan a new story.' It helps us to appreciate the statesmanship of Paul. In the Old Testament the illumination is even greater. It throws a flood of light on the Red Sea incident, on the crossing of the Jordan, on the overthrow of Jericho, on the destruction of the cities of the plain, on the imagery of the prophets and the poets. The classic book in this field is George Adam Smith's great work on the Historical Geography of the Holy Land. 'It is not too much to say that this book is more fascinating than a novel, and that, once you have read it, you will possess an outfit for the understanding of Scripture which you can get nowhere else.'

"But this is only one of the many books which can be of invaluable assistance to the teacher of the Bible. There is a vast amount of scholarship which is at your disposal. You can never hope to master it all. But there are some indispensable aids which no teacher should neglect. Every serious student of the Bible should seek to know everything he can about the human element in the Bible, about its literary forms, about its geographical and historical background. And yet this is never an end in itself. It is always a means to a greater end. And that leads me to the last element in the Bible which I shall mention—the last, and by far the most important, that is."

This whole section on the historical element in the Scripture seems to rule out, or question, the entire fact of God's speaking through His servants. To say that God does not "override human personality," is an over-simplification, for if we are to believe the

Bible we must face the fact that God did speak through men, many things which they did not understand or but dimly perceived. To believe otherwise means that the prophetic writings must be classed as pious frauds.

The doctrine of "plenary inspiration" of the Bible, as taught by Hodge, Warfield and the ablest Presbyterian theologians is not a "dictation theory" and Dr. Thompson is certainly aware of that fact. God did not use automaton but men, and by His providence He so fashioned and qualified and controlled these men that they said voluntarily what God told them to say: not, "this is my idea," but "Thus saith the Lord."

It is surprising to read of "the readiness of Abraham to sacrifice Isaac and of Jephthah to immolate his daughter." To each it was plainly a supreme act of *obedience* which involved intense anguish. In Abraham's case it was an act of sublime faith performed in obedience to God's command, and its full meaning, the greatness of Abraham's faith, is lauded in Hebrews. In Jephthah's case it was the rash act of a man whose parentage, upbringing and bandit life was responsible for his ignorance of the law of God. Hebrews mentions him together with Gideon, Barak, and Samson, as a prominent judge, but does not commend his sacrificing his daughter.

The sacrifice of Isaac is an excellent example of Scripture interpreting Scripture. The command to sacrifice Isaac was in accord with the customs of the times which gave a father the power of life and death over his own household. (We even knew of instances where this right was exercised by a father in China as late as thirty years ago). But, the command to sacrifice Isaac was the supreme test of Abraham's faith and obedience; and it is so interpreted in Hebrews 11. Compare this with Genesis 22:16-18.

We do not believe that the Book of Daniel was written at a later date and palmed off "by an author who wished to encourage the Jews to remain faithful to their heritage in the Maccabean struggle." When Christ spoke of the "Prophet Daniel" we do not believe that He was either ignorant or party to a further perpetuation of a fraud.

We are interested in the reference to "II Isaiah" because the theory of multiple authorship of Isaiah has been brought under review again by the recent discovery of manuscripts of Isaiah, the oldest in existence. We all write letters in which we change the subject and the tempo as circumstances may dictate. Certainly we can grant to Isaiah the same privilege. Also, Paul in Romans and John in his gospel definitely speaks of *the* Prophet Isaiah. Also, the Greek version of Isaiah, probably made later than the second century B.C., lends no support to the "multiple" theory.

Hodge, Warfield, Dabney and others faced the entire question of inspiration and for their genera-



tion settled the question for most Presbyterians. But, we have the same questioning in each generation. One cannot handle the Bible aright who would do so with the ordinary tools of investigation because here we are dealing with a divinely inspired Book, not the product of the imagination of men.

We make no profession of being a deep student of the Bible and we certainly have found the Book of Revelation most difficult in many ways. Here we are told that this new method of interpretation makes it "one of the easiest" to understand.

If one regards this as being in large measure crypto-history, with very little real prediction in its pages, with most of the "fulfilment" of the book as having taken place, then it may be "easy" to understand. On the other hand, if much is yet to be fulfilled and if the prophecies of this book are valid, then the world yet faces catastrophe and cataclysm, while ultimate prospects for the redeemed are glorious.

We are convinced that man must approach the Scriptures with the clear understanding that here we have God's revelation to man. While man can never exhaust the love of God the same Bible—the same New Testament—which tells us that God is love, also says: "For our God is a consuming fire." Jesus quoted the words of Jehovah to Abraham, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," in a way which clearly shows that the God of the fathers was the Heavenly Father whom He revealed to men. *The Presbyterian Tribune*, an independent liberal paper published within the bounds of the U.S.A. Church, recently carried an article: "Why Not A Holy Bible?" In this article we find these statements: "In the books which precede the Prophets there is pictured a God so revolting as to be compared only to Hitler" . . . "In some of the stories Jehovah hasn't even the moral sense of his worshippers" . . . "The God of the earlier books of the Bible is a creature in a perpetual rage, with not even an elemental sense of justice." But, despite these critics, Jesus says the God of the Old Testament and the God of the New Testament is the same God and Father of Our Lord Jesus Christ.

We must remember that the most terrible words in all Scripture as to the fate of the unrepentant sinner come to us from the lips of the loving Saviour. "The wrath of the Lamb" is an impressive and awe-inspiring phrase, while Paul says: "Knowing therefore the terror of the Lord, we persuade men."

From the Old Testament records we see something of God's righteousness and holiness and we strongly demur regarding the statement: "It is this primitive conception of an arbitrary and harsh God that accounts for many incidents in the early history that used to cause perplexity to readers of the Bible—e.g., the extermination of the Canaanites, or

the way in which Samuel hewed Agag in pieces before the Lord."

In fact we believe the idea that the God of these early Israelites was really something born of man and not revealed by God is one of the most dangerous ideas in Biblical theology. To revert again to God's command to destroy the Canaanites. Who are we to question this command? These people had sunk to the depths of sensuality. Their religion was based on the worship of sex. This has been abundantly confirmed by archaeological discoveries. Albright, in his book, "From The Stone Age To Christianity," tells how these people even used images of the sexual organs as objects of worship. God knew His people must be kept from the pollution and the depravity of these people. He ordered their destruction much as a surgeon would remove a cancer.

This entire section on the historical element is a rehashing of criticisms and objections to the Bible which have been current in each generation for hundreds of years. They have never contributed anything but unrest and dissension but they have been answered effectively again and again. This writer knows that he has answered them in a very inefficient way but he feels impelled out of a deep sense of distress for those who come under such teaching and think that this is the product of late and assured scholarship.

#### Dr. Thompson now comes to his final section:

"4. **The Divine Element.** There are some who think that the Bible is merely a human book, recording the story of man's search after God, containing the story of his mistaken guesses as well as his true conclusions. Even if this were true its value would still be beyond estimation. It is a book that has influenced our civilization more deeply than any other, a book that reflects human hopes, aspirations and temptations, that comforts, guides and inspires us as no other book in all the world. But this view has never been satisfactory to the Church, and I presume is not satisfactory to any of us.

"We believe that there is a God who has revealed Himself to man in His words and in His deeds, a God who has spoken His final message to men in the life and death and resurrection of Jesus. We believe that the Bible is the Word of God because in it God's Word comes to us; because we experience His saving power in Christ; because here as nowhere else in all the world, we come in living contact with God who is Father, Son and Holy Spirit.

"Why do people continue to come to church and Sunday School, week after week, year after year, in spite of all the attractions of our modern age, in spite of the feeble messages that they hear so often from the pulpit, in spite of the weak and inadequate presentation of the Word which they find in the Sunday School? It is because consciously or unconsciously they wish to find God, to be lifted up for a moment at least out of themselves into that spiritual realm, which at times enchants them with its beauty and sustains them with its power, to hear some message from God's Word, some authentic Word of God that will speak to the real needs of their soul.

"Why do men continue to read this book,

written some parts of it thousands of years ago, in spite of all the modern literature which floods from our press, and the messages which flood the air? Many reasons might be given, but in the last analysis it is because the God who created the heavens and the earth and the sea, the God who thundered at Sinai, who inspired the prophets and who sent His Son, the God in whom we live and move and have our being, still speaks through its pages to those, but only to those who are willing to hearken to His voice.

"And that is why we seek to know this book and to make it known; not that men may appreciate its literature, or understand its history, or even that they may know its doctrines, but that they may learn to know Him whom to know aright is life eternal; that each man may hear for himself that voice of the living God who calls us in ideals, warns us in remorse, comforts us with His pardon, and sustains us with His power; that each may hear that voice and respond to it, and so that His kingdom may come, His will be done increasingly on earth, even as it is in heaven, and that finally we and all whom we love, may be reunited with Him throughout all eternity.

"God grant that we may so read and that each of us may hear His Word in our own hearts. Amen."

Dr. Thompson's final section on the divine element in the Bible is well written and it is both persuasive and deceptive. But no sweet words of praise of the Bible can atone for the strictures which constitute the first part of the article. After raising a question as to the historical reliability and truthfulness of parts of God's Word; after suggesting that some of the prophetic records may actually be predated frauds (Daniel for instance); after questioning the recorded acts and commands of God; after questioning the relevancy of much of the Bible for the problems of our day; after questioning the right to compare Scripture with Scripture; after presenting the Bible as primarily man's quest for and experience with God; after offering us a Bible replete with human error and misconception of God, a book only to be understood and evaluated by critical scholarships: then we have this final section in which the Bible is spoken of as the "Word of God because in it God's Word comes to us."

If the critical views recounted in the entire article by Dr. Thompson are not held by him personally, then he has been completely derelict in his duty by not answering them.

We are fully aware of the fact that there are those who claim that the historical facts of the Bible are unimportant, some even regarding them as myth, legend or folklore, and that this position does not damage the cause of Christianity. They feel that they can tear the Bible to pieces, stress the human element and find its errors and yet say it is the Book, through which God speaks to man. There is a mysticism and an instability here which is dangerous. There is required a type of intellectual gymnastics, even a blind spot, which the forthright find it hard to understand.

Why should God need to use a human book, written centuries ago, full of human errors and representing an antiquated viewpoint in order to speak savingly to men? Why doesn't He speak to them directly? And if the Bible is such a human and fallible book, how are the men of today to separate the wheat from the chaff and to tell with certainty what is true and of permanent value and what is superceded and human error?

The issue is whether God has given us a dependable revelation of Himself and of His will for man in the Bible, or whether we have such a commingling of divine truth and human error that only the thoroughly equipped "critics" can decide which is which. For the Higher Critic to place a Bible in the hands of the unsaved, at home or abroad, there must be a tell-tale tongue in the cheek.

The last paragraph shows the inherent weakness, as well as the fallacy, of the critical attitude to the Word of God. To affirm that one can intelligently know "Him whom to know aright is life eternal," without at the same time knowing the *doctrines* which have to do with His Person and His Work, is to ask an intellectual and a spiritual impossibility. To suggest that we can know Him in His fulness without knowing the redemptive *history* which culminates in the story of His earthly life, death and resurrection, is simply to ignore facts. Unless this history is *factual*, we know nothing definitely about Him who is declared to be the Saviour of the world. Unless the *doctrines* which explain and give a reason for the facts are true, the facts themselves become meaningless.

With a world teetering on the brink of chaos; with our own nation showing the seeds of moral and spiritual disintegration, which, if unchecked, mean certain national destruction; with the hearts of men desperately sinful and needing the redeeming and atoning work of the Lord Jesus Christ; it is tragic beyond words that Christians should find it necessary to reaffirm faith in the Word of God as the Sword of the Spirit, the one thing Satan fears and against which he is unable to stand.

God has not given us a bent Sword nor has He placed in our hands a weapon which is unable to cope with the needs of man, regardless of his condition or race. Today it is those men who have an unclouded faith in the Bible as the Word of God, who trust its records, its doctrines and the One it presents as the only Saviour and Redeemer of mankind, who under the power of God are meeting the problems of their own lives and who are preaching and teaching with a power which is not their own—the power of the Holy Spirit.

Again we say: Words of praise for the Bible are not particularly impressive when they follow the detailed recounting of critical objections to God's Word, from sources where one has the right to expect just the opposite. For these are criticisms and objections which can only multiply and magnify distrust in both the trustworthiness and the authority of the Bible.

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## LESSON FOR FEBRUARY 3

*A Pharisee And A Repentant Woman*

**Scripture:** Luke 7:36-50. **Devotional Reading:** Psalm 32.

Psalm 32 is a psalm of confession and forgiveness; the blessing of forgiveness. David was a great sinner. He was guilty of two of the most heinous sins—adultery and murder. His great penitential prayer is found in Psalm 51, and his thanksgiving for forgiveness in our devotional reading, Psalm 32. They are companion psalms. In his prayer he pleads for forgiveness; in this psalm he is praising God for forgiveness. He gives a vivid picture of his miserable condition when unconfessed sin was in his heart. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drouth of summer." Like a man burning up with fever, he spent his days and nights tormented by his guilty conscience. When a good man sins he has no peace until he confesses his sin: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

David finally repented and was forgiven and in his restored joy he writes this beautiful psalm.

There is a vast difference in people in regard to their sensitiveness to sin. Conscience may be seared as with a hot iron, or it may be a misguided conscience; it needs to be enlightened by the Word of God and by the Spirit of God, otherwise it may lead in the wrong direction. Paul thought he was doing right when he was bitterly persecuting the Christians. A man who is outwardly respectable and moral does not often see the hidden sins of his own heart. In fact, many men do not seem to realize that selfishness, pride, coldness, and indifference to the needs of others, as well as many other hidden sins are sins at all. They see easily the sins of the drunkard, the gambler, the libertine, the breaker of the law, but do not see those which are in the heart and mind, but break the law of love.

In our lesson we have a striking contrast between two sinners: a sinful Pharisee, and a sinful woman. Outwardly they were as far apart as two people could be, but both were sinners. The one was conscious of her sin; the other was unaware of his. The one thought he was all right; the other knew that she was all wrong.

1. *The Meal.* This was very different from the feast made by Levi to which he had invited all of his "sinner friends." This Pharisee, like Nicodemus, had evidently become interested in, and attracted by, the great Teacher and Healer whose fame was beginning to spread abroad. There may have been a touch of condescension in his asking Jesus to come and eat with him. Sometimes a prominent man will invite a preacher to his home and make him feel very much as Jesus felt in the Pharisee's house. Even a king or

a president should remember that a minister is an ambassador of the Supreme Ruler of the Universe, by whose permission they have their position and authority. This proud Pharisee seems to have had no real faith or love for Christ.

2. *The Woman Who Was a Sinner.* Eastern people are more informal than we are, and uninvited guests would come to feasts. This woman, who was evidently a believer in Jesus, heard He was there, and came to show her love and gratitude. She expressed her feelings in the typical oriental manner. The alabaster box of ointment was costly, but she brought her gift and lavishly bestowed it upon Him, anointing His feet with the ointment and drying them with her hair. We in the West do not, of course, express ourselves in just this way. (Compare this anointing with that of Mary later on in His ministry. These were entirely different types of women, but both show their devotion in this beautiful way).

3. *The Criticism of the Pharisee.* It was unspoken, but it was there in his mind and heart. He felt the same way that those other critics of our Lord felt when they said, why does your Master eat with publicans and sinners? Their idea of holiness was not to touch or associate with such people. They would draw their robes around themselves when passing them on the street. They did not seem to realize that sin is a matter of the heart and is not caught like some contagious disease. "He spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." But this "sinner" is a repentant sinner; she was weeping; her tears washed His feet, while she wiped them with the hairs of her head. Here is sorrow for sin, godly sorrow: here is gratitude for her Saviour and Friend: here is a devotion which did not count the cost.

4. *Jesus' Reply.* Notice that Jesus answered the thought in the mind of the Pharisee. All things are naked and open unto Him with whom we have to do. He reads our minds. We do not have to speak before He knows what is going on within us. Jesus not only knew the character of this woman, but He



also knew the cold, self-righteous heart of the man who was criticising Him.

He replies in His characteristic way; by telling a story. It is a short simple story, but it has a very sharp point. It takes up but two verses but it makes Simon see himself in a new light, and also the woman whom he so despised. "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Then Jesus elaborates, or explains, His parable.

From this explanation we can draw our own conclusions as to the discourtesy of His host, and his real attitude toward Jesus. There were customary courtesies in the East which had been overlooked by the Pharisee. It was customary to have the feet of tired and dusty guests washed in cool water. (Compare the scene in the Upper Room when Jesus and His disciples met to keep the Passover Feast. He washed the feet of His disciples although some of them ought to have done this). It was customary to greet a guest with a kiss, and anoint his head with oil. The Pharisee had greeted his Guest, the Guest from heaven, with none of these tokens of love and friendship and courtesy. He had treated Him in a cold, distant, discourteous manner, showing that he had no genuine love for Christ, or belief in Him as the Messiah. There was a lack of hospitality which marred the meal and disclosed the indifference of the host.

In most striking contrast to this coldness and discourtesy on the part of the Pharisee we see the humble devotion of this sinful woman.

5. *Thy Sins are Forgiven.* This woman had revealed two facts; her faith, and her love. These are the basic facts which mark us as true followers of the Lord Jesus Christ.

These words of Jesus, "Thy sins are forgiven", moved some to say, Who is this that forgiveth sins also? As in the case of the paralytic borne of four, they realized that the forgiveness of sins is a prerogative of God. The trouble with all these people was that they refused to see a fact that was clearly revealed, namely, that He was God in the flesh. As the Incarnate Son of God He had the authority on earth to forgive sins.

"And he said to the woman. Thy faith hath saved thee; go in peace." It is faith that saves, or rather, we are saved by grace through faith, but faith works by love, and our faith, if it is a living faith, will manifest itself in our deeds.

The Pharisee is representative of many unrepentant, self-righteous, men and women. They pretend, some of them, that they have a great deal of respect for the Great Teacher, but treat Him as coldly and as unbelievably as this man. Such people can never love Him devotedly because they see no need of His forgiveness. Talk of sin, and you insult them! Two

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society women were overheard to remark as they left a church where an outspoken preacher had proclaimed the truth about sin, "Why he actually called us sinners"! The worst sins are those of such people. Morally and socially they may be better than the outcasts, but spiritually, they are dead and cold.

This poor woman is a type of a vast number of redeemed men and women, whether "out-broken" sinners, or not, who see their sins and turn to Him with tears of repentance and love. "I believe in the forgiveness of sins": so we repeat in the Apostle's Creed. Do we realize what the forgiveness of our sins cost? Have we heard Him say, "Thy sins are forgiven"?

## YOUTH PROGRAM FOR FEBRUARY 3

*Jesus Calls Us*

Thrilling words! Jesus calls us! The Eternal Son of God, the Lord of Glory calls *us*! How do we know He calls *us*? Because He said, "I came not to call the righteous, but sinners to repentance," and since we have all sinned and come short of the glory of God, we may know that He came to call us! He said, "I came to seek and to save that which was lost," so we who were lost, having gone astray, may know that He came to seek us! Let's stop, look, and listen for a moment as we consider the wonderful thought suggested by our topic. Let's stop—"Be still, and know that I am God." Let's look—"Behold the Lamb of God which taketh away the sin of the world." Let's listen—"My sheep hear my voice." Jesus calls us!

*Jesus Calls Us To Come*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a marvelous invitation to sin-laden, world-weary hearts! The only One who can lift our load of sin, bear our guilt and shame, remove our feet from the miry clay, raise us from the pit of despair and set our feet upon the solid rock, says, "Come unto me!"

In *Pilgrim's Progress* (and if you haven't read it, you should do it at once!) poor, weary Christian, fleeing from the City of Destruction, seeking the City of Zion, bore a dreadful burden on his back. Try as he would, he could not rid himself of the heavy load. Then, guided by Evangelist, he came to a place where stood a cross, the cross on which the Prince of Glory died. When he reached that spot, the bonds were loosed and the burden rolled down the hill and was lost to sight in an empty tomb!

Sadly enough, many who call themselves Christian, even as that weary pilgrim, have tried in vain to get rid of the burden of guilt that weighs upon their souls. They need to hear the call of Jesus, "Come unto me!" For at Calvary the burden will be lifted by Him who bore our sins in His own body, that we, being dead to sin, might live unto righteousness. Come to Jesus, weary soul, and find rest.

*Jesus Calls Us To Abide*

"Abide in me, and I in you . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." When our hearts are opened to the Lord to receive Him as Saviour, truly "the winter is past, the rain is over and gone; the flowers appear . . ." and "the time of singing of birds is come." But all too often in the springtime of our souls when the vines put forth their tender grapes, the little foxes spoil the vines, and the joy of salvation begins to fade, and our service to the Lord becomes a weariness of the flesh. Then we wonder why. The answer is simple. The same Jesus who calls us to *come* that He might give us rest, calls us to *abide* that we might find rest.

Peter had been called from his nets and could say to the Lord, "We have left all and followed thee."

But when he sinned against the Lord, and followed afar off, the sense of guilt and loss so haunted his heart that he said, "I go fishing." Or in other words, "I've failed. I've lost my first joy and victory. I'll just go back and take up where I left off." Then he learned to abide, and wrote out of a heart that rested in Christ, "The God of all grace, who called you unto his eternal glory in Christ, . . . shall himself perfect, establish, strengthen you."

Unless we abide in Christ, in faithful, moment-by-moment fellowship with the Lord, we cannot expect to experience the fulness of the blessing. The joy of salvation, for young or old, comes only through abiding in Christ.

*Jesus Calls Us To Go*

"Whom shall I send, and who will go for us?" Thus the Lord called Isaiah, and thus He continues to call today, this "Jesus Christ, the same yesterday, and today, and forever."

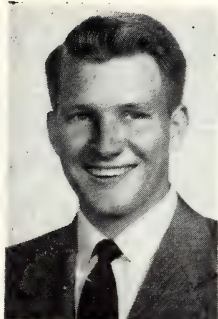
First He calls us to come, that He might cleanse us from sin. Then He calls us to abide, that He might strengthen from within. Then He calls us to go with the gospel where it has never been.

The "other sheep" must hear, and only those who know the way can show the way. Let's be reminded again that Jesus said, "Ye have not chosen me, but I have chosen you, and appointed you that you should bring forth fruit."

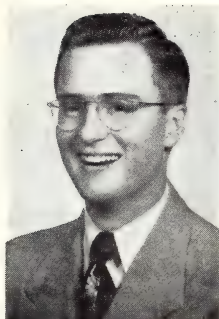
He called His disciples, saying, "Come, follow me." For three years He taught them concerning the Kingdom of heaven, and revealed to them the way, the truth and the life. He taught them to abide in Him, and promised to abide in them. Then just before He went back to His Father, He said, "Go ye into all the world, and preach the gospel to every creature!"

When Jesus went away, having finished His work of providing salvation for the souls of men, He left to us the task of preaching salvation to the souls of men. "As the Father hath sent me, even so send I you."

Every heart that has heard and obeyed the call of Jesus to come, should hear His call to abide and obey His call to go. Every Christian who has come to Him should abide in Him and go for Him!



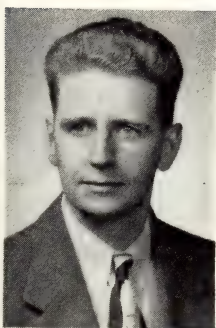
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GRADUATE FELLOWSHIP AWARDS at Austin Theological Seminary have been presented to the seniors shown here: (above, left to right, Flynn V. Long Jr., Austin, received fellowship given by last year's graduating class; Allen Smith, Alvin, Tex., received fellowship given by women of the First church, Houston, Tex., (Katherine Red Parker Fellowship); Ed Robertson, San Antonio, Tex., received the Alumni Fellowship. At left, Gerald Slusser, Dallas, Tex., received the Board Fellowship.

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## CHURCH NEWS

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### *Mrs. Hobson Dies In Blountville; Was Missionary For 31 Years*

Mrs. J. Kemp Hobson, missionary to Africa for thirty-one years, died in Blountville, Tenn. Dec. 18, 1951. Mrs. Hobson was a native of Texas, and she and Mr. Hobson were in this country on their regular furlough. Mrs. Hobson is survived by her husband and daughter, Mrs. E. U. Harr of Memphis, Tenn.; her mother, Mrs. Mary Ellen Williamson; and two sisters, Mrs. J. A. Webb and Miss Sarah Williamson, all of San Antonio, Texas.

Mr. and Mrs. James Irby of the Congo Mission arrived in this country Dec. 16 for furlough. They will spend most of their time in Texas.

Miss Emily Boehler of the Congo Mission will arrive sometime the latter part of January for her furlough year.

Miss Jean Holmes of our Japan Mission was mar-

ried Nov. 28 to Rev. Malcolm Carrick of the Presbyterian, U.S.A. Mission in Japan. Mrs. Carrick's address is: 10 Shogoin, Higashi Machi, Sakyo ku, Kyoto, Japan.

#### *Vital statistics from the Congo:*

Berta Jane Vass was born Dec. 8 in Bibanga, the daughter of Mr. and Mrs. John Vass.

Charles Baskerville White was born to Dr. and Mrs. Carlton White at Bibanga on Dec. 6.

Janet Carper was born at Bibanga on Nov. 11 to Rev. and Mrs. Day Carper.

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*A Presbyterian weekly magazine devoted to the  
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FEB 1 1952

JANUARY 30, 1952

## NEW THEOLOGY

A pantheistic god instead of a personal God, a human savior, instead of a divine Saviour, "infallible" scholarship, instead of the infallible Bible; "modern thought," instead of a "thus saith the Lord"; a development of religious ideas from a human mind, instead of a revelation from God; the natural in all things, the supernatural in nothing; reformation, instead of regeneration; culture, instead of conversion; a change of environment, instead of a change of heart; the energy of the flesh, instead of faith and prayer; interest in the secular, instead of zeal for religion; nobody afraid of hell, and nobody caring much about heaven; everybody coming out right anyhow, and nobody on the wrong track except those who cling to the myth, "once for all delivered unto the saints."

—Lutheran

—From THE CHURCH HERALD, January 18, 1952

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## EDITORIAL

### Four Moderators Speak To Atlanta Convocation Of Presbyterians

#### Dr. H. R. Anderson Calls For Middle-Of-Road Position

A convention of Presbyterians was held in the Central Presbyterian Church of Atlanta on January 13th with the moderators of our four Presbyterian Churches speaking. In his INTRODUCTORY WELCOME, Moderator J. R. McCain cited an example of a Kentucky Parish in which small US and USA Presbyterian congregations were working together, and the case of the representatives of the US and USA Church together being received by President Truman. From these he deduced an inference favoring cooperation and union.

For the United Presbyterian Church, Moderator W. Kyle George made a moving appeal to laymen to realize their sense of mission in home and in nation. Dr. Paul A. Stroup of the ARP Church noted the suggestion made by Dr. E. T. Thompson to the Western Section of Pan-Presbyterian Alliance that the Westminster Confession and Catechisms be re-written and supplanted by a new confession. Stroup closed with a fine affirmation of faith in the Bible as the Word of God, the only infallible rule of faith and practice, to which nothing is to be added and from which nothing is to be taken away.

Dr. H. R. Anderson, Moderator of the USA Assembly, declared that his Church is marching straight ahead looking neither to the right nor to the left. "It has," he declared, "laid aside a bitter barren fundamentalism and an empty barren liberalism." He insisted that this middle of the road policy is getting results, that God's Word is being preached again, and that over against the

sects the Church is being magnified as Calvin did in the Fourth Book of the Institutes.

No one is ungrateful to Dr. Anderson for dealing so frankly with us, and no one who has come under the charm of Anderson's personality can dispute the appeal of his presentation.

Of this appeal we would remark, first, that our Presbyterian Church US does not stand committed to the middle of the road policy, but that we are officially committed by our Confession of Faith by our Ordination Vows, and by the 1939 Assembly's unanimous interpretation of those vows to conservative Calvinism. No doubt there are ministers among us who take the middle of the road and probably some who wander into the arid wastes of liberalism. But constitutionally we are committed to the conservative view of the Bible and of the Westminster Standards. To unite with the USA Church on the basis which Dr. Anderson so eloquently presents means to change the position of our Church.

Do we want this change? Are we sure it will be wise and best? Dr. Anderson says his Church has moved in this way for five years. Is that long enough to test the matter? The middle of the road policy led the Church of Laodicea into luke

## EDITORIAL

Four Moderators Speak To Atlanta Convocation Of Presbyterians .....	2
To The "7000" .....	4
Seeing Jesus .....	5
What Shall I Do? .....	6
Over A Hundred Tablets Unearthed .....	6

## ARTICLES

The Interpreter's Bible .....	7
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## DEPARTMENTS

Sabbath School Lessons — Feb. 10 .....	10
Young People's Dept. — Feb. 10 .....	12
Church News .....	13



McCain



Anderson

deduced an inference . . . in the middle of the road . . .

warmness and the Scottish Church of the eighteenth and early nineteenth century into deadening Moderatism.

What does the middle of the road mean? The testimony of Dr. Anderson that in his Church there has been a turn from preaching on the topics of the day to a proclamation of the Word is welcome news. Dr. J. V. N. Talmage of our Church has also spoken of the fine preaching of the Word by certain USA ministers in New Jersey and in St. Louis. May their tribe increase! May the return to Bible preaching which stems from the confessing Church of Germany, as well as from Bible believers here, become a mighty wave in both our Churches!

Our USA brethren object when we single out disturbing things in their Church, answering quite properly that we have such also among ourselves. While seeking to bear their admonition in mind, we know now how to interpret their middle of the road position without reference to what we observe. The USA Board of Christian Education has issued their Westminster Study Bible, and advertised it as the Church's interpretation of the Bible. We hear that the middle of the road members of the USA Church highly approve it. This edition, however, sets forth the higher critical positions on both Old and New Testaments and presents a lower Christology than that taught in the Constitution of the USA Church - or taught to the writer in the Theological Seminary of the Presbyterian Church, USA, in 1920-21 - as has been detailed in articles appearing both in THE SOUTHERN PRESBYTERIAN JOURNAL and in *Christianity Today*.

In the October-December 1951 issue of Cross Roads, p. 56, a part of the new curriculum of the USA Board of Christian Education, one finds the miracles of the plagues in Egypt, including the killing of the first born of the Egyptians, given a purely naturalistic description. Instead of the Bible teaching that when the angel of death sees the blood he will pass over; this explains sparing the first-born of the Israelites on the basis of sanitation and living in the country. Now we admit that things to which our Church is not committed also get into our literature. Accordingly, if this citation is not approved by the USA Church, we invite that body to indicate same to its Board and also to us. On our part, we will call to the attention of our readers any proper effort of the USA Church to insist on the miracles and restore at this point the Church's testimony to the integrity of the Word.

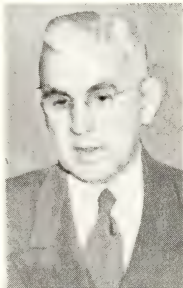
We are reliably informed that even in the hitherto rock-ribbed Presbytery of Pittsburg, the conservatives were only able to marshal five votes against the recent ordination of a minister who was unable to accept the doctrine of eternal punishment. Again, if this is not the considered position of the USA Church, we shall welcome any news that that body has sustained the noble five and corrected the action of the majority.

All in all, might it not be well to find out *where* this turn toward Bible preaching is to eventuate in the USA body? Is it going to mean a return to the supernatural Christ of faith, or are the miracles to be left out and dead universalism ensue?

—Wm. C. R.



George



Stroup

a moving appeal . . . with a fine affirmation

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol X, No. 40, January 30, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

## To The "7000"

*Indifference* to danger can have a disastrous result. *Preoccupation* with other things, no matter how important they may be, can prove the gate through which tragedy may enter.

Eternal vigilance is the price of liberty —true in affairs of state; and also true in matters pertaining to the Church of Jesus Christ.

This is an appeal to the "7000"; that great host of men and women, ministers and laymen, who still hold to the tenets of evangelical Christianity; to stop, look and listen.

We do not ask you to accept the statements of this Journal; nor do we ask you necessarily to identify yourselves with those of us who share in the work of this paper, as much as we desire and need your support. We are perfectly aware that many of you may not care for some of us personally, you may not like the way we express our faith, you may not wish to be identified with a group of men who, to some, are obscurantists, lacking both in learning and vision.

But, we do ask you to look at the trends of the past century within the Christian Church, trends which are evident with marked acceleration in our own time. These began in Germany, gradually spread to England and across the ocean to the Northern part of the United States and they are now increasingly in evidence in our own midst.

*If it is good that faith in the truthfulness and the authority of the Bible be destroyed*, then there is no reason why you should not continue in your indifference and preoccupation with other matters.

If it is good that the innate sinfulness of man's heart be played down and his natural goodness and potential greatness be substituted for the doctrine that all men are sinners and lost out of Christ, then you have nothing to worry about.

If it is good that the absolute necessity for the new-birth, for regeneration, shall be shunted aside by many for a program of personal reform, then you can rest easy.

If it is good that the program of the Church and loyalty to that program be elevated in importance by some above one's personal faith in and loyalty to Jesus Christ, and His Word then you need not be concerned.

If it is good that the *primary emphasis* of the work of the Church in the view of many is to be on social reform and a program designed to make the world a better place, rather than on winning individual souls to a saving faith in Jesus Christ, then all is well.

If it is of little concern that in many Church-related Colleges and Theological Seminaries students have their belief in God's Word shaken so that they emerge with their faith based on the wisdom of men, rather than on the power of God, then your indifference and preoccupation is justified.

If it is good that the torch of evangelical belief and fervor should be caught up by many lesser groups, denominations and sects, handicapped as they often are by extreme tangents and 'isms' rather than that the great denominations maintain the clear-cut evangelical basis on which they were founded, then there is little to cause concern.

If it is good that we permit ourselves to be swept along in a tide of ecumenical emphasis wherein the basis of Christianity itself is pared down to an almost meaningless faith and the great emphasis is on numbers and organization rather than the power and presence of God's Holy Spirit then we can continue as at present.

We are not overstating the facts when we say that the trends within the Church of Jesus Christ are along the lines which are stated in some measure above.

The Higher Critical and destructive attitude to the Bible was widely taught and believed in Germany a century ago. The Church in that land largely lost its witness and its power and Germany sank in to the morass of rationalism and resulting spiritual and moral collapse which ruined the nation. The same process, but with greater opposition, spread to England so that today we see a once great empire disintegrating before our eyes - certainly due in part to the fact that God and His Word became of less and less importance in the hearts and minds of the people as a whole.

Has this process spread to America? It has. Beginning in the North, great Colleges and Universities, were founded and endowed by men who believed the Bible and loved and trusted in the Christ we find in that Bible. They recognized that the source of individual and national strength is in the moral and spiritual fibre to be found in dedicated Christian lives. Today, *almost without exception* these great institutions, once the bulwark for truth and Christian living, have become pagans in their conduct and teaching, most of them contributing to an anti or non-Christian philosophy and way of life.

This process is gradually spreading into the South with equally disastrous results. Where but a few years ago we looked with distress at the spreading blight of Higher Criticism in the North we now find its proponents sought after and welcomed into our own institutions of learning and churches.



But, you say, look at the encouraging statistics of our own church and of all the great denominations. Some way once truthfully said, "Statistics and 'they say' are the two biggest liars in the world."

We are not speaking of numbers added to church rolls, or organizations affected and programs successfully carried out. We are speaking to the fact that the church is full of people, many of whom give not the slightest evidence of ever having had a personal experience with the Lord Jesus Christ - of having been born again. So many otherwise intelligent people are spiritual illiterates, men and women who know little or nothing of the Bible and its contents and who would find it impossible to state even in the simplest terms what salvation is and how it is obtained. What the Church needs more than anything else is a revival based on the doctrines and clear teachings of the Bible itself, without which Christian faith and experience lacks both authority and direction.

Before the reader decides that this editorial is an unduly pessimistic appraisal of the present situation which is developing ever more rapidly in America, we hope that its statements will be given serious consideration. As we see it, exactly the same process which began in Germany years ago is now invading our own thinking, teaching and preaching. The God Whose Book is being questioned is a God of judgment and justice. He has never long countenanced the questioning of His Word and He will not spare. If we are wrong then it may be that all is well. If we are right then, *before it is too late*, we who claim to be evangelical Christians should study the situation and make our decision.

We know that far more than 7000 have not bowed the knee to the Baal of unbelief: plausible, scholarly, attractive - yes. But unbelief nonetheless.

It is our plea that those who hold the evangelical Christian faith shake off their indifference and preoccupation. Forget the desire for advancement or preference or whatever it may be that hinders. Stand up and be counted and join in a united witness for those things without which Christianity may be a name only.

To the "7000"—Stop, Look, and Listen !!

—L. N. B.

## DO WE NEED REVIVAL?

By Dr. L. Nelson Bell

Here from the trenchant pen of the associate editor of THE JOURNAL comes a keen analysis of ills of the day which, irresistably, make the answer to the title question a definite YES. Topics considered include: Lack Of Love Between Christians, Worldliness In The Church, Powerless Christians And A Powerless Church, A Lack Of Concern For The Lost, Ignorance Of God's Word, Prayerlessness, Overemphasis On Organization, Low Standards Of Morality. Available at 15c a dozen, \$1 a hundred, postpaid.

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## Seeing Jesus

### The Eyes Of Jesus:

*"His eyes as a flame of fire."* Rev. 1:14.

The eyes are the windows of the soul. We do not have a description of His eyes as a Man, but we do have this symbolic picture of Him as The Great Head of the Church, as He walks in the midst of the seven golden lamp stands—the Churches—with eyes as a flame of fire.

Well would it be for the Church if all of us could realize this tremendous fact. It would make us better preachers, elders, deacons, members of His Body which is the Church.

I. *They Are All-Seeing Eyes* there is nothing in the world, in the Church, or in our hearts, which is not naked and open unto Him with Whom we have to do.

He sees ALL the churches: the big wealthy city churches with thousands of members, the smallest country church with a score on its roll: He sees the churches in our land of culture, and the ones in the Jungles of Africa: He sees the good and bad.

He sees ALL the different denominations: All the preachers; ALL the officers; ALL the members. The Shepherd knows His sheep; knows all by name. These All-seeing eyes are more powerful than the great searchlights along our shores: more penetrating than any X-ray machine.

II. *They are Heart-Searching Eyes.* They look not merely at the surface, but deep down beneath all externals. They *test and try* every man's work.

This is brought out clearly in the two chapters which follow, where we have a picture gallery, or looking glass, in which the churches can gaze and see themselves, not as they appear to men, but to the Head of the Church. He looks beneath fine buildings, beautiful clothes, forms of worship. He is looking for spiritual realities: for truth; for love; for faith and faithfulness; for consecration, devotion, loyalty, patience, victory.

He is quick to see and evaluate, and appreciate, *all that is Good*. In these letters we have a long list of such qualities: our works, patience, loyalty to the truth, suffering, love, faithfulness.

His eyes also see the bad; the spots and blemishes, the ugly inside scars which spoil the beauty of the Church. It would be a good thing if every church would have these Letters hung where everybody could see and read their heart-searching messages.

III. *They Are Soul-Seeking Eyes; Lit From a Loving Heart.* He knows *all about us, and loves us still!*

There is warning, solemn warning, but it is the voice of One Who wishes to keep us from ruin. There is rebuke, stern rebuke; "As many as I love,

I rebuke and chasten; be zealous therefore, and repent”.

There is a *call* in these eyes: a call to remember, to repent, to return to their first love, and their works, to faithfulness, to watchfulness, to victory, to glorious rewards.

Oh, that we might see His eyes today as He walks in the midst of the churches. “Unveil the eyes, and let them do their work,” said the priest to Camillo, the artist, when he told him of the eyes of the Christ that he had painted. So, today, let us unveil His eyes and let them do their work!

—J. K. P.

## What Shall I Do?

*“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”*

Christians who pride themselves on their orthodox faith need to bear in mind that obstruction of God’s work has no part in an effective witness for the truth.

Faith in God, His Son and His Word must be coupled with *doing* His will and it is God’s will that the Gospel be preached at home and abroad and that individual Christians so live and so conduct their business as to commend the Gospel and the faith which they profess.

This may involve a complete revision of some of our own personal habits, business practices and conceptions of our share in the work of God’s Kingdom.

It is not enough to piously say “Lord, Lord”, but this must be coupled with a surrendered heart and will which say—“Lord, what wilt thou have me to do”?

—L.N.B.

## Our Real Need

*“Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh in vain.” Psalm 127:1*

In our national emergency, a combination of external dangers and internal moral and spiritual collapse, America has not yet sought the help of the One Who alone can solve our problems.

The leadership for such a public and official recognition of God and our need of His help and

WE’RE SORRY! that our limited supply of last week’s issue has been exhausted. The thousands of extra copies of the January 25 issue we printed have all been mailed out in response to a deluge of requests. If requests continue to come in at the present rate, reprints of the feature article, AN ANALYSIS, by L. Nelson Bell, M.D., F.A.C.S., will be made available at \$1 for 20 copies, or 5 cents for single copies.

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guidance must come from *high* up in government circles.

We are reliably informed that such recognition has not been forthcoming because “the people might think things are out of control and become panicky.”

The simple fact is that personal, or national, affairs which are out of God’s control are in an exceedingly dangerous position, liable to veer off into any and every kind of man-made disaster.

Christian citizens can well consider the necessity of calling upon our Chief Executive and those who are their elected representatives in Washington, asking for an humbling of heart and mind and an acknowledgement of the fact that “In God We Trust” is more than a slogan stamped on our coins.

At the present time, because the need of God’s guidance and help is given lip-service only by our leadership, planning and legislating and conferences are all “labor in vain”. Leaving Him out of our calculations means that we “walk but in vain”.

*“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” II Chron. 7:14*

—L. N. B.

## Over A Hundred Tablets Unearthed!

Dr. Claude Schaeffer, Director of the Louvre in Paris and discoverer of the Ras Shamra tablets was back at Ugarit for new excavations during the fall of 1951. His earlier discovery of these cuneiform texts in archaic Hebrew forced the advocates of the Graf-Wellhausen critical reconstruction of the Old Testament to admit that they were wrong in asserting that the Israelites had no written documents before the period of the kings. These texts come from the middle of the second millennium before Christ and throw a flood of light upon the literary, religious, political and commercial relations of that period. On the excavations in 1951, Madame Schaeffer writes:

“The excavations have been very satisfactory this year. My husband and his collaborators have laid free a great new portion of the ancient palace of Ugarit, with huge paved courtyards and rooms with walls still four inches high. But best of all, they found over 100 complete tablets! We have never found more than 20 or 30 in a season. They will further the knowledge of the ancient history of Ugarit and the Canaanites. You can imagine how happy we are.”

After considerable difficulty and delay, due to change of government in Syria, the Director has been permitted to take these Tablets to Paris for decipherment. We shall eagerly await their story.

—Wm.C.R.

# The Interpreter's Bible

By John R. Richardson, D.D.

ATLANTA, Ga.

During my vacation the editor of THE SOUTHERN PRESBYTERIAN JOURNAL mailed to me a copy of *The Interpreter's Bible*, Vol. 7, published by the Abingdon-Cokesbury Press (Price \$8.75). He stated that due to the wide publicity given this new venture, he would like for me to make an appraisal of its contents.

From the standpoint of the externalities, this book is superb. It has an attractive binding. The paper is of excellent quality. The type is pleasing to the eye. Undoubtedly it is the product of the highest of editorial skill. It is an impressive-looking book. The publishers make great claims for this commentary. They affirm that it is "the most complete and efficient working tool ever devised to help you understand God's word more clearly and preach and teach it more effectively."

The volume under review contains the complete commentary on the Gospels of Matthew and Mark. Dr. Sherman E. Johnson prepared the introduction and exegesis of Matthew. Dr. George A. Butrick wrote the exposition of Matthew. Dr. Frederick C. Grant prepared the introduction and exegesis of Mark, and Dr. Halford E. Luccock is the author of the exposition of Mark.

One of the interesting features of this volume is that it contains 14 general articles on the New Testament. These articles were written to supply the background needed for the fullest understanding of any portion of the Christian Scriptures. This section deals largely with the New Testament as Christian literature, New Testament times, the teachings of Jesus, and the history of the early Church.

An analysis of the contents of this volume reveals the fact that it is written from a liberal point of view. The positions set forth indicate an extremely low concept of inspiration. Conservative views are rejected without an explanation for their rejection.

Dr. R. H. Strachan, in his article on "The Gospels and the new Testament," alleges that the appenings at Pentecost cannot be accepted as written by Luke, as "Luke has imposed his own interpretation

upon a traditional version found in his sources" (p.7). In the same article, he denies the unity of Isaiah. He writes, "In his message to the returning exiles, Deutero-Isaiah proclaims the Gospel of their mighty deliverance by the King of Kings" (p. 12).

The Johannine authorship of the Fourth Gospel is denied. The denial is submitted without any evidence to support it. The author states, "The Fourth Gospel is here assumed not to be the work of the apostle John" (p. 29). It is argued that the long discourses of Jesus in the Gospel are merely the interpretations of the mind of the author of this fourth Gospel based on his recorded sayings (p. 29). He speaks of the author's artistry in the story of the woman at the well, and "the dramatic power revealed in the Lazarus story which culminates in the strangely fantastic scene of the raising from the dead" (p. 29). In the same strain we are told, "Not only the words of Jesus, but features of the narrative itself are found yielding up to his mind meanings other than factual, as for example the story of the spear thrust at the cross, of the fact that the body of Jesus did not suffer the brutal crucifragum" (p. 29).

The article on "The New Testament and Early Christian Literature," by Dr. Henry J. Cadbury maintains that the two letters to Timothy and the one to Titus probably do not belong to Paul (p. 39). Speaking of these Pastoral Letters, the author continues, "They must therefore be the deliberate attempt of a later admirer of the apostle to convey his concern for the welfare of the Churches and their leaders in terms of a little collection of Pauline letters" (p. 40).

The section on "The Life and Ministry of Jesus," by Dr. Vincent Taylor, raises grave doubts concerning the miracles of our Lord. Commenting on the miracle of Christ stilling the storm (Mk. 4:35, 36), the author affirms "It is much less certain that he stilled the storm, although the comment in the boat is most natural and can have been made on the spot" (p. 123).



The man afflicted with demons (Mk. 5:5) is said to be merely a case of a "disassociated personality" (p. 124). Furthermore, the author does not permit the reader to be sure in his mind that our Lord raised the daughter of Jairus from the dead. To put it in his own language, "What happened in the house of Jairus is one of those questions that the reader of today must settle for himself . . . We know too little about the moments preceding and following death to dogmatize on the subject" (p. 124).

Once more, Dr. Taylor would have us to believe that some of the resurrection stories contain some legendary details, as for example when the risen Christ is said to have eaten a piece of broiled fish (Luke 24:42). The story of the journey to Emmaus (Luke 24:13-35) is said to be "a product of conscious art" (p. 144).

The Nativity section of Matthew presupposes an extremely unsatisfactory view of inspiration. For instance, on page 251 we find this statement: "Matthew probably obtained his list from a source instead of compiling it himself. If he had searched the Scriptures, it is likely that he would have done so more carefully. The genealogy does not harmonize well with his doctrine of the Virgin Birth."

In the exegetical section on Matthew, demon possession is equated with insanity. It is explained away by simply stating that first century Palestinians attributed many diseases, but especially insanity, to demons (p. 278). The same idea is found in the expository section on page 347. The story of the swept house (Matthew 12:43-45) and the return of a larger number of demons is said to refer to a picture of a relapse into insanity (p. 405).


We are told that there has been a rewriting of the story of the Transfiguration, "That we must assume—if only because the writing is consummate literary art" (p. 459).

The miracle of the coin in the mouth of the fish (Matt. 17:24-27) is robbed of the supernatural element. The author seeks to explain the incident by surmising that, "Perhaps Jesus told Peter to work as a fisherman, and that he would then find the necessary coin; and the story was later embellished" (p. 466).

The material concerning our Lord's death is treated in a disappointing manner. This reviewer has never read a poorer explanation of the Saviour's cry of dereliction (pp. 607, 608). Doubt is raised as to Luke's reference to the eclipse of the sun at the time of the Saviour's death. It is said, "That was hardly possible at the time of the paschal full moon. Perhaps the early church, in writing at some distance of time from the event of Calvary, could not imagine the death of Jesus without a

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cosmic midnight—terrible token of the divine Judgment." (p. 609). In dealing with Mark's treatment of the Saviour's cry of dereliction on the cross, the writer avers, "An unsettled question is whether it was uttered by Jesus himself or was a quotation from Psalm 22, ascribed to Jesus through the wide use of that psalm in the early church in connection with the crucifixion story" (p. 906). The same line of thought is carried further in Mark's account of the darkness and the rending of the veil of the temple. The commentator remarks, "It seems quite likely that some of these portents found their way into the narrative for their symbolic value, rather than as reports of actual happenings." (p. 907).

I do not want the reader of this review to infer that the entire Volume under examination is an anti-supernaturalistic and radical as the above quotations. Such an inference would be unfair and as Christians we must strive to be fair even with those who differ from us. I do maintain however that the references quoted represent a tendency that is inimical to historic Christianity. The unwarranted assumptions set forth as "the best in modern scholarship" are insidious and dangerous.

There is no value in blinking this obvious fact namely, *The Interpreter's Bible* is incompatible with the Westminster Confession of Faith and the Ecumenical view of the Scriptures. This commentary is out of line with the Biblical doctrine of the Bible that "every Scripture," "the entire Scripture," is given by inspiration of God. Any commentary that pares down the supernatural character of the Bible and denies its infallibility is not a safe guide.

Inasmuch as the writers responsible for this book draw back before too supernatural a Bible, we must go elsewhere for our exegesis and exposition of the Scriptures. In the near future I shall call attention to the republication of *Lange's Commentary On the Holy Scripture*. This work by the eminent German exegete, John Peter Lange, is certainly as scholarly as the work under review, and is free from the prejudicial presuppositions exhibited in this new volume. Presuppositions cannot be depended upon to do the work of solid argument. The time has past due for a vigorous protest against a wholesale surrender of vital aspects of Christian truth: the shrine of what is usually called "the best of modern scholarship."



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LESSON FOR FEBRUARY 10

## *The Decisions of Two Rich Men*

*Scripture: Luke 18:18-30; 19:1-10. Devotional*

*Reading: Mark 10:23-31.*

This lesson might be called, "One rich man lost: one rich man saved." It is hard to save a rich man. It is hard to save anybody: "If the righteous be saved with difficulty, where shall the ungodly and the sinner appear"? A Saviour has to be provided. This was not easy, but God so loved the world that He sent His Son; He provided a Saviour. Then, the Holy Spirit has to work faith in us and regenerate us. This is a supernatural work of God. The man himself has to yield: "Ye will not come to me that ye might have life." So the whole business of salvation is difficult. When people vainly imagine that they can save themselves they do not realize how hard it is: It is as impossible for a man to save himself as it would be to create himself, for a Christian is a new creation.

There are peculiar difficulties in the way of saving rich men. Their riches can easily be an inseparable barrier, for the temptation for them is to *trust in their riches*. Of course, this makes salvation impossible for them. Their money may be their god: they may love it more than they do God.

Jesus has some very plain and solemn words to say about this in our Devotional Reading, Mark 10:23-31. He says practically the same thing in Luke. In Mark He makes His meaning clear when He says: "How hard is it for them that trust in riches to enter the kingdom of God." Faith is "Forsaking all and taking Him," as someone has said, and if a rich man is not willing to forsake his wealth as a means of salvation then there is no hope for him.

The disciples had left all to follow Him. One of these rich men was willing to do this, the other was not.

### *I. The Rich Young Ruler Who was Lost: Luke 18:18-30*

Putting the accounts of all three writers together we learn some very interesting facts about this man. He was a ruler. This in itself is surprising, for few of the rulers had come to Jesus. He was young. This is not surprising, but it is an encouraging fact. He was rich. Not many rich people came to Jesus. He was a clean, moral man. This was certainly in his favor. He came running, evidently much in earnest. He came openly, not like Nicodemus, by night. He came reverently, kneeling at Jesus' feet. He came asking a most important question, What shall I do to inherit eternal life? He was such a fine specimen of young

manhood that we feel he was very close to the kingdom. Jesus loved him. He was indeed an attractive man.

When we put all the good qualities together we begin to wonder what could be wrong with him. If such a man came before the average church for membership, would any church turn him down? Would the other members not congratulate themselves on having such an addition to the church? Perhaps they would hesitate to question him about his wealth.

When he asked his question, Jesus pointed him to the commandments, These usually convict men of sin. They are a schoolmaster to bring us to Christ in order that we may be saved by grace. The young man quickly answered, All these have I kept from my youth. It may be that outwardly he had kept them, but if we looked at their meaning as interpreted by Jesus, we see that no mere man is able to perfectly keep the commandments of God. Paul says, All have sinned and come short of the glory of God. John says that if we say that we have not sinned we make Him a liar. So the young man was mistaken in his good opinion of himself although, like Saul of Tarsus, he was a good clean man morally.

Jesus puts His finger on the "sore spot" in this man's life: One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, . . . and come, follow me. This rich man had made money his god; therefore he had broken the first table of the law. He had evidently not loved his neighbor as himself, giving of his wealth to help the needy; so he had broken the second half of the Law. If we break the law in one point, we are guilty of all. We do not have to break all the laws of our land to be arrested; only one.

He was sad at that saying and went away grieved, for he had great possessions. Luke says he was sorrowful. He was grieved, but not grieved in the right way. He should have been grieved because he had sinned. He was sorrowful, but it was not a godly sorrow which led to repentance.

"He went away": three sad words! Others had

left all to follow Jesus; he kept his money, but turned his back on eternal life. Here is the vast difference between men: some go away; others follow. Some take the narrow way that leads to life; many choose the broad and easy way which leads to destruction. Which way have we taken?

This sorrowful incident, for I believe that Jesus was grieved as well as the young man, led Jesus to give the solemn warning about the danger of riches. Many choose the wealth of the world and become paupers; others choose to be poor for the sake of Jesus, and become rich.

What a help and a blessing this man could have been if he had done what Jesus urged him to do! Suppose he had joined the disciples! His money could have been used for the glory of God, and if he had been faithful as a good steward what a reward would have been his! We must not condemn all rich men, for some have used their wealth to lay up treasure in heaven. We must, however, solemnly warn all rich men as Jesus warned them.

## II. The Rich Publican Who was Saved: Luke 19:1-10

The story of Zacchaeus is as familiar as that of the rich young ruler.

He was in many ways a striking contrast to the latter. He was far from being a "ruler" among the Jews. He was "chief among the publicans." That meant a good paying position under the Roman government, but a low and despised place in the estimation of the Jews, for the publicans - tax-collectors - were held in contempt by the patriotic Israelites. He did not come openly, running and kneeling before the Great Teacher, but chose a less conspicuous way, and one more to his advantage, for he was small of stature. Climbing up into the sycamore tree he waited to see Him. He may have felt that he was too small (in more ways than one) to be noticed by the rabbi.

But Jesus saw him: he not only saw him, but knew the feelings in his heart. He graciously said to him, Make haste and come down, for today I must abide at thy house. Think of the Jewish rabbi, not only noticing him, a despised publican, but actually inviting himself to his house! I do not suppose there was a more surprised man in Jericho than Zacchaeus.

He made haste and came down and received Him joyfully. There is a world of meaning in these words. Someone has said that Zacchaeus was converted somewhere between the limb of the tree and the ground. What did John say? "As many as received Him, to them gave He the power to become the sons of God." The despised publican was on his way to a place in the family of God.

Of course there were the critics, who murmured. There are always those who find fault when any

## "CHRIST IN DAILY LIFE"

The Presbyterian U. S. Series Of  
THE PROTESTANT HOUR



Rev. Thomas H. McDill, Jr.

SUNDAY

FEB. 3

Topic

"WHY  
ARE YOU  
WORRIED?"

Consult Your Newspaper For Time  
Write For Copies Of The Message

work of God is being done. Yes, He had gone to be the guest of a man who was a sinner. This was outrageous conduct in the eyes of some. Jesus' love for sinners is still a shock to the sensitive feelings of fastidious people of the world.

The most stressed thing about the conversion of the tax-collector is his confession and restitution. Thus the genuine nature of his conversion manifests itself. Restitution is an important part of real repentance. We must make things right as far as we are able. When dishonest men are converted they pay their debts, they restore what they have taken from others, they undo the wrong. So with all other kinds of sinners. The sad part is that there is often-times much that we cannot make good. You can pull the nails out of a tree into which you have driven them, *but the scars remain*. John B. Gough, as well as many men like him, often weep because they cannot live over the past.

Where did Zacchaeus' faith come in? His response to Jesus was an act of faith. Dr. Graham Gilmer in preaching on this conversion for me, called attention to the words in verse 9: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. Abraham believed God and it was counted to him for righteousness. Zacchaeus believed Jesus and was saved.

The concluding verse is one of the sweetest and greatest verses in the Bible. "For the Son of Man is come to seek and to save that which was lost." Jesus had found one of the lost. Are you lost? Then Jesus came to *save you*. He is seeking for you. When a seeking sinner and a seeking Saviour meet, there is joy in the presence of the angels of God. Jesus, the seeking Saviour, met Zacchaeus, the seeking sinner, and salvation came to his house. He wants to save you. Will you not seek Him today?

## *Appreciate Or Prejudice?*

Did you know that the first Jew was a Gentile? and that Gentiles, when they become Christians, are Jews? Did you know that all that we have in our Christian faith, humanly speaking, we owe to the Jews? And that if it were not for the Jewish nation not one of us would be saved, for salvation is of the Jews? Certainly every Christian should have a deep and sincere appreciation for the Jewish people, and should never condone any spirit of prejudice against them. If Paul, a Jew, believed himself a debtor to the Gentiles, how much more should we, as Gentiles, feel indebted to the Jews through whom we've been adopted into the family of God.

### *The First Jew A Gentile*

The word Jew was first applied to one belonging to the tribe or Kingdom of Judah; then it included all the Hebrew children who came out of the captivity, and finally was used of all the descendants of Abraham, becoming synonymous in common usage with the word Israelite, or descendent of Jacob, the son of Isaac, the son of Abraham, the father of the faithful, who was chosen from among the Gentiles as the father of God's people! Sounds complicated, doesn't it? But it is really very simple. All the descendants of Abraham are, as regarding their race, called Jews, and Abraham the founder of the race, was called from among the Gentiles. So the first Jew was a Gentile. The heir that God gave him was a child of promise through whom the family grew into tribes, the tribes into a nation, and the nation has ever been regarded as a peculiar, or separate people bearing the name Jew.

### *Gentile Christians Are Jews*

This sounds strange I know, to say that Gentiles who become Christians are Jews, but let's consider it for a moment to see if it is true.

In the fourth chapter of Romans Paul tells us that Abraham is "the father of all them that believe," and the promise is "sure to all the seed (or children); not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

In the ninth chapter he reminds us that "they are not all Israel, which are of Israel. . . , that is, they which are the children of the flesh, these are not the children of God." In other words, not the *natural* descendants, but the *spiritual* descendants of Abraham are the true Israel of God, whether in the old covenant or the new.

In the third chapter of Galatians Paul says, "Know ye therefore that they which are of *faith*, the same are the children of Abraham." The gospel was preached unto Abraham. He believed and it was counted unto him for righteousness. "So then they which be of faith are blessed with faithful Abraham."

If we belong to Christ, then are we the children

of Abraham, and "heirs according to the promise." Of course in Christ, as relating to the flesh, there is neither Jew nor Gentile, for both have been reconciled in one body, and are indeed the Israel of God. But spiritually speaking, we are the children of Abraham, the one claimed by the Jews as their father. Thus Gentiles who believe in Christ become "Jews", not after the flesh, but after the Spirit.

### *We Are Debtors*

Paul, a true Jew, not only after the flesh, but after the Spirit, says in the first chapter of Romans, "I am debtor." Having come to know Christ as Saviour and Lord, Paul regarded himself as being debtor to all men; obligated to share with them the unsearchable riches of Christ. Paul was a chosen vessel to bear the name of Christ among the Gentiles, and he was a Jew.

Paul reminds us that "there is no difference between the Jew and the Greek (or Gentile): for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Then he lays the burden of responsibility upon your heart and mine as he raises this question: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

We, like Paul, are debtors to *all* men, and certainly the command to "preach the gospel to every creature" did not say "except the Jews"! We owe it to the Lord who after the flesh was of the tribe of Judah, a Jew, to share with the Jews the wondrous message of salvation, remembering the words of our Saviour, "Salvation is of the Jews."

We should ask the Lord to rid our souls of prejudice and fill our hearts with love for the Jews. They gave us most of our Bible. Through them the Messiah came. To them the gospel was first to be preached. To them the promises still are given, as well as unto us, for "God hath not cast away His people."

There is no place for prejudice in the heart of any Christian with regard to any race, and certainly not against the Jew to whom we owe so much.

"Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee."



## CHURCH NEWS

### *A.T.S. Accredited As Religious Education Graduate School*

The General Assembly's Training School for Lay Workers has been accredited as a graduate school of religious education by the American Association of Schools of Religious Education in session in Cincinnati, Ohio, December 28, 1951.

At the same time announcement was made of the accreditation of five other graduate schools: Asbury Theological Seminary, Wilmore, Kentucky; Eastern Baptist Theological Seminary, Philadelphia; Hartford School of Religious Education of the Hartford Foundation, Hartford, Connecticut; McCormick Theological Seminary (Presbyterian) Chicago, Illinois; and the School of Religious Education of the Southwestern Baptist Theological Seminary at Fort Worth, Texas. Gordon College of Theology and Missions Boston, Mass. was also accredited as an undergraduate school of religious education.

The General Assembly's Training School, which offers work on both the graduate and undergraduate levels, conferring both bachelor's and master's degrees, was recently accredited and elected to membership in the Southern Association of Colleges and Secondary Schools.

President Henry Wade DuBose, D.D. of the General Assembly's Training School in Richmond, was elected President of the American Association of Schools of Religious Education at its recent meeting.

### *McCracken To Deliver Sprunt Lectures At Union*

RICHMOND, Va. (PN)—Dr. Robert J. McCracken will be the Sprunt Lecturer at Union Theological Seminary in Richmond, Va., this year. The dates for the Sprunt Lectures are February 24 through February 28.

Dr. McCracken's series of six lectures is entitled, "The Place of Theology in Preaching." The names of the auxiliary lecturers and their subjects will be announced soon.

Dr. McCracken was born in Motherwell, Scotland in 1940. He was educated at Glasgow University where he received an M.A. degree in 1925 and a B. D. three years later. He has received the degree of Doctor of Divinity from McMaster University, Bucknell University, University of Glasgow, and Colgate University; the degree of Doctor of Sacred Theology from Columbia University; and the degree of Doctor of Humane Letters from Bates College.

After serving in the ministry in his native Scotland for several years, Dr. McCracken came to Mc-

(Continued on Page 14)

## *"The Place of Theology in Preaching"*

The James Sprunt  
Lectures For 1952

BY



**Dr. Robt. J. McCracken**

**Pastor**

**Riverside Church**

**New York**

### **"THE BOOK OF LIFE"**

BY

**Dr. Roy L. Smith**

**Christian Advocate**



### **"THE PLACE OF TRADITION IN CHRISTIAN THEOLOGY"**

BY

**Dr. Georges A. Borrois**

**Princeton Seminary**

**Feb. 24 - 8:00 P.M. — Feb. 28 - 12:00 Noon**

**UNION SEMINARY**

**3401 Brook Road**

**Richmond 27, Va.**

Master University in Hamilton, Ontario in 1938 as Associate Professor of Christian Theology. In 1944 he became Professor of that department.

He served as president of the Baptist Convention of Ontario and Quebec in 1945-46.

At present he is the Minister of the Riverside Church in New York City and Lecturer in Practical Theology at Union Theological Seminary in New York.

Dr. McCracken is a frequent speaker on radio broadcasts and is author of, *Questions People Ask*, published by Harper and Brothers in 1951.

## Moderators Voice Presbyterians'

### Objections To Vatican Appointment

ATLANTA, Ga. (PN)—The top leaders of four Presbyterian denominations, representing three and a half million persons, have endorsed a statement warning President Truman of "the lack of fundamental integrity, the moral flabbiness, that is manifesting itself in the life of our nation, from high government positions down to college athletics."

Dr. J. R. McCain, moderator of the Presbyterian Church, U.S. (Southern) and president emeritus of Agnes Scott College, read the statement Sunday night, Jan. 13, to almost 1,000 persons gathered at the Central Presbyterian Church here.

The paper, which Dr. McCain said expressed "what our churches feel at the time," was handed to the President in a sealed envelope Jan. 8 following the annual services on the convening of Congress.

With Dr. McCain on the platform were representatives of the other three Presbyterian Churches who endorsed the paper. They were: Dr. Harrison Ray Anderson, moderator of the Presbyterian Church, U.S.A. (Northern) and pastor of the Fourth Presbyterian Church, Chicago;

## TUNE IN

### "CHRIST DOES HELP" SYNOD EVANGELISTIC SERIES IN FIVE SYNODS

#### Speakers For Week Of February 3

Synod	Speaker
North Carolina .....	Rev. Edgar A. Woods
Georgia .....	Rev. Harry K. Holland
Louisiana .....	Rev. O. M. Anderson
Tennessee .....	Rev. A. L. Currie
Appalachia .....	Rev. D. R. Greenhoe

W. Kyle George, moderator of the United Presbyterian Church, Youngstown, Ohio;

Dr. Paul A. Stroup, moderator of the General Synod of the Associate Reformed Presbyterian Church, Memphis, Tenn.

In sounding the churches' "most solemn warning" the statement said:

"The corruption that eats away the foundation of democracy and which will bring about the crumbling of its structure is not only the work of the enemies without our walls, but also the work of those among us who betray their country in political corruption, in buying and selling of political influence, and in the day-to-day common cheating."

The church, it said, calls for men to contribute "strict, unyielding integrity and devotion to the interests of the nation under God."

The statement said that God must guide the country through the "narrow corridor" between a global war and submission to "a primitive and brutal totalitarianism."

It also urged government leaders to support the separation of church and state by "avoiding any official relations with the Vatican."

**The Contribution of the Average Presbyterian  
in 12 months for  
the Redemption  
of a Lost World**

*is less than the price  
of a tankful of gasoline!*

## Let's Finish The Job Now

The Program of Progress set up a goal of \$4,000,000 for the World Mission enterprise of our Church. It might be well to remind ourselves about the purpose for which this money was to be raised. It is to provide our missionaries with adequate equipment, buildings and tools for their work—schools, hospitals, chapels, residences, cars, trucks, trailers, tents, organs, school supplies, hospital supplies, etc. This fund is not intended for ordinary running expenses, such as salary, travel, rent, and the regular recurring cost of maintenance of schools and hospitals, chapels and the like. It is a fund designed to provide our missionaries with the necessary properties for their work.

How much of this \$4,000,000 fund has already been raised? Approximately \$2,500,000. How has this money already contributed, been used? It has been distributed to our Missions in Africa, Brazil, China, Korea, and Mexico, in accordance with their needs as presented to the Board of World Missions in carefully prepared surveys. These surveys, made separately on each mission field, itemize minutely every unit of equipment needed, ranging from schools whose cost is in excess of \$100,000 to tiny items costing \$25.00.

Here are a few of the definite things that have been done: IN AFRICA: The new Morrison Institute at Kakinda, now nearing completion. This institution, costing something more than \$200,000, is the training center for evangelists, preachers and teachers for our entire Congo work. The new Goldsby King Hospital at Mutoto. This is the largest and finest medical institution in our entire Congo field. IN BRAZIL: The handsome new auditorium of our Gammon Institute at Lavras. The new Administration Building for the Bible School at Patrocinio. IN JAPAN: The Theological Seminary in Kobe, totally destroyed during the war, rebuilt from the ground up, and now housed in a fine, modern plant. A large number of Japanese churches and mansees, and missionary residences built anew from the ground up. IN KOREA: New and modern nursing school connected with our hospital at Chunju, virtually undamaged in spite of war conditions. IN MEXICO: Fourteen churches have been given help on their building programs; thirty-six portable organs made available to small congregations; several jeeps and a truck purchased by the

Mission; and a dormitory, work shop and missionary residence completed at the Christian demonstration farm in Teloeloapan.

These are just a few examples selected at random here and there. Scores of buildings have been erected, and missionaries are being provided with homes, schools, tools, utensils, and the whole range of physical accessories for their work.

No words can describe the "lift" already given to our missionary task. Apart from the direct money-help, there has come to our missionaries a sense of the Church's awareness of their needs, of her commitment to the missionary cause, and of her resolute purpose to set the work of missions ahead in this day of opportunity. On the material side, the Program of Progress is making possible for the first time the equipment of our missions with the buildings and tools that they need. In Japan alone no less than forty buildings have been repaired, rebuilt, renovated or reconstructed from the ground up. New Stations are being opened, a wider proclamation of the Gospel is under way.

### Now The Big Question

How much still needs to be raised in order to reach the \$4,000,000 goal? By simple arithmetic, we see the remainder needed is \$1,500,000. And what is this remaining amount needed for? To provide necessary buildings and equipment for stations and centers of our work that are still awaiting their turn. For example: The development of the Chunju Medical Center in Korea, including a small medical school for the training of Korean doctors so urgently needed. The erection of the new Japan Mission Hospital, the first medical work ever inaugurated by our group in Japan. A portable sawmill for Bulape, Africa. Organs for use in evangelistic work in Kasha, Africa. The erection of a hospital at Moma, Africa. Completion of a radio broadcasting station in Recife, Brazil. Missionary residences in West Brazil. A new building for our Morelia Hospital, Mexico.

Again, these are but examples of scores of pressing needs for which our missionaries can look only to the Tithing Adventure or the World Mission Self-Denial Offering, or such other supplementary efforts as may be made by the Church to meet their necessities.

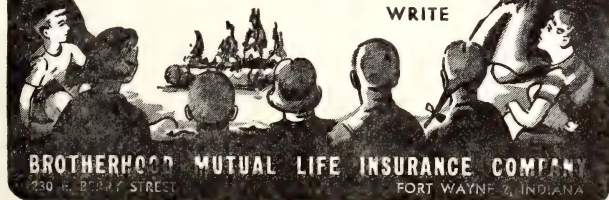
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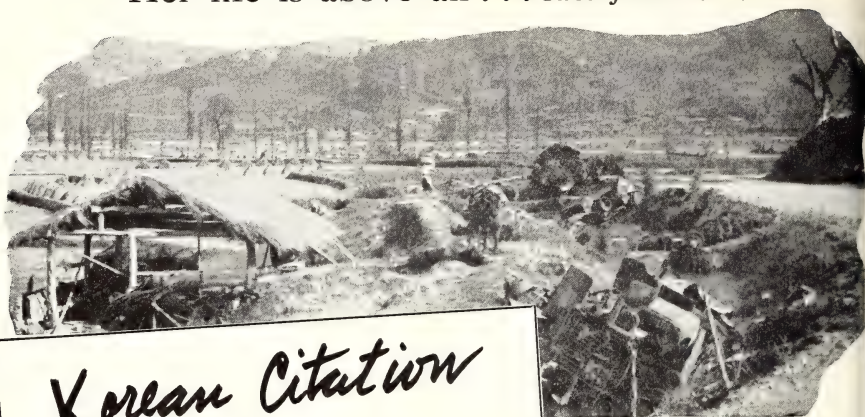
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## Korean Citation

### Concerning Miss Florence Root

"... we have an honor to tell a story of Miss Root, who was and is a missionary of your nations. **She stayed here ever at that time of great event, 25th June 1951** which was greatful in mind ... her life in Korea was above all a sacrificial life. Miss Root, during the communists' army occupied here in which her parish is, refuged into a cave and sometimes climbed up a steep mountain. She come back from that mountain and led and saved many people who were in dangerous states. She co-operated in the police department, the army and the executive. She relieved the orphan asylum, re-established the educational department and missionary organization. She led a Bible institute, and she is very busy even to revolve the farming lands.

"We deeply appreciate her for her life to you ..."

Pak Chul Soo  
Gov. Cholla Namdo

Re. Kim Chai Suk  
Mod. Presbytery Cholla Namdo  
(and six others)



*How much do we appreciate her?*

**TITHING** *will enable us  
to back with our money the personal  
sacrifice made by our missionaries.*





General N. C.  
Carolina College  
Room

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

FEB 7 1952

FEBRUARY 6, 1952

Nearly a hundred years ago, Horatius Bonar penned the following poem in the knowledge of an ever-increasing rejection of the fundamental Christian beliefs by the liberal element in the Church. It is significant that while for Bonar, this was largely a prophecy, it is, for us, a commentary on what has come to pass in our generation . . .

## *The Coming Creed*

The creeds have gone, so speaks the age,  
The era of the sects is past.  
Forward! In spite of saint or sage,  
True freedom has begun at last.

The Christ of God is now no more;  
The Christ of man now sits supreme;  
The cross is part of mystic lore,  
The Resurrection morn a dream.

The age's progress fears no God,  
No righteous law, no Judge's throne,  
Man bounds along his new-found road,  
And calls the universe his own.

Not faith in God, but faith in man,  
Is pilot now, and sail, and oar;  
The creeds are shrivelled, cold and wan;  
The Christ that has been is no more.

Old truth, which once struck deep in hearts,  
Fights hard for life, but fights in vain;  
Old error into vigor starts,  
And fable comes to life again.

Old mischief becomes earth's creed;  
The falsehood lives, the truth has died;  
Man leans upon a broken reed,  
And falls in helplessness of pride.

He spurns the hands that would have led,  
The lips that would have spoken love;  
The Book that would his soul have fed,  
And taught the wisdom from above.

The ever-standing cross, to him,  
Is but a Hebrew relic vain;  
The wondrous birth at Bethlehem  
A fiction of the wandering brain.

He wants no Saviour and no light;  
No teacher but himself he needs;  
He knows not of a human night,  
Save from the darkness of the creeds.

Eternal light hide not thy face:  
Eternal Truth, direct our way;  
Eternal Love, shine forth in grace.  
Reveal our darkness and THY day.

—Horatius Bonar

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CHapel Hill, N. C.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### There Is A Reason

Some wonderfully fine people have completely misunderstood why this JOURNAL has opposed organic union with other Christian groups under present circumstances. There has been read into our position many things which are not there. Also, there has been entirely lacking an understanding of what we stand for, even on the part of some who should know.

First of all, we feel strongly that a church which is well organized and functioning both at home and abroad, will not make a greater but a *smaller* contribution to the advance of God's Kingdom if it becomes submerged in a larger organization. A cold analysis of the results of such absorption in other cases leads inevitably to this conclusion, with every indication that such would also eventuate should our own church take the same step.

But, our objection is primarily concerned with an issue of *far greater importance*. Christian leaders are in agreement that the influence and the witness of the Protestant Church is at a low ebb in America. They see the dangerous political maneuvering of the Roman Catholic Church and the evil infiltration of Communism and its insidious propaganda at home and abroad and they feel that effective coalitions and organizations must be set up to stem the tide of such inroads on the freedoms and the blessings inherent in our Protestant heritage.

This JOURNAL is just as keenly aware of the dangers which we face from a militant Catholicism, the treacheries and blandishments of lying communistic propaganda and also of the deadening secularism which is all about us. At the same time it is our profound conviction that the underlying reason for the loss of Protestant influence and power must be sought and remedied *at its source* and this is to be found in the fact that much of the

Protestant leadership of today has lost its faith in the authority and the inspiration of the Scriptures and out of this has developed a watered-down, compromised and weak form of Christianity which is powerless to meet the need of individual sinners, much less the inroads of militant 'isms from without.

We are not opposed to the uniting of Christian groups *per se*, but we are unalterably opposed to any and all movements within the Christian Church which have as a basis of unity a further compromise as to the content of Christianity itself. We believe that such movements are but adding fuel to the flame of disintegration now going on within the Protestant world.

If the reader questions the reality of these present conditions he can test them for himself. What ecumenical movement of any proportions at present is willing to make a statement regarding the content of the Christian faith? Not one. The one and only statement is one of "loyalty to Jesus Christ as Divine Lord and Saviour", which obviously does not mean what evangelical Christianity has always meant by these terms because within the *leadership* of these organizations are men

## EDITORIAL

There Is A Reason .....	2
Thou Hast Kept My Word... I Will Also Keep Thee .....	3
Who Must Be Born Again? .....	4
Filson Finds Machen Far Truer To Fact Than The Social Gospel .....	4

## ARTICLES

The Christian And His Bible (II) .....	5
Random Shots .....	7

## DEPARTMENTS

Sabbath School Lessons — Feb. 17 .....	8
Young People's Dept. — Feb. 17 .....	11
Church News .....	12

who deny every cardinal doctrine of the Christian faith.

Such a diluted "loyalty" has never and will not now meet the needs of a desperate world, a world of sinners needing a Saviour, a world teetering on the very brink of complete chaos and destruction.

Throughout the Scriptural records and down through the history of the Christian Church there is no evidence that God has ever blessed or used men or organizations which were unwilling to take a firm stand for Him and His Word. Nor is there one shred of evidence that He has at any time meted out His favor and blessing on groups because of their numbers or organizations. Just the opposite has rather been true both in Biblical as well as in subsequent history. God and one is always a majority when that one has committed himself and his ways unequivocally to God.

And yet we find a philosophy abroad today which has been largely accepted; viz, that the way out of our present difficulties is through the ecumenical movement; through numbers and organizations.

Therefore, this JOURNAL has sought over the years to bear testimony to what we believe is an *absolutely essential truth*, that God's blessings, His presence, His power and the triumph of His Kingdom, is contingent on an unquestioning faith in His Word and the Person it presents; a Person around which there lies a body of *historical facts* as well as *doctrinal truths*. Believe these facts and preach these truths and God the Holy Spirit is poured out in mighty power to save the lost and to energize the saved for lives of service—service to God and to their fellowmen.

For this reason this JOURNAL was started and to this mission it is dedicated anew: to seek, under God's leading and blessing, to witness to the fact that effective Christian witness and living can only have its basis in a faith established in the integrity and the authority of God's Word. We believe Paul was speaking under the inspiration of the Holy Spirit when he called the Bible the Sword of the Spirit, and we believe that as in the time of our Lord's temptation in the wilderness, it is that same Sword which He so effectively used which today still baffles and defeats Satan.

Therefore, it is our purpose to bear this testimony continually in the pages of this JOURNAL; that the great issue before the Church is the truthfulness and the authority of the Scriptures; that it is the denial of these facts which has brought Protestant-

ism to its present weakened place and that all movements and programs which do not have in their basic concept this regard for the Bible, and the historical facts and doctrinal truths which it so clearly teaches, are destined to ultimate failure and but add to the confusion in the ranks of Protestantism and in the midst of those who are not Christians and who need Christ so much.

The solution lies in prayer—prayer for a revival which comes alone through an outpouring of God's Holy Spirit on hearts that are *humbled* and willing to be filled.  
—L.N.B.

## "Thou Hast Kept My Word . . . I Will Also Keep Thee"

The Church in Philadelphia is commended for having kept the Word of the Lord and for not having denied His Name. Indeed they are told that because they have kept "the Word of My patience, I will also keep thee" in the hour that shall try those dwelling on the earth. Christ prayed for Peter that his faith fail not.

In his last letter, the Apostle Paul shouts in triumph, "I have kept the faith". The Epistle to the Hebrews testifies that the heroes in its hall of fame "all died in faith." Many of us can say of our fathers, He kept the faith and he died in faith. When our children come to speak of us, can they say as much?

On what can we stay our souls in the final hour? Dr. W. M. McPheeters kept beside him his little Greek Testament the basis of the faith wherewith to quench all the fiery darts of the Devil. A few days before he passed the Doctor asked; "Pray for me that Satan may not buffet me too hard." Karl Heim writes, "In the struggle of death, when there is no strength in us upon which we can draw; when the powers of our soul are withered and the Accuser attacks us day and night - the Word becomes greater and more precious than ever before.

We cling to the Word, as Luther told us, like a man, slipping down a cliff, clings to a rope that is thrown to him, and which alone can save him from the depth below. We cling fast to its promises. We have no other resting place. Faith is nothing else than that movement which we must always make, away from ourselves and from our feelings and variable moods, to the Word."

—Wm. C. R.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 41, February 6, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## Who Must Be Born Again?

Nicodemus was certainly a child of the covenant, a member of the household of faith, a descendent of Abraham, an heir to the oracles and commandments of God as delivered unto Israel. He was a "master of Israel", wise in the ways of his fathers, learned in their traditions. He was religious, a tither, a teacher in the sanctuary of his people, and an earnest servant of his church. Yet Jesus said to Nicodemus: "Ye must be born again!"

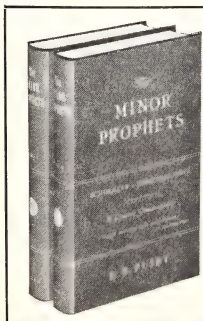
Our covenant theology, in which the Church is regarded as being composed of the saints of God in both the Old and the New Testaments (with which we are in hearty accord), dare not overlook this simple and startling truth, that a man must be born again, for "except a man be born again, he cannot see the kingdom of God." If this was true of Nicodemus, it certainly must be true of all.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Not even the children of believing parents are naturally born into the family of God, for if this were true, all the decedents of Abraham after the flesh would be called the children of God, which the scriptures expressly deny. (Romans 9:6-8). The children of believers must be *supernaturally* born into the family of God, born again of the Spirit of God.

Our churches are filled with people who have never been brought face to face with this imperative of our Lord concerning the new birth. Ministers are erroneously assuming that our church children do not need to be born again; do not need an experience with God. A perfunctory indoctrination in a pre-Easter training class is no substitute for sincere repentance and a heart acceptance of Jesus Christ as personal Saviour.

Who must be born again? *Ye* must be born again!  
—H.L.L.



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## Filson Finds Machen "Far Truer To Fact Than" The Social Gospel

Speaking to the question, "Is The Gospel A Social Program?", Professor Floyd Filson, of the Presbyterian (U.S.A.) Theological Seminary in Chicago, Ill., expresses himself thus:

"Hence in retrospect it is clear that something essential was represented by such militant conservatives as J. G. Machen. He was not infallible in critical questions, he had no proper sense of the social problems of our time, and he was not winsome in theological debate. But his book, *The Origin Of Paul's Religion* (1921), and his contention that the classic Christian theology is the necessary outcome of faithfulness to the New Testament, were far truer to fact than much shallow theology which often marked the social gospel. Much criticism of such men, as of 'Neo-orthodoxy' today, was in reality directed against the common New Testament Gospel. It was only by ignoring the Fourth Gospel, the Acts, the Epistles, the Book of Revelation, and much of the Synoptic Gospels themselves that the Gospel could be represented as a non-Christological social message with no central word of atonement."

—*Protestant Thought In The Twentieth Century*, Pages 60-61.

—Wm. C. R.

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# The Christian and His Bible-II

By The Rev. W. W. Arrowood

ROWLAND, N. C.

## Why Study The Bible?

We Christians honor the Bible with our lips and then neglect it shamefully. We call it "the Bible," which means "the Book," as if there were no other book. And yet in most of our homes the Bible lies on the table neglected day after day. In this article I want to suggest some reasons why we should study the Bible—I mean *STUDY*!

There's another somewhat similar word which God himself uses to suggest what should be our attitude toward the Bible. It's the word "meditate." After the death of Moses the Lord spoke to Joshua and said, "This Book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night." It suggests careful and earnest study.

The Bible is not a magical book from which you can get God's guidance if you will use the right sort of incantation. I have in my scrapbook a clipping which tells the story of Capt. Mayyar, a Hungarian pilot, living in Canada in 1929-30. He was distressed over the desperate plight of his home land, and was considering what he could do to bring it to the attention of the world.

Some one suggested a transatlantic flight; but that, of course, was expensive and dangerous. He went to his minister for advice. The minister flipped open his Hungarian Bible and placed his finger at random on the printed page. It happened that the words on which the finger rested, when translated into English read, "You must keep to it." The pilot felt that this was a command of God. He went forward with his plans and finally succeeded in making the flight.

But the method that God suggests to us for find-

ing out his will from the Bible is not easy as that. We must study it, taking plenty of time, meditating on it, letting our minds just soak it up. The Bible suggests several reasons for this study.

(1) *The first and greatest reason is that the Bible is the Word of God.* Familiarity breeds contempt. That is what it has done for us with reference to this book, which we sometimes carelessly speak of as "The word of God." Suppose we were keenly conscious of the fact that it is the Word of God. Suppose an angel from heaven should knock at your door some day. He stands there, his face shining like the sun. He holds in his hand a book, and says, "I've just come from the throne of God. He sends you this book with his love. It will show you the way of salvation from sin and tells you how to arrive at that place which God is preparing for his people."

Having thus spoken, he disappears. How reverently you'd take the book into your home, and how earnestly you'd study it!

Well, that book which usually lies neglected in your home is as truly the Word of God as if it had been presented to you by an angel. It's God's Book. O, yes, men wrote it. But they were men "who spake from God, being moved by the Holy Ghost." That being the case, it's just as truly God's Book as if men had had nothing to do with it.

The writer to the Hebrews tells us that it is "alive and powerful." Spurgeon, when asked how he would defend the Bible replied, "Defend it? I would as soon defend a lion. Let it out. It can defend itself."

And long before Spurgeon, a greater than he wrote, "Is not my word like fire? saith the Lord; and like a hammer that breaketh the rock in pieces." Jer. 23:29. It can do things, the Bible can—do things that we can't do for ourselves. That is why we need to study it, in order that it may do things for us.

(2) *The Bible is a mirror, a mirror into which a man may look and see his naked soul, not as he thinks it is, but as it really is in God's sight.* Woodrow Wilson's favorite limerick went something like this: "My face—I don't mind it. You see I'm behind it. It's the one in front who gets the jar." Yes, but when I look into a mirror and see my own face as it appears to others, then I get the jar myself.

Now man can make a mirror which will tell him what his physical face looks like. But no man has ever invented a mirror which will show him the true appearance of his soul. Therefore the average man is delightfully at ease in regard to his spiritual condition. How often we hear people say, "Yes, I'm a sinner, but I'm not much of a sinner." What they need is a spiritual mirror. If they had one and would use it, they wouldn't be so self-satisfied. They could see their sad con-

dition, and might proceed to do something about it.

There is such a mirror—the Word of God, James 1:23-25. When an unregenerate man looks carefully into this mirror, he sees a horrible reflection.

“Not much of a sinner?” Listen: here’s what the mirror says, “Every imagination of the thought of the heart of man is only evil continually,” Gen. 6:5.

“Not much of a sinner”? Listen: “There is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one.” Rom. 3-11, 12.

When the truly penitent sinner looks into this mirror he sees a very different reflection. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Is. 1:18.

“Him who knew no sin God made to be sin for us, that we might be made the righteousness of God in him.” 2 Cor. 5:21.

Looking into this mirror we can see where we are failing; or what progress, if any, we are making in the Christian life. A great thing it is, The Bible, our mirror.

(3) *The Bible is a “lamp unto our feet and a light unto our path.”* Ps. 119:105. And surely we need such a light in the darkness of this twentieth century. The nations have lost their way and are confused. Multitudes of individuals are perplexed and are afraid of “things that are coming upon the earth.”

We never went this way before. There are so many paths that “diverge to allure our feet far from the peaceful, sinless path astray.” Some of these diverging paths look good as far as we can see, but we can’t see far. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.”

We need a searchlight that will illuminate the darkness and show us the dangers that will beset us in that road. For many men without such a light have taken the wrong path only to find at the last disaster and ruin.

One of the most tragic figures in history is Saul, the first king of Israel. He took the wrong road. The night before he died by his own hand he went to the house of the witch asking her to let him speak to the dead Samuel. He said to Samuel, “I am sore distressed, for God is departed from me and answereth me no more neither by prophets nor by dreams.” Saul had never used the Word of God as a light, and so his last days were shrouded in darkness and despair.

Thomas Hobbes, a great philosopher, but a sceptic, said as he was dying, “I am taking a fearful

leap in the dark.” But when Paul, the apostle was facing death, he cried, “Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge shall give to me at that day.” No darkness for him. “The path of the just is a shining light that shineth more and more unto the perfect day.” A great Book; it is, the Bible our Light.

(4) *The Bible is a sword.* It’s an offensive weapon, and the only such weapon we have against an enemy who is seeking our destruction. In the sixth chapter of Ephesians we have the description of a Christian soldier. A splendid figure he is standing there, defended by his shield, his helmet, his breastplate, and his heavy battle shoes. In his hand he carries his only offensive weapon a sword, the sword of the Spirit, which is the Word of God. Yes, it’s his only offensive weapon, but it’s enough. The devil can’t stand the touch of that divinely forged sword, wielded by the hand of faith.

That is a magnificent battle picture given in the fourth chapter of the Gospel according to Matthew. Two mighty antagonists are locked in mortal combat, each armed with weapons with which he is thoroughly familiar.

The devil throws one fiery dart of temptation after another: “Make these stones bread,” “cast thyself down from the pinnacle of the temple,” “fall down and worship me.”

Jesus, however, catches each fiery dart upon the shield of his faith. Then, unsheathing his sword he advances upon his adversary, crying, “It is written, it is written, it is written.” Each time the devil yields ground, until at last he gives up in despair, and flees from the scene of battle, leaving Jesus completely victorious. Jesus triumphed that day because he knew his Bible, knew it thoroughly; he had studied it earnestly.

The followers of Christ must today meet the same awful enemy, who “goeth about as a roaring lion, seeking whom he may devour.” Our only offensive weapon is the one Jesus used so successfully long ago, the sword of the Spirit, which is the word of God. But we, as he, must become accustomed to the use of our weapon. We must study it earnestly, meditating on it day and night. A great book it is, the Bible, our sword.

(5) *The Bible is also food for the soul.* In it is milk for babies, and strong meat for those that are mature. Heb. 5:12-14. But even the most delicious and nutritious food will do no good as long as it is left on the table. We must take it up and eat it if we are to grow thereby. So the Bible left on the table is only an ornament, and a poor ornament at that. We must take it up and feed on it, studying it day by day. Then in the strength of that food we will “grow in grace and in the knowledge of Christ” till we come “in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.”

# Random Shots

By L. A. Beekman, Jr.

ELLISVILLE, Miss.

I was not surprised when I read in *The Presbyterian Outlook*, Dec. 17, 1951, page 3, the article entitled: "Women Elders and Deacons Advocated by Moderator McCain." I was in the General Assembly when he suggested and put over, on a General Assembly asleep, five additional moderators. But that is not what I want to shoot at now.

In the same article Dr. Ernest Trice Thompson is quoted as saying: "Election should be open to anyone in the congregation, men or women.—I'm for democracy in the Church." Do you get it? "Democracy in the Church." If you have democracy in the Church then you make the Church a democracy. But is the Church a democracy?

The dictionary defines democracy thus: "Government by the people; a form of government in which the supreme power is retained by the people, but is indirectly exercised through a system of representation and delegated authority periodically renewed; Collectively, the people regarded as the source of government." Notice here that in a democracy "the supreme power is retained by the people."

Now, over against that lets look in another direction, and at another form of government. The dictionary defines Monarchy thus: "A government in which the supreme power is lodged in the hands of a Monarch; A system of government in which the chief ruler is a Monarch; A Kingdom." Notice here that the ruler, with supreme power, is a Monarch.

But, what is a Monarch? By the same dictionary a Monarch is "a sole or supreme ruler; a sovereign; a King."

Now, I affirm, with others who have gone before as well as some now living, that the Church is not a democracy, but it is a monarchy. The Bible teaches this. Notice a few references, and this must necessarily be brief.

Psalm 5:2, "My King and my God." Psalm 10:16, "The Lord is King forever." Micah 5:2, "Shall come a Ruler." Isaiah 9:6, "The government shall be upon

His shoulders." Matthew 21:5, "Behold, thy King cometh unto thee." Dr. Adam Clarke in his commentary on this section quotes Watson thus: "To assert Christ's majesty, as in truth the King Messiah;—that he was that King of Zion of whom the prophet Zechariah had spoken." Luke 19:38, "Blessed is the King that cometh." Thus we note that Christ is King.

But this King has a Kingdom. Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." This is clearly the Church which is the Kingdom of Christ, "His dear Son", the King.

Matthew Henry in his commentary, speaking of the Kingdom mentioned in Luke 22:29, says: "God gave His Son a Kingdom among men, the gospel-Church, of which He is the living, quickening, ruling Head." Adam Clarke, on the same passage, quotes Meyer thus: "Christ is the divine Lord-Superior of the Kingdom."

Now turn to our Book of Church Order, Chapter 2, under Form of Government, and therein we find these expressions: "Jesus Christ, as King, the only Lawgiver, enforcing His own laws." But you will have to read the entire chapter to get the full import.

Dr. Charles Hodge, in the second volume of his Systematic Theology, page 605, says: "The Kingdom of Christ is not a democracy, nor an aristocracy, but truly a Kingdom of which Christ is absolute sovereign." And he proves this statement from the Bible.

A Christian is not in a democracy, and should not let anyone lead him to believe that he is, because he is in a Monarchy, ruled by a Monarch, who is Christ, the King. The Church is not a democracy where the "supreme power is retained by the people", though there are some who would like to have it that way; but the Church is a Kingdom where the "supreme power is lodged in the hands of a Monarch", and that Monarch is Christ.

One other shot and I will quit for this time.

In *The Presbyterian Outlook* for Dec. 31, 1951, on page 8, there is reproduced an article entitled: "Inci-

dent." The one who sent in the clipped article, there printed, made this comment which is printed at the end of it: "Why can't Montreat change its rules and become as 'Christian' minded as the Charlottesville Motor Court?" You will have to read the article to get what the questioner has in mind.

The one who made this comment, in question form, made the serious mistake of putting these two institutions in the same sentence and in the same category. The word category means class. I assert that they are not in the same class. The first is a Christian Institution, set among God's hills, owned by the Church, and therefore by Christians. The second is a material institution owned, I judge, by one or more human beings, who must not necessarily be Christians to own and operate it, though I hope they are, for I may want to stop there sometime if ever in that section.

It would make just as much sense if the one who made the comment in question form quoted above had asked: "Why can't a fish change his rules and be as horsy as a horse?" Or this question: "Why

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can't a cow change her rules and be as froggy as a frog?"

It is not fair to lower Montreat, which we love, to the level of a Motor Court. How could I sit idly by and not take a shot at such a statement? It should not have been made from a categorical standpoint, as well as others.

Many, I am sure, will agree. But I fear that others, who would lower the Church to a democracy, whereby she and her institutions could be put on a level with anything, will disagree. Nevertheless, I love my Monarch, Christ, His Kingdom, and its institutions. Will you not do the same?

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## SABBATH SCHOOL LESSONS

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### LESSON FOR FEBRUARY 17

# *The Family At Bethany*

**Scripture: Luke 10:38-42; John 11:1-45;  
12:1-2. Devotional Reading: 1 John 2:8-17.**

I wish we had pictures of all the homes which Jesus blessed by His presence while on earth. It would be an interesting collection. There was the "house" in Bethlehem in which He lived for a short time, after Joseph had found a place for the young mother and the Holy Child: "And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh." Then there was the home in Egypt, where they were forced to fly; and the home at Nazareth where He grew to manhood.

After He began His ministry there were many homes into which He was received, and He always brought a blessing in one form or another. He came to the home of Simon Peter and healed his mother-in-law. He went to the home of Jairus and raised his little daughter to life again. He invited Himself to the home of Zacchaeus and salvation came to that house.

But of all the homes He visited none other was quite so dear to Him as the little home at Bethany where He spent the night during the last week of His life on earth. In this home there were the two sisters, Mary and Martha, the brother, Lazarus, and probably Simon the leper, who may have been the husband of Martha. It is this home which concerns us today. We have three interesting

glimpses into the life there.

*I. A Home of Genuine Hospitality:  
Luke 10:38-42*

The two sisters were very different in their dispositions, and they showed their hospitality in characteristic ways.

1. Martha was cumbered about much serving. She wanted to give her Master a feast of good things to eat, and no doubt she was one of the best cooks and housekeepers in that village. This was a very practical and necessary matter. It was one way of expressing her devotion to Christ.

2. Mary was so intent upon hearing what Jesus was saying, that she sat at His feet and listened to His words. She was concerned with getting a blessing from Jesus. She recognized Him as a Great Teacher, and the wonderful words which came from His lips so absorbed her that she forgot



to help her sister with the meal.

3. Martha complains to Jesus about this: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." The practical workaday Christians do not understand the meditative mystics, and sometimes complain about their waste of time. They say that such people go around with their heads in the clouds, dreaming dreams, and leave them all the work to do. We have both the mystics and the workers today. There are those who literally wear themselves out working for the cause of Christ; there are others who spend a large part of their time with closed eyes and folded hands holding communion with their Lord. Why cannot we have a combination of the two types? I find in my own experience that when I have spent a busy afternoon visiting and am worn out, that the best way to relax is to "sit at His feet and listen to His voice", and when I have spent some hours in my study that it is a help to get out and try to do something in an active way. The one prepares us for the other, and both are important.

4. Jesus took Mary's part. His rebuke to Martha was a gentle rebuke, but it was a rebuke. "Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her". In His own life Jesus was exceedingly busy teaching, preaching, healing, but He took time to spend hours in communion with His Father, even when He had to take that time a great while before day, or spent all night in this way while others slept. We cannot work well until we have received strength and help from above. In Revelation Jesus says: "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him and sup with him, and He with Me. Jesus always brings the richest and best food to the feast. His words, which are spirit and life; His words, which are food for the soul, are the better part of the meal. Martha would give food for His body, which was good; Mary would receive food from Him for her soul, which was better.

## II. *A Home of Bitter Sorrow* John 11:1-45

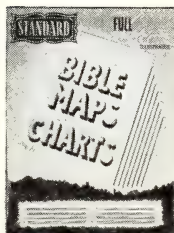
Lazarus, the brother, was taken sick. The sisters sent for Jesus, saying, Lord, behold he whom thou lovest is sick. When Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Jesus loved the three people in that home. Then, a very strange verse follows, When he heard therefore that he was sick, he abode two days still in the same place where he was. What we would naturally expect to find would be something like this, "Jesus loved Martha, and Mary, and Lazarus: therefore when he heard that he was sick, he hastened at once to his bedside".



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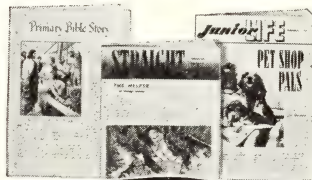


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Was He not the Great Physician? Had they not sent for their Doctor? When we send for a doctor, we are impatient if there is a few hours delay in his coming.

Then, after this delay, He said to His disciples: let us go unto Jerusalem again. They remonstrated with Him, for it was but lately that they had tried to stone Him (see 10:31). Thomas, the gloomy disciple, said, "Let us also go that we may die with him". Jesus tells them plainly that Lazarus is dead. I am glad for your sake that I was not there, to the intent that ye may believe.

Bethany was only a short distance from Jerusalem. Many of the friends of the family were come to comfort the sisters concerning their brother. Martha, as soon as she heard that He was coming, went to meet Him and greeted Him with the pathetic words, Lord, if thou hadst been here my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Here was a mingling of regret and faith. Then Jesus said, Thy brother shall rise again. Martha answered, I know that he shall rise again in the resurrection at the last day. Jesus replied with one of the greatest of His "I Ams", of which there are so many in John's Gospel, "I am the resurrection and the life." Then He asked her the question, "Believest thou this?" Martha believed; do we? If we truly believe this glorious "I am," all the future is lit up with glory.

Jesus calls for Mary. When she comes, she falls at His feet and says the same words which Martha had spoken. (No doubt, during those sad days, the sisters had repeated those words to each other many times). Jesus follows the crowd and the weeping friends and the weeping sisters, and as He went, "Jesus wept." This is known as the shortest verse in the Bible: it is also one of the sweetest, for it reveals the heart of our Kinsman-Redeemer.

He calls Lazarus forth from the grave. This has always been regarded as one of His most amazing miracles, or signs. Let us carefully note the reaction to this great sign. Many of the Jews believed on Him. Here was evidence so convincing that they could not help but see that He was the Messiah, the Son of God.

They told the Pharisees. They were deeply concerned, but not in the same way as these who believed. Their unbelief and envy made them hate Him all the more. The greater the evidence, the more they hated Him. When people *will not* believe, no sort of proof will have any effect. Caiaphas, one of His chief and bitterest enemies, unwittingly prophesied: "It is expedient for us, that one man should die for the people". Then, from that day forth they took counsel together for to put Him to death.

III. *A Home of Deep Gratitude:*  
John 12:1-2 (including whole  
of this incident)

Comparing this with the account in Matthew we learn that this was the house of Simon, the leper, probably the husband of Martha.

This gratitude is shown in two ways: (1) They made Him a supper. This was a usual manner of showing gratitude, as we see in the case of Levi. Again, Martha served, but Lazarus sat at the table with Him. It was also in honor of the brother who had been raised from the dead. (2) Mary is also serving, but not serving food, but bringing her costly box of pure nard, she anointed the feet of Jesus, and the house was filled with the odor of the ointment. We may well say that the whole world has been filled with the odor of her ointment, for her loving deed has inspired many more to do likewise.

There was criticism, of course. It came this time from the mind and lips of the traitor Judas. Why was it not sold and the money given to the poor? He cared nothing for the poor, but was a thief and bare the bag. This incident made the chief priests even more bitter and more determined to slay Him.

"She hath done what she could": Have we?



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There is a sense in which "opportunity knocks but once," for we certainly can't roll back the pages of time "The moving finger writes, and having writ, moves on." However, there is a sense in which opportunity knocks again and again, as God, in His infinite mercy and patience permits it to be so. Certainly each day, there are opportunities unlimited for every one of us to serve the Lord as we walk in "the obedience of faith." Let's look at a few of them for a moment. The Christian's purpose in life is to serve God. Our Catechism tells us that our chief end is to glorify God, and to enjoy Him forever, and reminds us that we are taught in the Word of God how this end may be achieved. The Lord Jesus, in His high priestly prayer in the 17th chapter of John, prayed thus: "I have glorified thee on the earth; I have finished the *work* thou gavest me to do." What was this work? He gives us the answer: "I came to seek and to save that which was lost. I came to give my life a ransom for many." The issue of Calvary was settled in His soul as He came to do the will of the Father. Thus He could say before the work was done, "I have finished the work," for "He was faithful who had promised."

If our chief end in life is to glorify God, and if He is glorified in our doing the work for which we were appointed in Christ, which work is the same work our Saviour came to do, then it must follow that the most important work in the world is that of winning lost souls to the Lord Jesus Christ, for that was His work! "As the Father has sent me; even so send I you."

There are many opportunities for service in the life of the church, but none more wonderful than that of winning souls. "He that winneth souls is wise," and "they that turn many to righteousness (shall shine) as the stars forever and ever." Yet how few are really concerned, and how few are really seeking to bring others to a saving knowledge of Jesus Christ.

Certainly there are opportunities unlimited for soul winning, for on every side there are multitudes who do not know Jesus Christ as Saviour. Every day we are brushing elbows with those who are lost, who have never been born again. Just think! If you miss the opportunity to tell them of Jesus Christ, they may miss eternal life

But someone will say, "Well, they could come to church and hear if they wanted to." Stop and think for a moment. What did the Lord Jesus tell the disciples? Did He say, "You meet and worship, and if anyone is so inclined they will have opportunity to come and sit in on the service, and you can tell them about me?" Did He say, "Wait for them to raise the question of religion, and then

you can answer with the word of life?" No! No! A thousand times no! He said, "Go ye into all the world, and preach the gospel to every creature." Go in to the highways and by-ways!

He didn't say for us to wait for the lost to come to church! He told the church to go to the lost! to seek and to win!!

Why don't we wake up! We've been asleep for so long! And while we sleep opportunities for honoring God are passing by, and souls are going out into eternity without Christ!

"Jesus, seeing the multitude, was moved with compassion!" He looked upon every individual as an opportunity, and His heart was filled with concern, in mercy He ministered to them, and in love He gave Himself for them.

There are unlimited opportunities for you to witness for Christ in your school. Perhaps many of your class mates do not yet know Jesus Christ, and there may be teachers to whom you may witness by your conduct and your attitude in class. On the playing field; in the gym; in your work, and in many other ways you have opportunity to demonstrate that you are a Christian; that you belong to Jesus Christ, and that you are living daily for Him.

You have opportunities in your neighborhood to reach the hearts of those who are near you, through your testimony in word and deed. We are to be "living epistles" in whom men can read of Christ!

Then there are opportunities unlimited in the life of the church. In Sunday School, or Daily Vacation Bible School; in outpost work, or services in jails or orphanages, places where you can take the message of salvation to those who cannot go to church.

Then there are opportunities unlimited on the foreign fields of earth, where scattered abroad are the "other sheep" which are to be brought into the fold. There is no greater challenge in the



world today than the challenge of need in the mission field, where there are millions who have never heard the gospel of Jesus Christ.

As young people, what are you going to do with the unlimited opportunities that are before you?

"Only one life, 'twill soon be past.  
Only what is done for Christ will last."

## CHURCH NEWS

### *Fellowships Awarded Seniors At Union Theological Seminary*

Union Theological Seminary has recently announced the granting of Fellowships to four of the members of the 1952 graduating class and the extending for another year of a fellowship granted to a member of last year's graduating class.

The fellowship winners for this year are Robert Patterson, Bluefield, W. Va.; Archie McKee, Mobile, Ala.; Herbert Miller, Hapeville, Ga.; and Maclyn Turnage, Gulfport, Miss. Samuel Maloney, Knoxville, Tenn. was granted an extension of the fellowship that was granted to him last year.

Robert Patterson attended Washington and Lee College where he was a member of Phi Beta Kappa and Valedictorian of his class.

Archie McKee did his undergraduate work at Mississippi State University. He served as a captain in an anti-craft unit during the last war.

Herbert Miller graduated from Davidson College where he was a member of Phi Beta Kappa and president of the Y.M.C.A.

Maclyn Turnage graduated from Southwestern College. During his college career he was elected to Who's Who In American Colleges, The Hall of Fame, and was president of Omicron Delta Kappa leadership fraternity.

Samuel Maloney attended the University of Tennessee and Davidson College. He graduated from Union Theological Seminary last year and since that time has been doing graduate study there under a fellowship awarded to him last year.

These men will have the privilege of doing graduate study for a year either in this country or abroad.

### *Calhoun Called To Christian Relations Post*

Upon recommendation of the Division of Christian Relations the Board of Church Extension voted unanimously to issue a call to Rev. Malcolm

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P. Calhoun, formerly pastor of the First Presbyterian Church, York, S. C., and who is now completing work toward a Th.D. degree in the field of Christian Relations at Union Theological Seminary, Richmond, Virginia, to become Secretary of the Division of Christian Relations.

The call was communicated to Mr. Calhoun by phone, and it was announced before the Board adjourned that he had accepted, his service to begin after the close of the Seminary year in May.

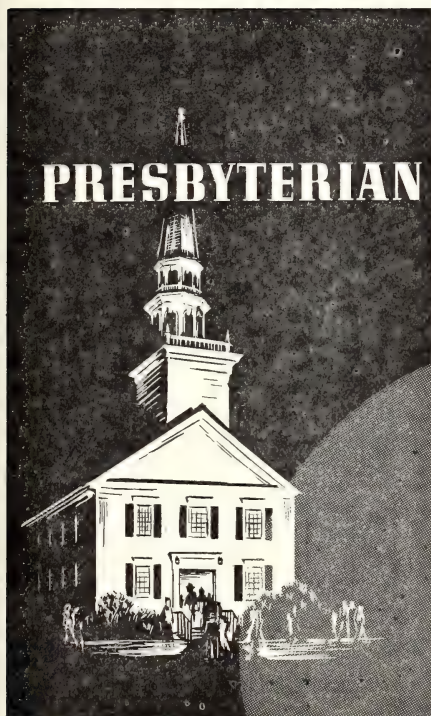
The Rev. John H. Marion, Jr., D.D., pastor of the Presbyterian Church, Bon Air, Virginia, and formerly Secretary of the Division of Christian Relations was elected a member of the Council of Christian Relations.

In view of its enlarged program the Board asked the General Assembly to change the name of the Division of Radio to the Division of Radio and Television.

In the field of Christian Education the Field Department of the Division of Radio will prepare

(Continued on Page 14)





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twelve programs for Christian colleges under the title, "Banners of Freedom." This series will present the basic contribution of the Christian school and college for the essential liberties of America. In promoting this series the Division is working in connection with Dr. Hunter B. Blakely of the Division of Higher Education of the Board of Christian Education.

The Division is in contact with the Board of World Missions looking toward the producing of a series of foreign language programs.

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

The following missionaries receive mail through the UNCAK Chulla *Pukdo* Team, 8201 A. U., A.P.O. 59, care P. M., San Francisco, California: Rev. Joe B. Hopper, Dr. Ovid B. Bush, Miss Gene N. Lindler, Miss Mariella Talmage, Miss Margaret Pritchard.

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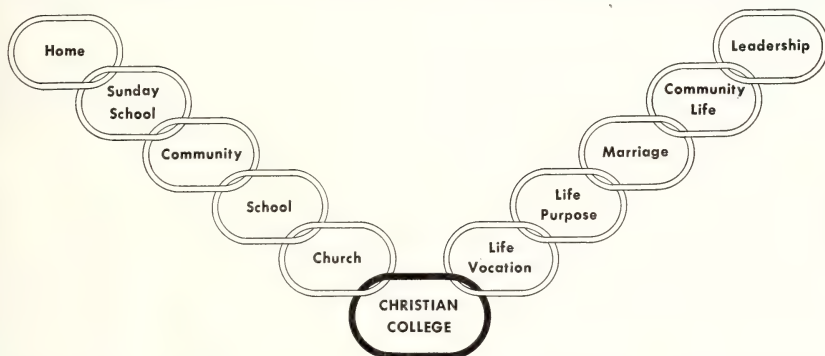
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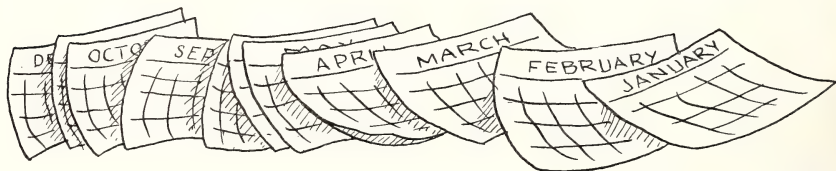
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statement, defense and propagation of the  
Gospel, the faith which was once for  
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FEBRUARY 13, 1952



## RABUN GAP - NACOOCHEE SCHOOL

We cannot all give our money to do great things, because not all of us have the kind of money which will be sufficient for them. But we can all give a part of what we have and what is done with it will be a part of us and we will become a part of it. The careful thing to do is to choose wisely the objects of our giving.

We can all "choose ye this day" the Lord in our giving. We can give to His work, His Church and to schools which raise up leaders for Him. Give, give wisely, give to God. He can multiply the smallest gift even as He did the unselfish giving of the small lad with the loaves and fish.

—Selected.

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## EDITORIAL

### Correction!

Dr. J. R. McCain, Moderator of the 1951 General Assembly, has offered a correction in the account carried of the Convocation of Presbyterians in Atlanta, Ga. (THE JOURNAL, Jan. 30, 1952). Moderator McCain says that he cited the two incidents mentioned as examples of "cooperation without union." He continues: "I have scrupulously avoided any pressing for union, mainly because I do not think we are ready for it, and partly because agitation on the subject is bad. On the other hand I feel that we ought to cooperate as far as possible."

We are happy to have this correction and to publish it as conspicuously as we published the erroneous report. Your reporter gave the account as he understood it. Dr. McCain was speaking on cooperation and union, and we understood his use of these incidents as supporting both items. Later in personal conversation with Dr. McCain we were told that at this time he preferred federation and we wrote the JOURNAL a correction or addition to be inserted in the original article adding the words, *or federation*. But this communication apparently reached the JOURNAL too late for inclusion. We regret this inaccuracy, and offer the moderator our apologies.

—Wm.C.R.

### Committal

One of the privileges of the Christian, only too rarely exercised, is that of committal; turning over one's cares and problems to God.

This is not a mystical experience, reserved for those who have had some unusual spiritual experience. Rather it is the practical application of a truth God would have us all know and take advantage of.

It should be clearly understood that committal is not presumption. Presumption is embodied in the philosophy that we can run our own lives until such time as we get into trouble and then we can turn to God for help.

For one to enjoy the peace and the privilege of committing one's life completely to God it is necessary to realize first of all that He is our loving Heavenly Father and that *He is interested in the minute details of our daily lives*. He knows our needs, our problems, our weakness, the yearnings of our hearts and all of those immediate and multiplied details which daily press on each individual.

Furthermore we must realize that God has never promised that we shall be spared troubles, sorrows and problems. But, He has promised that His grace is sufficient, that He is always near, and that He is both able and willing to help those who come to Him in faith.

That we can commit all our ways to God is not a lovely theory. Rather it is a glorious truth to which countless thousands will bear

## EDITORIAL

Correction!	2
Committal	2
The Glorious Alternative	3
Ye Must Be Born Again	4
Middle-Of-The-Roaders - A Hazard To Safety	4
Seeing Jesus	5
Believing The Bible ... When One Is Dying	5
Nescience - Not Error!	5

## DEPARTMENTS

Sabbath School Lessons — Feb. 24	7
Young People's Dept. — Feb. 24	9
Church News	10
Ministerial Miscellany	11
Women's Work	11
Books	14

witness from the experience of their own lives. The writer would bear this personal testimony that countless times, as a student, a professional ball player, in twenty five years in China and again in this country, he has seen God work miracles; changing plans, overruling mistakes, opening up doors where before there was a stone wall, and all because the plan or the problem or the difficulty was completely committed to the One Who knows all things and can do all things.

This committing of one's life and one's problems to our Lord means that we recognize Him as the Sovereign God of our lives, the One Who has the right to claim our allegiance on the one hand and Whose promises we in turn have the right to claim in confidence and in faith. It is a question of unconditional surrender to the One Who claims our wills, our personalities, our devotion, all for His glory.

*"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths,"* will be found to mean exactly what it promises to those who act on it.

*"But my God shall supply all your need according to his riches in glory by Christ Jesus",* is as true for us as it was for the Philippian Christians.

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls",* is an invitation as valid today as when our Lord first gave it.

*"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you",* is still the certain road to economic security.

*"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day",* rings with the same assurance for our hearts that it did for Paul.

*"He shall not be afraid of evil tidings: his ear is fixed, trusting in the Lord",* shows a way whereby the most confirmed pessimist may become an optimist.

God's Word is full of admonitions to His children to turn over their lives and the de-

tails of daily living to Him. It is the one source of serenity of living and the sure way of success.

*"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."*

—L.N.B.

## The Glorious Alternative

Faithful preaching must include not only the denunciation of sin but also the certain punishment of unrepentant sinners. The Devil, the agonies of hell, the lost condition of men out of Christ are all a part of that great body of truth given us in God's Word.

It is not pleasant to dwell on the wrath and judgment of a holy God. The wages of sin are awful to contemplate. Nor do we take pleasure in the truth that "the wicked shall be turned into hell, and all the nations that forget God".

Nevertheless, while God gives us a clear picture of the certainty of the punishment of sin, of what it means to be eternally lost, He also gives us a glorious alternative—eternal life through faith in His Son.

We do not believe it is possible for a man to appreciate the joy of salvation as he should until he senses in some measure that from which he has been saved.

Probably the best known and most beloved verse in all the Bible is John 3:16, yet here we have presented the glorious alternative of eternal life set over against the ominous truth of the perishing of those who do not believe.

John the Baptist presents the same alternative in the 36th verse of the same chapter—*"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."*

The Bible teaches clearly that men out of Christ are condemned already, because they have not believed in the name of the only begotten Son of God. But it also teaches that the gift of God is eternal life through Jesus Christ our Lord.

*That is the glorious alternative.*

—L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 42, February 13, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## Ye Must Be Born Again

These are the words of our Lord Jesus to Nicodemus, a ruler of the Jews. No doubt, this man had been given to God in infancy and sealed with the seal of the covenant provided by the Lord. John Calvin was likewise given to God in infancy and was baptized in the Name of the Triune God. Yet John was suddenly converted by God when he was about twenty-three years of age. Over in Scotland there are cases of noted conversions in maturity of those who were sealed by godly Scottish ministers on the promises of godly Presbyterian parents, such as Thomas Halliburton and John "Rabbi" Duncan.

Yet there are some religious educators, e. g. George Albert Coe, who teach a "salvation by education" and deny total depravity and regenerating grace. This represents the child as starting and continuing his religious growth entirely within the kingdom of grace. After Charles Hodge had commended the good things in Bushnell's *Christian Nurture*, he did not stop until he had taken issue with this work for not resting conversion and Christian life on the covenant promise of God, but resolving "the whole matter into organic laws explaining away both depravity and grace"—presenting the entire subject "in a naturalistic attitude." Moreover, there are excellent Reformed teachers who regard infant baptism as a seal of an already accomplished infant regeneration and so seem to have no place for this change later.

Vital religion declined however, in the state churches of Europe and under the Half-Way Covenant in New England when men assumed that the baptized children and grandchildren of believers should be regarded as regenerated church members.

Now Calvin is not uniform on the matter, but at least in his commentary on Romans 4:11 he recognizes the difference between the seal of the covenant as applied to the adult Abraham and as applied to the infant Isaac; and in Institutes IV. XIV.20 he speaks of infants being baptized into future repentance and faith. For Calvin repentance means conversion. The Westminster Confession does not tie the efficacy of baptism to the moment when it is administered, but leaves it to God's appointed time.

In his THOUGHTS ON RELIGIOUS EXPERIENCE, Dr. Archibald Alexander is of the opinion that regeneration may take place in infancy and occasionally does, but that more often the children of the covenant are regenerated in childhood, youth, or maturity. Charles Hodge held that the baptism of an infant was the seal of election, of being included in the covenant

promises—but not a seal that regeneration had already taken place. And in this Thornwell agreed.

When Thornwell was mourning the death of his young son, he said: I believe the covenant which God has made with His people, and which is sealed to their faith in the baptism of their offspring, to be a real and precious thing; and where Christian parents have laid hold upon this covenant, and have pleaded its promises in behalf of their seed, they may, when dying in these early years of childish immaturity, be laid, without a particle of apprehension or distrust, upon the bosom of that promise, "I will be a God unto thee, and to thy seed."

If space permitted we could cite Edouard Boehl the distinguished Austrian protagonist of the Reformed doctrine of Justification and Principal John Macleod authority on the Scottish tradition to the effect that the promise sealed in baptism comes to effect in the conversion of the children, that grow up generally, during the years of conscious faith and repentance. That is, one ought not to presume that a child is already regenerated. From the fact that the promise is sealed to him, one ought to take courage in praying and nurturing and teaching and preaching to him the Christian Gospel that God may effectually call him to faith in Christ and repentance unto life. The examples cited at the beginning of this editorial show that at least some of those early sealed by God in the sacrament were not regenerated or converted before maturity. We must be born again—and when we severally are so blessed is according to God's will.

—W.C.R.

## Middle-Of-The-Roaders: A Hazard To Safety

"I know thy works, that thou art neither hot nor cold: I would that thou wert cold or hot." Rev. 3:15.

The recent statement of the moderator of the Presbyterian Church, U. S. A., affirming that his Church is following a middle-of-the-road policy reminds us that the man who drives in the middle of the road will cause the most accidents.

This position may be defended as the only means of avoiding a controversy that will obstruct and retard the progress of the Church but it is our observation that neutrality on questions of high importance is impossible.

The middle of the road is a dangerous spot for the man in that position and for the man who may come along. In the United States highway laws require us to drive on the right



in European countries, automobiles are driven in the left lane of the road. As long as motorists obey the prevailing law wherever they are, everything will be all right. But the middle of the road is a hazard in any country.

Instead of avoiding offense, the Church in the middle of the road may be more apt to offend everyone.

—A. D. R.

## Seeing Jesus

The Tears Of Jesus:

### *"Jesus Wept"*

The eyes of Jesus which were "as a flame of fire," were often wet with tears. These tears came from His heart, as He lived in, and looked upon a world of sin and sorrow. "Blood, sweat, tears," are the common experiences of those who live in our world.

There are *Three Pictures of Jesus* which I wish us to see:

1. The Picture of Jesus beside the grave as He wept with the sorrowing sisters and friends.
2. The Picture of Jesus as He looked upon Jerusalem, the city that would crucify their Saviour and King.
3. The Picture of Jesus in the Garden. In Hebrews 5:7 we are told of His "strong crying and tears" as He beheld the bitter cup.

There are *Three Revelations of Jesus' Heart* in these pictures:

1. A Revelation of His Sympathy for those in Sorrow, Our faithful High Priest can fully enter into the sorrows of His people.
2. A Revelation of His Sorrow for those in sin, for wicked cities and for wicked men and women; their hardness of heart, and the terrible punishment that is certainly coming upon them; and also His willingness to save, if they will only come to Him.
3. A Revelation of His Suffering for Sin. It takes terrible pain to bring "strong crying and tears", and sweat like drops of blood. He poured out His soul unto death; He tasted death for every man.

There are *Three Lessons for each of us*:

1. Keep our hearts tender and let the tears flow when we mingle with men and women who have broken hearts. "Weep with those that weep".
2. Keep our hearts tender and let the tears come when we see the unsaved sinners around us. May God give us back our tears!
3. Keep our hearts tender and our eyes full of tears when we think of the suffering of Jesus for our sins.

—J. K. P.

## Believing The Bible . . . When One Is Dying

Among the many testimonies to the power of that Word which brings Christ to the souls of men for their comfort in the hour of death, there is this interesting one from the Reverend Marcus Dods, the elder, of Belford, Northumberland. After stating that his faith was not rashly formed nor lightly adopted on the opinions of other men but that he had won his way painfully out of doubts to his acceptance of the Bible, Mr. Dods continued:

"My own experience abundantly testifies the power of the Bible to afford the most effectual support in that hour when support is most urgently needed and most difficult to be found. Few have passed so far into the domain of death and have been permitted to return. I have felt the breath leaving me, that I expected not again to inhale. I have counted the dull, heavy throb of my heart as it grew fainter and fainter, fully anticipating at every pulsation that it would 'heave but once more and forever be still!' I have gazed on the faces of those dearest to me till my eyes grew dim in the blackness of death, and I could no longer see; and I have listened to the soothing voice of affection till my ear grew torpid in the apathy of death, and I could no longer hear; and I have felt the icy chilliness of death shooting through my veins, arresting the current of life in its course, till sensation itself forsook me, and I could no longer feel. And while thus placed on the very line that separates time from eternity, what was it that, under a deep consciousness of manifold guilt, enabled me to look forward in that momentary expectation of finally passing that line, calm and tranquil as I am now? Gentlemen, it was just that Bible of whose Divine inspiration I once as foolishly maintained the low view that prevails, as I thank God I have now long and cordially renounced it. I consider the opportunity afforded me of bringing it to so severe a test as one of the richest blessings of my life. And recalled as I have been to longer days, I wish to consider every day lost, which does not add to my knowledge of its contents, or deepen my experience of its value."

—W. C. R. In

CHRIST: THE HOPE OF GLORY.

## Nescience— Not Error!

The Holy Scriptures tell us that our Lord in His human life *increased in wisdom* as in stature, that He *learned* obedience by the things which he suffered, and that He *knew not* the hour of His Coming in Glory.

And this accords with the distinction of the two natures of the Mediator which is as perfect as the unity of His Person. "While the man Christ Jesus is the Eternal Son of God whenso-

ever light, or power, or wisdom, or strength, or peace, or glory from the Godhead, only source of all good, shall be ministered from moment to moment to the human nature of the Second Adam, the Lord from heaven, is as much a matter for the Divine will to determine as is the case of the first Adam, or any or all of his children."

But this nescience of His human nature does not spell error in the teachings of the Son in His work as our Prophet. On Him rested the fullness of the Spirit and *all* His words were those that the Father gave Him. According to Mark, He solemnly warned those who were ashamed of Him and of His words, that of them would the Son of Man be ashamed when He comes in His glory. And some seven verses later the same Evangelist quotes these words of Amen from the Voice of God at the Mount of Transfiguration, "This is My beloved Son, *Hear ye Him.*" In the Gospel of John, Jesus kept assuring the disciples that He had been "sanctified" and "sealed" and "sent" into the world to do the works of the Father and to speak the words of the Father. Whatsoever He spake and whatsoever He did it was "as the Father had given Him commandment." "The things which I speak, even as the Father hath said unto me, so I speak." "The words which Thou gavest Me, I have given them." "My teaching is not mine, but His that sent me."

—Wm.C.R.



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## LESSON FOR FEBRUARY 24

# Peter, James and John

**Scripture:** Mark 9:2; 10:35-45; 14:32-42;  
 Luke 8:41-42, 49-56; 9:28-36; Acts 4:13-22.

**Devotional Reading:** Psalm 91.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." These familiar words from Psalm 91 have been a comfort to many of God's people in all ages. There is a safe and secret place, and it is a marvellous experience to find and take refuge in that place. We sing, "Close to Thee, Close to Thee," and the soul that is close to God has a blessedness which is unique. God loves the world, but He loves His own children with a peculiar love. And, among His own people, there are those who are especially beloved of the Father. Abram, God's friend, was one of these; Moses, who spoke to Him face to face, was another; Daniel, beloved of the Lord, still another.

Jesus loved all men, even the sinners with whom He ate. He loved all the disciples, and loved them unto the end. But there was an "inner circle" which had a special place in His affection. It is about this "Inner Circle", Peter, James, and John, that we study today.

## I. Peter, James and John

*On The Mount of Transfiguration:*

Mark 9:2; Luke 9:28-36

*A place of Special Vision. They were with Him in the Holy Mount, and saw His glory.*

This scene on the Mount is recorded in three of the Gospels, and is tremendously important. Peter refers to it in II Peter 1:18. It is a miniature, or bird's-eye view, of the coming Kingdom. In the verse preceding our lesson, (Luke 9:27), Jesus had said, "There be some standing here which shall not taste of death, till they see the kingdom of God." One fulfillment of this prophecy came about eight days later when He takes Peter, James, and John up into the mountain, and is transfigured before them.

They saw their Master as they had never seen Him before. He had veiled His divine nature with a body of flesh—had emptied Himself, as Paul says, and taken upon Himself the form of a servant. They had seen Him as a man, teaching, preaching, healing, touched with a feeling of our infirmities. Now they see an entirely different Person. His divine nature is shining through the veil of flesh; He is unveiled.

Moses and Elijah, representing the Law and the Prophets, came and talked with Him. They were discussing a subject, which, as Peter says, the angels desired to look into, namely, the sufferings of Christ, and the glory which should follow—about His decease at Jerusalem.

Peter felt that this was a good place to stay, and suggested that they build three tabernacles, one for Moses, one for Elijah, and one for Christ. When it was all over, they were told to keep what they had seen to themselves for the present.

Those who are close to God; those who belong to the "inner circle," have visions which others do not have. Paul, later on, had visions and heard words which could not be uttered, being caught up to the third heaven. John, on the isle of Patmos had those marvellous visions which amaze and puzzle the minds of the greatest scholars.

## II. John and James Ask For Places of Honor

Mark 10:35-45.

*A Place of Humble Service. A lesson in True Greatness.*

These two brothers, with their mother, came to Jesus with the ambitious request that they might be given the places of honor in the kingdom, one sitting on His right hand, and the other on His left.

In answer, Jesus asks them the question, Can ye drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They said, We can. Jesus told them that they would indeed drink of the cup and be baptized with His baptism, but that the places of honor they sought were not His to give.

It is no wonder that the ten were "much displeased." I expect that Peter was especially displeased, for he was the natural leader and spokesman for the others.

Jesus takes this opportunity to teach all of them a lesson in true greatness. The "inner circle" is not a place for spiritual pride and worldly ambition. The only path to true greatness is the path of humble, self-sacrificing service. The Lord Jesus Christ is the supreme



example of such greatness, for He came not to be ministered unto, but to minister, and to give His life a ransom for many. How different would be the history of the Church, if all His followers had always remembered His example and walked in His steps! We would not have the sad spectacle of the so-called "dignitaries" of the Church being worshipped by multitudes of ignorant and misguided men and women. We would have no striving after places of distinction and honor. We would follow Paul's injunction to each esteem other better than themselves. How the devil rejoices when self-seeking takes possession of the Christian, and pride rules his heart!

A party of mountain climbers had reached the top of a mountain covered with snow and ice. "Down," said the guide, "down on your knees." Standing, they would be swept off their feet, and be hurled to their destruction. If it is ever our privilege to belong to the "inner circle," let us remember that the only safe position is "Down on our knees."

*III. Peter, James, and John  
In Jairus' Home:  
Luke 8:41-42, 49-56*

#### *A Place of Special Privilege.*

Those who belong to the Inner Circle are taken where others cannot come. The doctor does not allow everybody in the operating room. The assisting surgeon, the nurses, and perhaps those who are closest kin to the sick man. So with the Great Physician when He is about to perform one of His greatest miracles. He does not permit the crowd, the hired mourners and others, to come with Him into the room, but only the three disciples and the father and mother of the damsel.

Jairus, a ruler of the synagogue, had come and besought Him to heal his daughter. While on the way, He was delayed by the woman with an issue of blood, and the child died. The men came to Jairus and advised him to trouble the Master no further. Jesus encourages the grieving father, goes with him to the house, and raises the girl to life. Those who are closest to Christ often have special privileges.

*IV. Peter, James, and John  
In the Garden:  
Mark 14:32-42*

#### *A Place of Prayer and Responsibility.*

Jesus, leaving the upper room where He had spoken those last messages recorded in John's Gospel, came to the Garden of Gethsemane. He leaves the nine disciples, and selecting these three, takes them further into the Garden. He began to be sore amazed and very heavy, and said to them, My soul is ex-

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ceeding sorrowful even unto death: tarry ye here and watch. He goes forward a little and prays the prayer with which we are so familiar. The writer of the Hebrews says that it was "with strong crying and tears."

This was a place where they could have had two wonderful experiences: (1) they could have seen the terrible nature of the cup which He was to drink, and (2) they could have helped Him by their prayers. He comes back and finds them sleeping, and saith to Peter, "Simon" (notice, He calls him by his old name), " sleepest thou? couldest thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak."

Even His closest friends failed Him in His hour of supreme need. What a responsibility rests upon those who belong to the Inner Circle! What need there is for watchfulness and prayer! When a leader fails it is a tragic thing indeed. Jesus was about to face the mob, who were even then on their way, and His friends failed Him.

Is Jesus ever disappointed in us? Do we ever fail Him when He needs our loyalty and our testimony. Shame, O shame, upon us, when we treat Him so. Are we asleep when we should be awake with Him in His agony? My heart condemns me as I write these words. Let us pray Him to make us more faithful!

*V. Peter and John Persecuted:  
Acts 4:13-22.*

*A Place of Persecution. Those who lead, often have to suffer for, and with, their Great Leader.*

In the third chapter of Acts we have Peter and John going up to the Temple at the hour of Prayer, and the healing of the lame man laid at the beautiful gate of the Temple. This miracle made a deep impression on the multitude and gave Peter the opportunity of preaching Christ to them. The Sadducees were especially offended because he preached the resurrection. Persecution set in.



YOUTH PROGRAM FOR FEBRUARY 24

## *My Share in The Church*

Just by way of brushing up on what is involved in being a member of the church, let's have a look at the questions that are asked when we unite with the church upon confession of our faith in the Lord Jesus Christ. It will take only a few moments, and will do our hearts good.

1. Do you acknowledge yourselves to be sinners in the sight of God, justly deserving his displeasure, and without hope save in his sovereign mercy?

This is a solemn question, and to answer in the affirmative means that we are openly confessing ourselves to be sinners in God's sight; sinners meriting the wrath and judgment of a just God. This is no light matter, for "the wages of sin is death," and "the soul that sinneth, shall die." To confess that we are sinners is to own that we are hopelessly and helplessly lost apart from the sovereign mercy of God!

2. Do you believe in the Lord Jesus Christ as the Son of God, and Saviour of sinners, and do you receive and rest upon him alone for salvation as he is offered in the Gospel?

To answer this in the affirmative is to say that in your heart you believe that Jesus Christ is really the Son of God; that He died for your sins; that He rose again from the dead; that He and He alone is able to save unto the uttermost those that come to God by Him. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

To say yes to this question means that you are resting in the finished work of Jesus Christ who bore in His own body our sins; who took our place and died as our Substitute. It is to say,

"Nothing in my hands I bring;  
Simply to thy cross I cling."

3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becometh the followers of Jesus Christ?

What a solemn responsibility! And how helpless any one of us would be to fulfill it apart from the strength and power of God!

It means we are to heed the admonition of Peter when he writes, "But as he which has called you is holy, so be ye holy in all manner of conversation; . . . and . . . pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corrupti-

ble things, as silver and gold, . . . but with the precious blood of Christ." To say yes is to hearken to the Apostle Paul who says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." It means that in our hearts we purpose to walk in "obedience to the faith", following the Lord Jesus who "also suffered, leaving us an example that we should follow in his steps."

To thus "resolve and promise" is to purpose above all else to please God, and to trust in the strength and power of Him through whom we are "more than conquerors."

4. Do you promise to support the Church in its worship and work to the best of your ability?

To answer yes to this means simply that you are to lay your all on the altar for service; to present yourselves to the Lord; to use your time, talents, and means for the glory of God. Anything less than *all* is certainly not to the *best* of our ability! The "widow's mite" is the only acceptable standard.

Isn't it tragic that many of us glibly say "yes", and then quickly forget our promise? Like Israel of old, "all that thou sayest we will do", and then forget all about it!

5. Do you submit yourselves to the government and discipline of the Church, and promise to study its purity and peace?

"Obey them which have the rule over you, and submit yourselves: for they watch for your souls." To say yes to the question is to accept the admonition of the writer of Hebrews just quoted. However, in verse seven of the thirteenth chapter he defines the office of "them which have the rule over you," as those "who have spoken unto you the *word of God*," the end of whose faith and conversation is "Jesus Christ, the same yesterday, and today, and forever."

In other words, we are to submit ourselves to those in authority in the Church only as their authority is used in conformity with the

Word of God! The Word of God is the only infallible rule of faith and practice, and to this Word we must be obedient.

It will inevitably follow that the purity and peace of the Church will be maintained as we seek to keep ourselves pure in doctrine and in life.

To sum it up—To enter the fellowship of the church is to indicate that we have sought refuge in the wounds of Christ, guilty sinners trusting

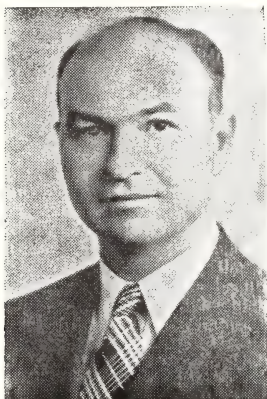
in the cleansing power of His precious blood, and is to pledge ourselves to obey the great Head of the Church, Jesus Christ, looking unto Him, the author and finisher of our faith, for grace and power, that we might "be filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God."

What a glorious privilege; what a solemn responsibility, to be a member of the Church of Jesus Christ!

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## CHURCH NEWS

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**JOSEPH M. GETTYS**

### *Gettys Called To Become Education Minister At Dallas First Church*

The officers of the First Presbyterian Church of Dallas, Tex., have announced that Dr. Joseph M. Gettys of Richmond, Va., has accepted their invitation to become Minister of Education of the local church. Dr. Gettys for the past eight years has been Professor of English Bible at the General Assembly's Training School in Richmond. He will assume his new duties beginning July 1.

Dr. Gettys is conceded to be one of the ablest Bible students in Presbyterian Church, U. S. A native of York, S. C., he received his college training at Erskine College in that state. Both Bachelor's and Master's degrees in Sacred Theology were awarded him at Biblical Seminary in New York. In preparation for his teaching career he earned a Ph.D. from New York University.

Before going to Richmond he was Professor of Bible and Religious Education at Queens College in Charlotte, N. C. He is the author of several books on Bible study.

Under the local church's expanded program the new Minister of Education will have on his staff a Director of Youth Activities, a Director of Children's Activities and a full-time Sunday School Secretary. A part of the program which Dr. Gettys will supervise will consist of an experimental laboratory Sunday School where material for future publication will be tried in the local Church School.

Dr. Frank C. Brown is Pastor of the Church, and John F. Anderson, Jr., is Associate Pastor.

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### *News Notes From The Board Of World Missions*

NASHEVILLE, TENN. (PN)—A daughter, Judith Carol McLean, was born to the Rev. and Mrs. David McLean of the Congo Mission on Dec. 23. The McLeans, who are stationed at Lubondai, have two girls and one boy.

Mr. and Mrs. Robert Shane of the Brazil Mission announce the birth of John Joseph Shane on Dec. 17 in Recife. The Shanes have a daughter, Ruth Ann.

A fourth son was born to Mr. and Mrs. Edson Johnson of the Mexico Mission on Jan. 11 at the Mission Hospital Sanatorio La Luz in Morelia. Bob, Don and Tom welcomed their little brother James Crandall.

Our supply of the January 23rd issue is completely exhausted. However, the article, *AN ANALYSIS*, by Dr. L. Nelson Bell, which brought on an overwhelming number of orders for extra copies, is now available in reprint form. This is mailed, postpaid, for 5 cents each or \$5 for 100.

## Dr. McIntosh Named Hattiesburg's 1951 Outstanding Citizen

Dr. W. H. McIntosh, pastor of the First Presbyterian Church of Hattiesburg, Miss., has been named the Outstanding Citizen of 1951 in that City by the Junior Chamber of Commerce.

Dr. McIntosh's life has been connected almost inseparably with Presbyterianism in general and the church here in particular.

His parents, John and Alice Myers McIntosh, were married by the first pastor of the First church here, and Dr. McIntosh was baptized by the same man. He was ordained in the ministry by the second pastor, and has served as the church pastor for the past 33 years.

A native of Greene county, Dr. McIntosh received his BA from Southwestern Presbyterian university at Clarksville, Tenn., in 1904, the valedictorian of his class.

Two years later he had acquired his BD degree at the Divinity school of Southwestern university, and was licensed as a probationist in the Meridian Presbytery in 1906.

Poplarville was Dr. McIntosh's first charge. Later he served at Mt. Olive Tensas Parish, La., and Magee. He served as moderator of the Synod of Mississippi two years in 1921 and 1945.

Feb. 1941 and continued their language study there.

When the Japanese struck in December they were placed in a concentration camp, enduring the hardships until Feb. 1944. After a period of rest they returned to China for educational work in March 1946.

The advance of the Communist armies led to their return to the United States, but in 1950 Mr. and Mrs. Vinson were transferred to the Japan Mission where they served until Mrs. Vinson was stricken with polio in May 1951. The severe attack necessitated living in an iron lung for all the months since.

One of her fellow China missionaries has said: "Lucy's faith and courage triumphed over all the experience through which she passed, making her an inspiration to those who saw her."

Besides her husband she is survived by two sons, John and Edward, and her mother, Mrs. Wilmot Boone of Tulsa.

*Rev. and Mrs. James A. Cogwell* of the Japan Mission announce the birth of a daughter, *Sarah Lynn*, Jan. 12, 1952 in Marugame, Japan.

*Frances Elizabeth Smith* arrived Jan. 13, 1952 in Hot Springs, Ark., daughter of Mr. and Mrs. Howard B. Smith of our Korea Mission. The Smiths were forced to return to the United States by war conditions and he has been recalled to military service.

## WOMEN'S WORK

### The Heart Of A School

By Mrs. S. H. Askew  
Decatur, Ga.

"In the heart of the hills of life, I know . . .". So sang the greatest of our Georgia poets, our own Sidney Lanier, when he would describe his wife's "dear eyes". Now in the heart of the hills of north Georgia I know a school, surrounded by such majestic beauty it takes one's breath away, even while it fills one's soul with reverence for the great Creator of that beauty; a school whose spacious grounds are dotted with school buildings and upon whose broad acres of farm land are located the twenty cottages and barns for the farm families. For more than a quarter of a century this school has made a notable record of service in meeting the needs of worthy boys and girls and entire families, in a great home mission enterprise; a Christian school placing emphasis upon character building and upon Christian education. Yes, I know Rabun Gap-Nacoochee School. I have lived there; I have labored there. It has been dear to

### World Mission Receipts

Apr. 1, 1950, to Jan. 1, 1951 .....	\$668,084.46
Apr. 1, 1951, to Jan. 1, 1952 .....	771,686.41
Gain .....	\$103,601.95

### Program Of Progress Net Receipts

Apr. 1, 1950, to Jan. 1, 1951 .....	\$136,797.08
Apr. 1, 1951, to Jan. 1, 1952 .....	161,659.61
Gain .....	\$ 24,862.53

## MINISTERIAL MISCELLANY

(INCLUDING MISSIONARIES)

Mrs. John W. (Lucy Boone) Vinson of our Japan Mission died January 22, in Tulsa, Okla.

Mrs. Vinson was born Nov. 1, 1918 in Tainan, Shantung, China where her parents were serving as missionaries of the Presbyterian Church, U.S.A. She and her husband went as missionaries to China but because of the threat of war with Japan, they were evacuated to the Philippines in

my heart through the years. I long to make it known and loved by all Presbyterian hearts. My love for the school prompts me to write now.

Why just now? Because our hearts' desire for this genuinely Christian school is almost a reality. With your help it may soon become an accomplished fact. What is this great need that is reckoned to be the very HEART OF THE SCHOOL? It is a school chapel dedicated solely to the worship of God. Although possessing a campus of rare beauty and school buildings of unusual excellence, there is no place suitable for Christian worship. A church service may be the next to follow a minstrel show in the school building auditorium, while class rooms shift from secular to sacred use, as the schedules of a fully accredited high school are carried out. A Christian school with a Christian purpose, but without a place of worship. How is this great need going to be met?

Friends of the school, who prefer to remain anonymous for the present, have recently made a generous gift of \$75,000.00 for the erection of a chapel, provided other friends will complete the amount needed for the erection of a suitable building for this use. A Christian friend of the school, who is a capable architect, after a very thorough study of the entire situation, has offered a brilliant solution to the matter of location. Hodgson Hall is the beautiful main school building, situated on the highest knoll in the very center of the campus. It is discovered that a south wing and a north wing can both be added to Hodgson Hall for less than a separate building will cost.

These two wings (one cannot be built without the other) will not only add greatly to the beauty of the main building, but will bring almost unbelievable improvements to the service the school offers to both youths and adults. The south wing will be a chapel set apart for religious worship; used daily as a sanctuary for prayer and praise. The north wing will provide an adequate library and school assembly room. This too, adds much, for in addition to increased facilities, the space vacated in Hodgson Hall will provide two additional class rooms and two much needed music rooms. It is impossible to give expression to the full value of this to the school. There is great rejoicing in the hearts of those who love the school and who labor for it.

And now! friends of Rabun Gap-Nacoochee School; friends of Christian education everywhere, three-fourths of the amount needed to make all of this a reality, has been contributed. Only one-fourth remains to be given. Rejoice your own heart and the hearts of many others by your gift, as large and as loving as you can make it. Add earnest prayer for God's blessing

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"The tenth shall be holy unto the Lord."

"Rendering unto God the things which are God's has helped me to maintain a balance in every day living. In my opinion tithing is one of the best ways to walk daily with Christ. For as Jesus said, 'where your treasure is, there will your heart be also.' If one's money is working for the Lord there is an interest created and a satisfaction secured in the promotion of the Kingdom of God.

"On several occasions I have asked God to increase my income so that my tithe could be more. To some of these prayers He has granted my desires, but at the same time I have been urged by my conscience to contribute more than a tenth. By this action, I believe that God is teaching me humility and self-sacrifice."

—Leland Kennedy.



## A Suggestion To Presidents

### And Bible Leaders

The half of knowledge is to know WHERE to find it. And to you CIRCLE BIBLE LEADERS, I am telling you WHERE to find a most helpful aid and guide in Circle Bible Leadership. It contains tested plans and methods of Bible Study, that will help answer every Group's need. The *How for Circle Bible Leaders* — a four page leaflet is put out by the Board of Women's Work, 309 Henry Grady Building, Atlanta 3, Georgia. It holds FIRST place in my study note book and should be a MUST for every Circle Bible Leader.

What plan have you been using in your Circle Bible Study—one woman appointed for each Circle to serve one year, or . . . a different member to lead the Study each month, or . . . rotate Bible teachers among the Circles? Whatever plan you use, each leader desires to "grow in grace and in the knowledge of Jesus Christ," and to give to her Circle members a more earnest desire to search the Scriptures for themselves.

In this booklet you will find the main steps in methods of Bible Study and guidance in that all important PREPARATION to teach, that we may make Jesus very real, "closer than breathing, nearer than hands and feet."

Local President TODAY order a copy for each of your Bible leaders! You can afford to keep a supply on hand, as the cost is only five cents a copy. And Women of the Church, need we not "study to show ourselves approved unto God" as we realize:

"The great world's heart is aching,  
Aching fiercely in the night,  
And God alone can heal it  
And God alone give light.  
And the ones to bear that message,  
And to teach the Living Word,  
Are YOU and I my friend  
And those others that have heard."

ELLEN ADAIR (MRS. R. G.) MARTIN

### New Material For 1952-1953

#### For General Programs:

1. *Great Protestant Leaders*, by Alison and Thomas W. Currie, is a series of nine programs based on the life and work of outstanding Protestant leaders who were chosen because each responded in his generation to God's claim on his life, and because his response represents a distinctive contribution to Protestant Christendom.

2. Three separate programs, for Birthday Party, Joy Gift Service, and Annual Meeting will be presented in three separate leaflets, and will be sent with May, December, and March *Presbyterian Women* respectively.

#### For Intensive Bible Study:

1. The Holy Spirit and Today, by Jas. A. Jones, is a study that will lead to a reconsideration of what

**SUGGESTION!** Does the public library in your city receive a copy of THE JOURNAL? How about your church library? YMCA? YWCA? Investigate now. If these, or any other worthy institutions, such as hospitals (reading rooms), are not receiving a copy, there could be no finer gift that you could make than to give a JOURNAL subscription.

#### TUNE IN

### "CHRIST DOES HELP" SYNOD EVANGELISTIC SERIES IN FIVE SYNODS

#### Speakers For Week Of February 17

Synod	Speaker
North Carolina .....	Rev. W. A. Gamble
Georgia .....	Rev. Harmon B. Ramsey
Louisiana .....	Rev. Albert B. Link
Tennessee .....	Rev. L. K. Foster
Appalachia .....	Rev. H. R. Mahler, Jr.

might happen to the individual and to the Church if they become Spirit-filled and Spirit-directed.

2. *A Personal Study of the Holy Spirit - Person and Work* will be available in mimeographed form for individual use.

#### For Circle Meetings:

1. Bible Study *Christ in You - Your Hope of Glory, Your Power for Service*, by Joseph M. Gettys, is presented in two parts: the study material for the individual woman in the *Presbyterian Woman's Workbook*, 1952-1953; the helps for the teachers in the *Leader's Guide*. The series of studies seeks to help the individual woman through group study to apply the message of Colossians to her present, personal needs.

2. Conversation period - Material on the Church emphasis for the month is to be carried in each monthly issue of *Presbyterian Women* in an article, entitled "To Talk About—". Background material will be in *The Presbyterian Survey*.

#### Elective Studies:

To be used at any meeting as determined by the local group. For local groups who have special interest in a particular topic or feel a need to be better informed in a certain area of Christian thought or want the stimulating experience of building their own program from selected source materials, these electives are submitted for consideration for 1952-1953:

#### Christian Citizenship:

Source Material: *God and the Nations*, Paul Poling; *Let us Live for God and the Nations*,

*Poling; Christian Foundations for Lasting Peace; United Church Women.*

### Personal Christian Living:

Source Material: *Newness of Life*, Estelle Carter, *Highways of the Spirit*, Bradley; *Planning the Good Life*, Sweets.

### For Service Activities During The

### Year And For Special Seasons:

1. A new set of Handbooks for all officers - New format, new outline of suggested activities.

2. A Check List for each officer of material she will need. When she checks and orders she will be planning her own packet. There will be no packets made up except on orders by officers.

3. A list of service projects for the local community, in *Presbyterian Woman's Workbook*; other suggestions in *Presbyterian Women*.

4. A major project of all women for the year—"Program of Prayer and Action for Peace." Outlined in *Presbyterian Woman's Workbook*, *Presbyterian Women*, and in the *Christian Woman's Action Program for World Peace*.

### From One Christian Group To Another Christian Group

Miss Audrey Brunkhurst, in a missionary letter, sent the following excerpts from letters written by some of the leaders of the Women of the Church of Luluabourg, Congo Belge, Africa, to the readers of the Lumu lua Bena Kassai, a monthly journal giving the news of the Mission:

"The women have the habit of comforting those who are troubled and the widows."

"We have a hard job. We pray that God will give us the strength for His work of winning the lost, and that He will send His Spirit in the midst of this work."

"We are going to the villages which are on the borders of Luluabourg to teach the women; we have a very hard work! Pray to God for us that He may increase our work in this city of Luluabourg. We Christians who are in the big cities, may we be as a light in the midst of the people who do not know Jesus. Do not forget to walk in the name of Jesus to other people."

"This meeting (the meeting of the Women of

the Church in the Centre at Luluabourg) is only for the purpose of spreading the news of Jesus Christ everywhere."

"We who are in the 'city' Villages, let us take heed, because, in our villages there are strong temptations which can dissuade us; and the attractive things of the world appear before our eyes. But we must strengthen our hearts to follow our Saviour Jesus Christ. And when we have our names written in the Book of Life we shall have joy forever."

"We walked about in our village, to the house of every person, to stir up our neighbors who have weaknesses and failings, and others who are in the darkness of the sins of Satan, to draw them to Jesus their Saviour."

"For housewives thus to walk about to seek the souls of others who are in darkness is a strong palaver. But listen, Jesus said, 'Go and make disciples of all tribes, baptize them in the name of the Father and of the Son and of the Holy Spirit.' So you, kindred who have heard this news, pray to God for us that He may give us the wisdom to avoid the temptations that come to us in the palaver of God."

## BOOKS

**JOHN KNOX'S HISTORY OF THE REFORMATION**, by William Croft Dickinson. *Philosophical Library*. 2 Vols., \$15.

Thomas Carlyle entertained a profound appreciation for "John Knox's History of the Reformation in Scotland." On one occasion he declared, "It is really a loss to English and even to universal literature that Knox's hasty and strangely interesting, impressive and peculiar book called "The History of the Reformation in Scotland" has not been rendered far more extensively legible to serious mankind at large."

Although there have been both popular and scholarly editions of this work there has been none, so far as we know, which has been prepared to follow a middle course and present an edition that would appeal to all classes of people.

Dr. Dickinson has undertaken to give a transcript of Laing's edition and to modernize the spelling throughout. The editor feels that "as one of our greatest 'Histories,' Knox's book should be more widely read and understood." To assist in this he has given us a general background of the "Movement," the "Man," and the "Book." The notes appended to the text are largely explanatory.

Dr. Dickinson is inclined to distrust the old statements that Knox was born about 1505 and that he attended the University of Glasgow. He favors more modern research that advocates 1514 for the year of his birth and the possibility of St. Andrews for his university.

### Powerful Books For Perilous Times

- Therefore Stand, by Wilbur M. Smith. Regular Price \$3.00. Generally agreed to be Dr. Smith's outstanding work and the finest Christian apologetic writing in many years.
- The Reformed Doctrine Of Predestination, by Loraine Boettner. Regular Price \$4.50. Not only every Presbyterian but every Christian should read this significant work by an outstanding theologian, who, however, writes with the skill and ease that marks the great book. Laymen will discover this book to be one of the best explanations of great Christian doctrines.

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"Knox's History of the Reformation in Scotland" is written in a militant tone. Here the Roman Church is "Antichrist." Its priests are described as "that vermin shavelings utterly corrupted." Protestant martyrs are called "the poor saints of God." The Protestant army is depicted "the Congregation of Christ Jesus, His Evangel."

Dickinson tells us that Knox shows himself to be a good historian. He considers him to be a genius with "imaginative powers, a sense of dramatic values and a simplicity of narrative all combined to form a living picture in the reader's mind." He further states that "whenever he can be checked we find that his transcripts are both faithful and accurate." While acknowledging that no book is without its errors, Dickinson insists that Knox strove to "express the verity." He invited the criticism of expert witnesses. He always seeks further sources of information. Again he states, "Knox stands up to the test of modern research and his History is vital for any study of his times."

In summarizing the influence of Knox, Dickinson states, "By some he was hated, by some feared. By some he was honored and respected but by all he was recognized as a man whose 'lively voice' was quoted in the land. Knox, like St. Paul, had the power to shape men's minds. To his enemies Knox was 'a trumpeter of rebellion' but to his friends he was 'a trumpeter of the Lord'."

To those who find pleasure in criticizing Knox as one who is "intolerant," Dickinson has an appropriate word. He writes "Those who would accuse him of intolerance must first be sure that they do not confuse tolerance with submission or apathy and then ask themselves why, within their own times, the western democracies fought so fiercely against the national socialism of Germany. The Wars of Religion were much like our own recent wars and the period of uneasy peace which followed the rise of Hitler might be compared with the religious armistice which followed the time of Mary. Both periods saw the appeasers for a time prevail. If Knox was forever pouring forth the vials of God's wrath, was he not the Christian warrior combatting the powers of darkness that compassed him around? Those who would denounce virulence and the implacability of his attack on Rome must not forget the spirit of the age in which he lived. War, waged in the name of God, was staining with blood the hands of men throughout Western Europe. The Massacre of St. Bartholomew's Day took place in the August preceding Knox's death."

One of the valuable features of this edition is a splendid glossary and an exhaustive index of 145 pages. This work undoubtedly constitutes a magnificent contribution to Reformation literature. It is well to view again "the rock from whence we were hewn."

—John R. Richardson.

## "CHRIST IN DAILY LIFE"

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SUNDAY

FEB. 17

Topic

"WHY  
ARE YOU  
AFRAID?"

Consult Your Newspaper For Time

Write For Copies Of The Message

*LUTHER AND HIS TIMES*, by E. G. Schwiebert. Concordia, \$10.

Since the middle of the second decade of the present century, the author has been preparing this monumental undertaking on the life and times of Martin Luther from a new perspective. Dr. Schwiebert was a student under the late Professor Preserved Smith, one of America's foremost Reformation scholars. In the course of their studies the Cornell University Professor suggested to Schwiebert that there must have been unexplored influences that vitally affected Luther's life, his teachings, and the subsequent development of the Reformation. This statement inspired the author of this book to embark upon a restudy of source materials available and also to search for new materials. This book emerged as a result of these investigations.

Over three thousand biographies and treatises have been written about Martin Luther and his work. The amazing thing is that each year new ones continue to roll forth from the presses. More than a half dozen volumes have been published on this Reformer during the past year.

Dr. Schwiebert is no hero-worshipper though he deals sympathetically with Luther. He recognizes that Martin Luther did not single-handedly bring about the German Reformation. At his side there labored twenty-two university professors, many of whom were equally zealous to reform the church. Although Luther is credited with discovering afresh "justification by faith" as God's plan of salvation, we are told here he did not rest until he had won the whole faculty of the University of Wittenburg to this point of view and they in turn began to propagate this glorious truth.

The German Reformation was an educational movement that centered in the University of Wittenburg. This is the reason that the University of Paris concluded a few years later that they were not



dealing with "one viper" but, "a whole nest of vipers." Without the influence of the University of Wittenburg, the Reformation would have made slow progress. The Reformation was undoubtedly accelerated by thousands of young men who attended the University of Wittenburg and had their souls set on fire for the new reform movement which they heard so ably expounded at the feet of Luther and Melancthon.

This new perspective does not detract from the grandeur of Luther. It rather augments his place in the whole movement. Schwiebert points out that in this setting Luther becomes the commander-in-chief of the vast army, while Melancton, Jonas Amsdorf, Dugenhausen and others make up his advisory staff. The author expresses it this way: "Fundamentally then, the German Reformation was possible only because of a well organized educational program that made Wittenburg the nursery of the whole movement."

In a splendid chapter on "Martin Luther The Man" Schwiebert tells us that when Luther in his own heart felt that he was right, nothing could stop him. He was not affected by criticism of friend or foe. This quality was important in the life of the Reformer and the author remarks "Had his leadership been as discreet and diplomatic as his critics wished, most of his bold tracts would never have been written and the Reformation would not have been possible."

Although Luther was brilliant, versatile, and a sound scholar, these things alone would not have insured the Reformation. Luther's character, especially his quality of courage was a necessary factor in producing the Reformation. It required remarkable courage for a simple monk to stand before the emperor of the Holy Roman Empire and say "My conscience is captive to the word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor sacred. Here I stand." It took this kind of backbone to shatter Medieval Catholicism and initiate the Protestant Church. Erasmus was one of the most learned men of the day, but he lacked the quality of courage and aggressiveness which was so dominant in Luther's life. Human considerations weighed more with him than divine. Though Erasmus admired Luther's stand, he once said that he had not a drop of martyr's blood in his veins. He expressed his personal feelings in a letter to Richard Pace in which he said "Not all have sufficient strength to face martyrdom. I fear I should act the part of Peter over again. I follow the Pope and the Emperor when they decide well because it is pious to do so; I bear their bad decisions because it is safe to do so." Erasmus failed to realize that a scholar with his reputation could not continually remain on the side lines. He must be either for Luther or against him. Finally, Erasmus was smoked out and joined the fray against Luther. All fence straddlers should learn from Erasmus the sterility of a life that does not have courage enough to take a stand.

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**The Reformed Doctrine Of Predestination.** by Loraine Boettner. \$4.50. The valued book for Presbyterians, one every Protestant should read, considering the historic beliefs and doctrines of the Reformed Faith.

A fascinating section of this book deals with Luther's wife, Katherine Von Bora. The author finds that she was just the type of wife that Luther needed. She was a conscientious mother, an efficient housekeeper, a wise manager of the farm, garden, cattle and other livestock for which Luther had so little time. Furthermore, her management added considerably to Luther's income, making it easier to provide for his family and some dozen nieces, nephews, aunts, and needy relatives. Her resourcefulness freed him from many family details and responsibilities. Small wonder that he often thanked God for such a "pious and true wife" on whom the husband's heart can rely. Although Luther was forty-two years of age when he married, and Katherine only twenty-six, the difference in age did not seem to interfere with their congeniality. They were a mutual inspiration. During their two decades of married life, God blessed them with six children.

An unusual feature of this book is a sixty-four page album of ninety illustrations. Many of them are very rare. Sixty-three line drawings highlight the text proper.

The reader of this intriguing biography will enjoy these pages from beginning to end. As he observes Luther's actions he will be inspired to a finer loyalty to the glorious gospel of the Son of God. —John R. Richardson.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

FEB 20 1952

FEBRUARY 20, 1952

## *The Answer To Our Prayers*

O Lord, the pray'rs we make to Thee,  
Are falt'ring, full of human cares,  
But O, the glory that we see  
Within Thy perfect Word to men.

When, Lord, we come by sin sore-pressed  
Unto Thy mercy-seat of grace,  
How sure the answer, Spirit-blest,  
Ariseth from Thy Word to us.

The highest flights of human cries,  
The deepest tears of silent pray'r,  
Are but as simple, whisp'ring sighs,  
To all the power of Thy Word.

Let fall the grasp the soul hath laid  
Upon the wisdom man hath wrought!  
Let on the soul, anew engraved,  
Be found the wonders of God's Word!

—A.D.R.

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## EDITORIAL

### Church Unity

There is a deep-seated longing in everyone's heart for Church unity—that recognition of God's true believing children all over the world as a unified federation. Denominations are neither a help nor a hindrance to this larger fellowship which must be recognized and properly evaluated.

The late J. C. Ryle, Lord Bishop of Liverpool declared that all members of this one great church,

"have the same marks. They are all born again of the Spirit; they all possess repentance toward God, faith toward our Lord Jesus Christ, and holiness of life and conversation. They all hate sin, and they all love Christ.—They are all led by one Spirit; and all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, 'Hallelujah'; and they can all respond with one heart and voice, 'Amen and Amen.'"

The great bishop, with his ornate robes and cloistered altars, could feel that inner kinship with the simple black man of Africa and with the yellow man of the Orient, "one Lord, one faith, one baptism" and one Bible. Dr. Elton Trueblood, in his fine way, has emphasized the nature and character of this great unified church. He says:

"The fellowship which is the true church, is not limited to any one kind of building or any one kind of organization, but appears wherever men and women gather together in humble dependence upon God as revealed by Christ."

This basic unity already exists and needs to be recognized rather than struggled after or contended for.

We find ourselves increasingly surrounded by the so-called "newer" denominations which are filled with vigor, zeal and a totally non-conventional attitude toward life. They are rapidly gathering together their converts, erecting their sanctuaries and otherwise making their influence felt in the community. In the main, they are non-cooperative and rather look askance at the older denominations.

But the thrust of our argument is that they are more like us than unlike us. Their outward forms may be slightly different, but the inner core of their experience is the same. They are longing and striving for fellowship with God through Jesus Christ. We should understand them rather than tolerate them, and when time has dulled the keen edge of their exclusiveness, we shall discover that they are great members of Christ's mystical body.

We must be patient and learn our lessons from them as well. Their zeal must be matched by ours, not in competitive strife but with the same robustness of life and service. The same

## EDITORIAL

Church Unity .....	2
How Narrow Is The Way! .....	3
Which Is The Marvel? Birth? Or Virgin-Birth? .....	4
Revival Is Exclusively For Christians .....	4
Seeing Jesus .....	5
Fellowship With Our God .....	6
The Wrong Diagnosis .....	6
Loyalty To Our Confession .....	7
Contributions .....	7

## DEPARTMENTS

### Lessons For March 2

Sabbath School .....	9
Young People's .....	11
Church News .....	12
Women's Work .....	13
Books .....	14

baptism of the Spirit is ours for the asking and receiving.

Perhaps our failures explain their existence, and surely their very existence should be a tonic for us. They are God's servants as well as ourselves and the chasm between us is by no means impassable. There is a unity that takes them in. It is a unity of life and purpose rather than a unity of organization and ritual.

May we go a step further. There is a kind of unity that exists between ourselves and certain denominations that have swung more widely to the left in doctrinal beliefs and interpretation. If they believe that our Christ is truly Lord and very *God*, unique in His deity and the only mediator between God and man there is a degree of fellowship that we can have with them.

In our larger cities we have fellowship with such ministers, we rub shoulders with them in civic clubs, we serve on committees of the various Pastor's associations, we conduct funerals and weddings together. We trust that we are not guilty of throwing stones at them, for they love their Lord in their own way whether we think it the right way or not.

BUT we would rather enjoy this kind of unity than to UNITE ORGANICALLY with their denomination. We believe that it makes for greater harmony and efficiency to remain as we are, for ours is a creedal church and we are by no means ashamed of it. We thank God for the Westminster Standards and while they are not perfect still they bear testimony to a great Christ, a fulsome salvation and a divinely inerrant word of God. If this is intolerance then we can only make the most of it. The Presbyterian Church has always made room for other denominations, honoring their baptisms and professions of faith, inviting their ministers into our pulpits and otherwise cooperating with them in various ventures for the propagation of the gospel. We thank God for this and rejoice in the various comity agreements between us.

When we think of our possible union with our Northern Presbyterian brethren we are reminded of the many delightful contacts we have had with a large number of people in this great denomination including a considerable number of ministers. It has been our pleas-

ure to have fellowship perhaps a half dozen times with their present moderator and he is a great soul. We were asked to introduce him recently to a fine gathering of people in a splendid Northern Presbyterian Church in our city. We honor these dear people and we would not say one word in this editorial to intentionally injure their feelings. We think we are closer to them in actual daily living than many other people who fervently advocate union with them. We are not impugning the orthodoxy of thousands of their ministers who are grand devoted servants of Christ, true to His Word and to their strict ordination vows. These things we want to make emphatically clear.

We are greatly disturbed, however, about their Sunday School curriculum and about their Westminster Study Bible. The tendency to minimize the miraculous or to deny it altogether in certain places is most apparent to anyone who will take the time to examine these pieces of literature. If they are satisfied with such denials then in the interest of harmony what will be gained by such a union. We have enough of housecleaning within our own borders before we attempt to clean up the backyard of another. Let us love them as friends and neighbors praying for their peace and edification as well as our own, but remembering that a wife and a neighbor are different things. —R.W.C.

## How Narrow Is The Way!!

Our Lord tells us of the strait gate and the narrow way which leads to life and of the few which find it. This editorial is not referring to the narrow way to eternal life which is found in Him alone. Rather we are referring to how narrow is the way that lies between the modern counterparts of the Pharisees on the one hand and the Sadducees on the other.

We are writing this with one hope that we will examine our own hearts and see wherein both of these philosophies are calculated to dishonor the Lord we profess to follow and how they do harm to the cause of Christ.

The Pharisee in the time of our Lord was the extreme fundamentalist and legalist of his day, basing his religion on the observance of certain customs and traditions and surround-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 43, February 20, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

ing himself with inhibitions and interpretations.

Today there are those who judge the Christianity of an individual by the things he or she does *not* do. They have surrounded Christian faith on a basis of certain *restraints in personal living*.

On the other hand, the Sadducees during the days of our Savior's earthly ministry were rationalists who denied the authenticity of much of the Old Testament records and who denied the supernatural, either with reference to angels and spirits or the validity of life after death.

These Sadducees have their counterparts in our own time, those who deny or question more or less of the Scriptural record; who would eliminate much of the supernatural, either in the Bible or in our own time; who place their primary emphasis on a social program designed to "make the world a better place in which to live."

How narrow is the way between these two extremes and how we Christians need God's grace to constantly live in that strait path which leads to life eternal.

In our own time we have those who condemn worldly practices which harm the body or strangle one's spiritual perceptions and Christian witness. In this they are correct but some times they apparently lose sight of those other sins of the disposition—pride, jealousy, gossip and an unloving spirit, sins which grieve our Lord and seriously hurt His cause. In other words, while *worldly* sins are rightly condemned, those of the *disposition* are condoned or overlooked. This comes very close to the spirit of the Pharisees.

Again, the modern Sadducee interprets Christianity, not primarily in terms of faith but rather in one's willingness to cooperate in a program of reform or in one's willingness to active participation in the ecumenical movement, only too often apparently losing sight of the absolute necessity of personal regeneration, the redeeming work of the supernatural Christ. Here the emphasis is on what a man does, with little regard to his faith.

Christianity must show its fruits in a life lived by His strength and for the glory of His name, but these fruits must have their roots in a saving faith.

The world in which we live needs the *light* and the *salt* of Christian lives, a witness not marred by sins of worldliness or disposition on the one hand while on the other there is no attempt to minimize the supernatural aspects of redeeming faith in the eternal Son of God.

It is a narrow and a strait way we have to follow. May God give us the grace to be living epistles, known and read of all men!

—L.N.B.

## Which Is The Marvel? Birth? Or Virgin-Birth?

In a current volume the Jesus who is normative for the liberal is described as "humanity reaching divinity," while the Christ for the Neo-Protestant is understood as "the Divine reaching humanity." We are not sure that these distinctions are sharp enough, but they point in two diverse directions.

For *Liberal Theology: an Appraisal*—Jesus is a temporal human person in whom God was as personally present as He could be in any man of Syria in the period of the Roman Empire. Naturally, to think of such a human person as Virgin-born would be a stupendous marvel. Accordingly, one scarcely wonders that the writer of the Christological article in that liberal compendium was unable, at his licensure, to accept the historical statements in Matthew and Luke on the virgin birth of Christ. On the other hand the Westminster Standards affirm the catholic or ecumenical faith that our Lord Jesus Christ is true and eternal God Who at His incarnation took human nature into union with His Divine Person. Accordingly these Standards affirm that this assumption of human nature took place by a virgin-birth. No conception less miraculous would become God, as Ambrose said in his great hymn, *Veni, Redemptor gentium*.

What our Standards do marvel at is that when God became man He should humble Himself to be born at all.

Not every man is logical. There are mediating theologians. But in the large the man who thinks of Jesus as primarily a human, temporal person stumbles at the Virgin-birth. Those who accept Him as the Lord of Glory, an eternal Divine Person Who became also man for us men and for our salvation marvel not at the virgin conception but at His great act of humiliation: He was born and that in a low estate.

—Wm.C.R.

## Revival Is Exclusively For Christians

There is considerable confusion in the minds of many Christians as to the real nature of a revival. Probably the majority think of a revival in terms of winning souls to Jesus Christ. But, that is not revival, that is evangelism. You do not revive a dead person; neither do you revive one who is spiritually dead. What that individual needs is to be born again.

Revival is the rekindling of spiritual fire in the hearts of men and women who are Christians but who have left their first love,



become careless, engrossed in the things of this world.

This means a return to the blessedness of a close walk with the One Whose they are and Whom they should be serving. It means the restoration of spiritual values and outlook. It means a proper evaluation between the things of this life and of the one to come.

Revival brings a restored profit in Bible study and power in prayer. It means pleasure in the Church and in the work of God's Kingdom. It also brings a new-found sense of responsibility for the souls of others.

Genuine revival means new life in the Christian and in the Church and this new life expresses itself in renewed efforts towards the evangelization of the unsaved.

Let us remember that a revival starts in the hearts of Christians, whether they be ministers, church officers or other church members; and it is the work of God's Holy Spirit. If we truly want it we will pray for it, work for it, and open our hearts to its blessed influence in our own lives.

What we as individuals need more than anything else is a true revival. What the Church needs above everything is a revival. Let Christians become revived and the internal problems of the Church will vanish and be replaced by the spiritual power which it is God's will she should exercise in an unbelieving world.

—L.N.B.

## Seeing Jesus

### The Grace Of Jesus:

*"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."*

No series of talks on "Seeing Jesus" would be complete without trying to see His Grace, for grace is Love in its most beautiful garment; Grace is mercy, or favor, shown to the undeserving.

It was a gracious thing for Queen Victoria to go to the cottage of one of her servants and talk to the young daughter about becoming a Christian. It was a gracious act on the part of Gladstone, England's prime minister, to go down into the slums and kneel beside the bed of a dying man. Some people are big enough to be gracious.

The grace of our Lord Jesus Christ shines forth in all that He became and all that He did. Paul sums it up in the text.

I. Let us remember HOW RICH JESUS WAS.

Wealth is composed of many things, not simply material possessions.

Jesus was *rich in Material Possessions*. By Him were all things made that were made. All the silver and gold, all the wealth of this world was His.

Jesus was *rich in His Nature*, one with the Father.

He was *rich in His Position*. The Son of the Father.

He was *rich in His Happiness*. There was nothing to mar the joys of the "ivory palaces."

He was *rich in Glory*; the glory which He had with the Father before the world came into existence.

II. Let us remember HOW POOR HE BECAME.

As to material possessions: the gifts of the wise men helped to pay the expenses of Mary and Joseph as they fled to Egypt; the labor of Joseph in the carpenter shop took care of Him while growing up; the work He did with His own hands supported the family after Joseph died; when He started on His ministry He was dependent upon the gifts of His friends. His homes were "borrowed homes"; the boats He used, borrowed boats; the colt upon which He rode was a borrowed colt; the tomb in which He was laid was borrowed. Thus the "Magnificent Pauper" lived and died.

As to His Nature he "emptied himself" as Paul expresses it. He being a real Man, limiting His movements largely to the sphere of men.

As to His Position; instead of being a Son, He became a servant; He came, not to be served, but to serve.

As to His Happiness: He exchanged the joys of Heaven for all the miseries of this life.

As to Glory: He laid aside the glory of a throne for a pillow on the ground; the company of adoring angels for crowds of sick and sinful men.

III. Let us remember HOW RICH HE MAKES Us.

By nature we are bankrupt. Some of the material wealth of the world may be ours, but in every other respect we are paupers.

We have lost our Home, and are wandering in a far country; lost our fellowship with God, our position as His children, our happiness. We are *sunken* in Sin, Shame, Poverty.

*He makes us Rich:* rich in our Nature, for we are New Creatures in Christ Jesus; rich in our Position, Sons of God, Kings and Priests, members of the Family of God; rich in Happiness, for now our Joy is full; rich in Glory for we are glorified together with Him.

The Grace of our Lord Jesus Christ is indeed, "Amazing Grace." By His grace we are saved and kept and exalted. —J. K. P.

## Fellowship With Our God

The late Mr. Henry Parsons Crowell, one time president of Quaker Oats Company gave as one of his final words of advice to the young graduates of Moody Bible Institute at commencement time that they must heed the counsel of their Alma Mater to not forget the proper observance of their devotional life if they would enjoy our heavenly Father's blessing and presence in their lives. Mr. Crowell was then nearly 90 years of age. He died on an interurban train riding from his Chicago office to his home in Winnetka, Illinois. When he slumped in his seat a little pocket testament fell from his hands. What a testimony to the things he preached!

There are two reasons why we should engage in fellowship with the living God. The first one is because He desires our company above anything else that we can do for or with Him. A little girl clung to her father after he came home from the South Pacific. After this had gone on for hours the father gave her a little bit of money with which to go and buy some candy. She could not endure such treatment and replied, "I don't want your old pennies and I don't want your old candy, I just want you." Is not this the way our heavenly Father feels towards us. His true treasures are not to be found in silver and gold but in the lives of His people. "Our fellowship is with the Father and with His Son Jesus Christ."

A second reason for this fellowship is that our lives quickly become hollow and meaningless without it. "Except ye abide in me and my words abide in you" is both a warning and an invitation. "Come unto me and I will give you rest—my yoke is easy and my burden is light." "And they took knowledge of them that they had been with Jesus." When Sunday dawns and the teacher sits down before her class, does the class detect the delightful aroma of heaven's perfumes? Is the dew of heaven upon the preacher's brow or is there the fussy fever of too many committee meetings the week before? Great teaching and great preaching are greatly needed in our day but not without some great living in the presence of God. —R.W.C.

## The Wrong Diagnosis

Every doctor realizes the importance of a correct diagnosis of his patients' maladies. A patient who diagnoses his own case is very apt to be wrong. He is very apt to mistake a symptom for the real disease. He has a fever, but the fever is only a symptom. He has a pain but the pain is only a symptom. To take medicine to reduce that fever or to relieve that pain is only temporary; for there is something that does not appear on the surface that is causing the fever or pain. There can be no permanent cure until the cause is discovered and proper remedies applied.

"There is the natural man who receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." I Cor. 2:14.

"There is the carnal mind that is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

"There is the man that in believing not God hath made him a liar because he believeth not the record that God gave of his Son." 1 John 5:10. Such a man is called an infidel or unbeliever, and he insists on diagnosing his own case. He thinks he has certain "intellectual difficulties" in accepting the teaching of the Bible. He insists especially that there are certain events recorded in the Old Testament that he can not believe to be true. He can not believe, for instance, that God would destroy the world with a flood, saving only Noah and his family. Nor that he would destroy Sodom and Gomorrah with fire, nor command Joshua to destroy the seven Canaanitish nations. In his own opinion he is too intellectual to believe any of these things.

But his diagnosis of his own case is wrong. Such a man has *heart trouble*. His "intellectual difficulties" are only a symptom.

Peter said to Simon, the sorcerer, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." Acts 8:21.

Jeremiah describes the malignancy of this heart trouble. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the hearts, I try the reins, even every man according to his ways, and according to the fruit of his doings." Jer. 17:9-10.

Before the flood in the days of Noah, God Himself describes this *heart disease*. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made

man on the earth and it grieved Him at His heart." Gen. 6:5-6.

Now that we have the diagnosis, what is the remedy? The remedy is a surgical operation.

When Elijah was taken up in the presence of Elisha, it is written that God gave Elisha another heart. 1 Sam. 10:9.

In Ezekiel 36:25-27, God tells us how He deals with the human heart. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And

I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

What can the infidel do to obtain a change of heart? God tells him what to do. "He came unto his own and his own received him not, but as many as received him, to them gave he the power (the right and the privilege) to become the sons of God: even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13.

"With *the heart* man believeth unto righteousness and with the mouth, confession is made unto salvation." Rom. 10:10. —J. E. F.

## Loyalty To Our Confession!

In a day when so many voices are being raised in behalf of changing our confession it is refreshing to read the Moderatorial Address of the late Principal John Macleod on Inverness and Edinburgh to the Free Church of Scotland. The Moderator said:

"The Confessions of the Reformed Churches garner the witness of ages for the truth of the Gospel, and set it forth against the denials and cavils of those who either opposed themselves to it or sought to smooth away the rough edge of its offence . . .

"The Reformation was a return to the simple acceptance of Apostolic authority as final and regulative in matters of faith. And, as the incubus of scholastic theology has to be got rid of in order that the pure faith of the Gospel might be exhibited in the Confession of the Church, the symbolic books of the Reformed Churches were called forth. Various ends were intended and fitted to be served by these documents. They set forth the faith of the Reformers that all the world might know what they held. They bore witness to the truth of the Gospel and exalted the glory of the Divine revelation by exhibiting its teaching. They were manuals for instruction in the Church. They were adopted as a means of promoting unity in the faith among her teachers and rulers. By subscription to these documents, when it was honestly and intelligently adhibited, there was a convenient method found for promoting oneness of sentiment throughout the body of the Church, and when the proposition stood in black and white, to which the subscriber had avowed adherence, there was an easy and convenient method secured of testing and comparing preaching with profession, and, as a matter of history, this method commended itself to the Church of Scotland . . ."

He pointed out that this attitude to the standards did not mean that:

"there was no further expectation of more light breaking forth from the Word of God. It did mean that whatever the Word would disclose, it would be in harmony with the light that had already shone . . .

"The spiritual tone of a generation that jibs at such a pledge and claims the right of manning

the ship and steering its course after the original terms of the signing-on have been thrown to the winds speaks more of unbelief and unsettlement than of assurance and conviction. It is the policy of the mutineers. Honest doubt has its place, but it is not in the seat of the teacher. Let it be met and dealt with in all tenderness, yet abide on the threshold until its eyes are opened; and when it has become a living faith, it will be qualified to take part in the work of the Kingdom of God on earth. It is bondage, we might venture to affirm, for the Church of God that her profession of faith should be at the mercy of him who believes least, and that her unity should be that of a divided household under a common roof which shelters them from the elements but does not deliver the inmates from strife and discord. . . ."

On a somewhat later occasion the godly Principal added these words:

"Our confessing fathers knew that they had found the truth, and they felt it to be no bondage to bind themselves and their successors to the unequivocal avowal of it as the very truth of God. Let us follow their steps."

PRINCIPAL JOHN MACLEOD, D. D.  
by G.N.M. COLLINS, Edinburgh, 1951

—Wm. C.R.

## Christian Business Men Are Faced With A Grave Problem When They Are Solicited For

## Contributions

We have before us a five page release from the Harvard University News office, for the morning newspapers of February 11th. It is an announcement by President James B. Conant, of "a \$5,000,000 plan to create an important center of religious learning at Harvard University."

The details are briefly that the present Harvard Divinity School is to be revitalized and a group of eight leading Protestant clergymen has



been invited to select and recommend the new faculty to the University's Governing Board.

Every Christian should rejoice in any and every effort to expand Christian teaching in America. At the same time this campaign brings into sharp focus a situation with which every Christian business man is faced, and into which he has both the right and the duty to inquire.

That the "revitalized" Harvard Divinity School will teach the most liberal views of theology would seem almost certain, as the six men named to select the new faculty are, among the best known of the extreme liberals in America today.

We do not question the right of business men to contribute to such an institution. But, we do think that Christian men owe it to themselves and to their Lord to ask a number of searching questions before they give their money to any work.

The American scene is dotted with great institutions which were founded by Christian men, with Christian money and for the express purpose of teaching and spreading Christian truth. But many of these institutions no longer are Christian, even in name, and many are contributing to the contemporary paganism which is paralyzing our nation.

When any institution, bearing the name Christian, appeals to Christian men for their money and their support, there is nothing more calculated to bring or keep these institutions in line with the tenets of evangelical Christianity than for those who are solicited to ask searching questions and require clear-cut answers, regardless of the type of teaching being carried on and contemplated in that institution.

While recognizing the inherent right involved in "academic freedom" and "searching for truth", does the institution as a Christian institution honestly try to give Christ the pre-eminence, recognizing that to do this the fear of the Lord is the beginning of wisdom?

Are moral and spiritual standards which reflect real Christianity being maintained on the campus? Do Christian students have their faith strengthened while enrolled at the institution? Do those who teach in the department of Bible inspire in their students a reverence for, faith in and love for the Book which they teach? Do those who teach in the other departments show by their lives and their teaching that they are truly regenerated men and women?

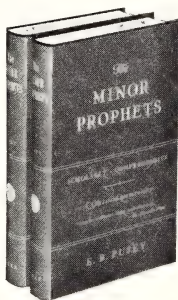
These are but a few questions which those who are asked to contribute to Christian institutions have both the right and the duty to ask. Church-related institutions have not escaped either the

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temptations or the tendencies inherent in modern education, tendencies which are away from God and His Word. Our sympathies are with the Presidents and also the Boards of these institutions as theirs is a most difficult, and often a thankless task. But, where they truly desire the maintenance of institutions which are strongly Christian, developing in their students a deeper love for Christ and His Word, there is nothing more calculated to strengthen their hands than for those to whom they look for support to make it known in unmistakable terms that they expect the products to be, above all else, men and women of strong Christian faith, faith in God and His Word, men and women with truly Christian character. If the determination of the administration and the personal qualities of the faculty are true to this Christian ideal then there is every reason to expect the students to likewise develop into men and women of like convictions.

But, if there is a compromise with worldly wisdom and worldly practices in the institution, it is natural that those who pass through its halls as students will emerge likewise compromised in faith and personal life. —L.N.B.



## “Our Beloved Barnabas”

**Scripture:** Acts 4:32-37; 9:20-27; 11:19-30; 13:1-4; 14:8-15; 15:1-6, 22-39. **Devotional Reading:** Matthew 6:19-24.

Some men win our approval, confidence, admiration, and even our allegiance and loyalty, without winning our affection. Barnabas was a man who won the LOVE of his fellow Christians: “Our Beloved Barnabas.” I think we can find out from our study of Barnabas what there was about him that makes this true. He was not as great a man as Paul, or Peter, or John, but he did draw out the hearts of those with whom he associated. Jesus, in the Sermon on the Mount, Matthew 6:19-24, (Devotional Reading), urges two things:

(1) that we lay up our treasure in heaven, not on the earth, and (2) that our “eye be single,” namely, devoted to one purpose, or object. Now, Barnabas gave up earthly treasure that he might win heavenly riches, and he was devoted to One Person, one Cause, the Lord Jesus Christ and the Kingdom. This in itself would make his fellow Christians love him. In our study we find more reasons for this feeling.

### *I. A Generous Man:* Acts 4:32-37

The multitude of believers in the Early Church was of one heart and of one soul. In their unity of spirit and love for each other they shared their possessions. Many sold their lands and houses and brought the money and laid it down at the apostles’ feet, to be distributed as it was needed. One of these men was Barnabas, who, having land, sold it and put the money in the common treasury. (We see that this beautiful practice was discontinued very soon in the Church and other methods were adopted. Perhaps the sin of Ananias and Sapphira, related in the next chapter, had something to do with the abolition of this “experiment,” we might call it, in community life.)

But among the sincere, honest, and generous Christians, Barnabas stands out as a fine example of Christian love. We do not read that Paul did this, or Peter, or John. Paul supported himself by making tents, but he also took gratefully the gifts sent to him. In Barnabas we see a big-hearted unselfishness which is only too rare.

### *II. A Friendly, Kindhearted, Man:* Acts 9:20-27

This chapter tells us of the conversion of Saul of Tarsus, one of the most important events of the early church. He remained in Damascus for a time and preached Christ. This, of course, amazed everyone, because it was known that he had come there for the express

purpose of arresting Christians and taking them to the chief priests. Paul was a powerful reasoner and preacher and he “confounded the Jews” which dwelt in Damascus.

After many days these enraged Jews took counsel to kill him and he had to be let down in a basket over the wall. He was beginning to see what Jesus meant when He said to him, I will show thee what great things thou must suffer for My sake. From this time until his death he was constantly and continually being persecuted by the Jews.

He came to Jerusalem and tried to join the disciples there, but naturally, they were afraid of him, and were suspicious of a “trap.” But Barnabas took him, and brought him to the apostles, and vouched for him, telling of conversion and subsequent preaching in Damascus. “A friend in need is a friend indeed,” and Paul certainly needed a friend at this point in his career. He found such a friend in Barnabas, and it is a pity that this friendship was broken for a time. (see Acts 15:39). Many of us can remember when some person befriended us. We too easily forget what they meant to us.

### *III. A Successful Man (and Preacher).* Acts 11:19-30

When the Christians were scattered abroad upon the persecution which arose about Stephen, some of them went as far as Antioch, preaching to the Grecians, (Greek speaking Jews). A great number of these believed, and the church sent Barnabas there to supervise the work. Much people were added to the Lord under his fine ministry.

The explanation of his success is easily gathered from the context. He had rare ability and qualifications for a “worker for the Lord.” If we wish to work for the Lord Jesus Christ, let us ponder carefully and prayerfully these expressions used about him:

(1) He was a “good man.” This is about

the highest praise that can be given a servant of God. A worker for God may lack education, talent, unusual ability and many other qualifications, but if he is a "good man" people will respect him and listen to him. A bad man, no matter how gifted he may be, will sooner or later, be found out, and will eventually do more harm than good.

(2) He was full of the Holy Ghost. This is the gift of God which fits us for service. We are not equipped for service simply because we have a college education, or unusual eloquence, but by the infilling of the Spirit of God. Peter, James, John, and the others, were partly prepared for the work, after they had spent three years with the Greatest Teacher Who ever came to earth, but Jesus commanded them to wait for the promise of the Father before they set out on their mission of taking the gospel to all the world.

(3) "And of faith." These three words explain the success of all those who would do the work of God. The long list of Old Testament heroes of faith show us how true this is. These men and women were great, not because of any inherent qualities of their own, but because they had a GREAT GOD, and trusted Him; it was "by faith" that they witnessed, and worked, and suffered.

(4) He was humble. He recognized his own limitations, and went to seek Saul to help him in his work. It is indeed a mark of true greatness and success when we can ask the help of a bigger man. Barnabas recognized the marked ability of Saul of Tarsus, and was big enough and humble enough to bring him to Antioch.

More of us would be truly successful as workers for the Lord, if we had these qualifications of Barnabas. He is a good example for us to follow.

#### IV. A Fellow-Worker: "Barnabas and Saul." 13:1-4; 14:8-15; 15:1-6

The Church at Antioch soon became the real center of Christian progress. The Church at Jerusalem, although the mother Church, was narrow and unprogressive, simply content, for the most part, with its own little circle of influence. It lost ground, and was not influential enough to protect Paul from his enemies when he went there later. Antioch became the Missionary Church, and therefore, the live church.

There were at Antioch certain prophets and teachers. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." So, when they had fasted and prayed, and laid their hands upon them, they sent them away. This was the be-

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ginning of the great Missionary movement which was to spread even to Rome.

Paul and Barnabas, for this soon became the order in which their names are written, began their work together. No two men were ever better fitted to be partners. They went to the Island of Cyprus, and on into Asia Minor. Their experiences were interesting and varied. As a "fellow-worker" with the great apostle, Barnabas proved himself a most loyal and devoted and valuable helper.

One of the interesting experiences which proves his loyalty to Christ, is that in Acts 14:8-15. Paul healed the impotent man at Lystra, and the ignorant and enthusiastic mob proceeded to call them "god," and tried to worship them. Horrified, the two disciples ran among them crying out, Sirs, we are but men. They had a hard time restraining the crowd.

But when certain Jews came from Antioch and Iconium, they persuaded the people, and they stoned Paul and drew him out of the city. Never trust a mob! They will crown you one day, and crucify you the next. We have seen this happen in our day, and in enlightened America. A fickle crowd will change its mind overnight.

The work of Paul and Barnabas among the Gentiles was bound to come in conflict with the narrow and bigoted section of the Jews. "Certain men" came down and taught the brethren that they must keep the ceremonial law before they could be saved. This question caused so much confusion and dismay that it had to be settled. This, as we know, was done at the Council of Jerusalem, where the Church Leaders were assembled, and a letter was composed and sent to all the Churches, releasing them from the bondage of the Mosaic Law, but also giving them some good advice as to their refraining from idolatry, immorality, and the eating of blood. It is in connection with the sending of this letter that the words, "Our Beloved Barnabas," are used.

Our story of Barnabas would not be complete without telling (1) of the break between the two workers (Acts 15:36-39), and (2) The Reconciliation, not only between them, but with John Mark. (see Col. 4:10; Tim. 4:11.)

## *In Thy Getting - Get Wisdom*

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." Could it be that Solomon meant that we should get understanding as to what *true* wisdom really is? After all, as Paul reminds us, "the world by wisdom knew not God," for the "wisdom of this world is foolishness with God." To those who pride themselves on worldly wisdom God has said, "If any man among you seemeth to be wise in this world, let him become as a fool, that he may be wise." Solomon himself wrote concerning his own worldly wisdom: "And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Let's consider for a moment what true wisdom is, and where it may be found.

According to the Bible, true wisdom is to be found in the gospel of Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Christ crucified . . . , the power of God and the wisdom of God!"

No matter how wise a man may be in the ways of the world, how schooled in the arts and sciences, or how learned in the eyes of men, he is still without true wisdom if he does not know the Lord Jesus Christ as personal Saviour.

Paul, in speaking to the Corinthians, spoke "the wisdom of God" as he determined to know nothing among them, "save Jesus Christ and him crucified." The cross and its message of redeeming grace was not something to learn and then leave, as we learn our ABC's and then move on. It was, and is, the very wisdom of God; "the mystery which hath been hid from ages and from generations, but is now made manifest to the saints . . . , which is Christ in you, the hope of glory."

*True Wisdom* is centered in the crucified Saviour, Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge."

In His prayer on behalf of His own, as recorded in the seventeenth chapter of John, our Lord prayed thus: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, *that they might know thee*, the only true God, and Jesus Christ, whom thou hast sent." To know the Father through the Son is to drink at the fount of eternal wisdom, the waters of which will give eternal life!

---

"If any man thirst, let him come unto me!"

When Solomon ascended to the throne of Israel upon the death of his father, David, he sought the face of the Lord and out of a humbled heart asked help of God. "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart." Herein lay the secret of Solomon's great wisdom. He had turned to the source of wisdom and sought help of the Lord, and this promise was fulfilled: "If any man lack wisdom, let him ask of God . . . and it shall be given him."

Our Saviour gave us a clear indication of what He considered a wise man to be when He said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," the foundation of fine wisdom is the Word of Christ, for when all earthly wisdom shall have vanished forever, the Word of Christ will remain! How tragic indeed that many today set their own wisdom above the revelation of God when herein lies the only true wisdom!

Get all the readin', ritin' and 'rithmetic you can, for you'll need it along the way. But with all thy getting, do not fail to remember that above all else you need to know the Lord Jesus Christ, "whom to know aright is life eternal." The only true wisdom is wisdom from above, revealed to us in the blessed Son of God who is truth incarnate, the power and wisdom of God.

O Word of God Incarnate  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky,  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to our footsteps,  
Shines on from age to age."

# CHURCH NEWS

## *D.R.E. Workshop At Montreat Will Feature Agnes Scott President*

RICHMOND, Va. (PN)—Tentative plans for the D.R.E. Workshop at Montreat, N. C. July 10-15, 1952, have been announced by Elizabeth McWhorter, Chairman of the Program Committee.

Key speaker for the workshop will be Dr. Wallace M. Alston, president of Agnes Scott College, Decatur, Ga. Dr. Alston will speak from 7:30 to 8:30 p. m. on three nights—July 10, 11 and 14. His topics will be on the general theme "Basic Convictions for Christian Education Today."

Five workshop groups are being organized to meet the needs of all religious leaders. Workshops and their leaders are as follows: "The Work of a D.R.E. (especially for new DRE's), Ernest Andrews, D. R. E., Central Church, Bristol, Va.; "Locating and Guiding Workers" (Leadership Education in Churches under 700 members), Miss Sara Little, professor, Assembly's Training School, Richmond, Va.; "Developing a Trained Leadership" (Leadership Education in Churches over 700), leader to be announced; "Christian Education for Adults" (including Young Adults), Miss Evelyn Green, program secretary, Board of Women's Work; and "A Purposeful Youth Program," Miss Virginia Ann Gates, D.R.E., Central Church, Kansas City, Mo.

Devotional periods for the workshop will be led by Miss Elise Merriam, D.R.E., First Presbyterian Church, Tallahassee, Fla. Bible Study will be given by Dr. Rachel Hinderlite, professor, Assembly's Training School, Richmond, Va.

## *Emory Gives Property For Radio Center Structure; Television To Be Included*

ATLANTA, Ga. (PN)—Emory University has offered a plot of land here for the proposed half-million dollar building to house the Protestant Radio Center, according to an announcement by Dr. John M. Alexander, director of the interdenominational church radio organization.

Dr. Alexander said the construction will be started in "three or four months." The tract offered by Emory has not been definitely selected as yet, he added.

The Protestant Radio Center has been operating from Agnes Scott College, but has outgrown the facilities available there. The center will enter the field of television when the building is finished, Alexander said. Cameras for making the television films have already been purchased he said.

Dr. Alexander also said that grants have been received from four separate foundations toward the Protestant Radio Center. Three of these came from the foundations' 1951 appropriations, and assurance has been given that requests for further grants will be carefully considered in 1952. Another \$25,000 grant will be realized if an additional \$25,000 is collected by July 1, 1952.

## *World Missions Receipts*

Apr. 1, 1950, to Feb. 1, 1951 .....	\$775,291.03
Apr. 1, 1951, to Feb. 1, 1952 .....	894,245.22
<b>Gain .....</b>	<b>\$118,954.19</b>

## **Program Of Progress Net Receipts**

Apr. 1, 1950, to Feb. 1, 1951 .....	\$149,600.06
Apr. 1, 1951, to Feb. 1, 1952 .....	181,555.11
<b>Gain .....</b>	<b>\$ 31,955.05</b>

## *Dr. J. B. Massey Dies At Home; Was Bible Head At H-S*

Dr. J. B. Massey, 72, head of the Bible department at Hampden-Sydney College for 33 years, died recently of a heart attack at his home.

Funeral services were held at College Church, Hampden Sydney, Va. Dr. Edgar G. Cammon, president of the college, officiated. He was assisted by Dr. Twyman Williams of Appomattox, Va., and Dr. W. McIlwaine Thompson, of Richmond, Va., former pastors of the College Church.

Dr. Massey was graduated from the University of North Carolina in 1900 and received his bachelor of divinity degree at Union Theological Seminary in 1903.

Following his ordination, he served as pastor of Richlands and Clifton Presbyterian Churches in Greenbrier County, W. Va. From 1907 to 1916, he was pastor of Mossy Creek Presbyterian Church in the Presbytery of Lexington.



In 1916, Dr. Massey became pastor of the First Presbyterian Church in Wilson, N. C., where he remained until he came to the college to teach Bible in 1919.

He received the doctor of divinity degree from Washington and Lee University in 1920 and the LL. D. degree from Davidson in 1937.

## WOMEN'S WORK

### *Why I Tithe*

*"The tenth shall be holy unto the Lord."  
(Leviticus 27:32)*

"Tithing is my continual acknowledgement that God owns all He has entrusted to my possession.

"The Bible and Christian experience prove tithing to be God's best plan for administering this trusteeship.

"My half-century of tithing, plus free-will and thank-offerings, has been blessed in countless ways, material and spiritual, through my Father's faithfulness to His own good word of promise."  
—Mrs. S. H. Askew.

### *Universal Day Of Prayer For Students*

The World Student Christian Federation calls upon the Christians of all the world to unite in special prayer for students on February 17.

A day of prayer for students in 1952 has peculiar significance. As one student asked recently: "What's it all about? I am confused! We have never declared war, yet American men are fighting Chinese men on Korean soil and we say the conflict is with Russia. It doesn't make sense!"

## "CHRIST IN DAILY LIFE"

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Rev. Thomas H. McDill, Jr.

SUNDAY

FEB. 20

Topic

"WHY  
ARE YOU  
LONELY?"

Consult Your Newspaper For Time  
Write For Copies Of The Message

Young people of our day desperately need the stabilizing influence of the gospel and the prayers of adult Christians:

That they feel themselves upheld by the Lord Himself who "Hath not given unto us the spirit of fear, but of love, and of power, and of a sound mind."

That the faculty and all who live before and counsel with students be given wisdom to know and show the place and power of the Christian faith.

## GOWNS

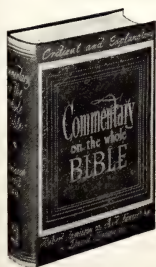
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## White Cross Means . . .

By Mrs. Douglas H. Purdie\*

"White Cross"—what does it mean to you? Once it meant to me one day out of the year when I would roll bandages and listen to the review of the World Mission book. Never again for me will the work of "White Cross" be relegated to one lone day.

White Cross means to me the assignment of quotas—trying not to get them too large for each individual Church and yet at the same time desiring with all my heart to fill the needs of our medical missionaries in Africa. It means endless telephone conversations, the ringing of the doorbell as the postman or some of you women deliver your supplies. Then there is the checking of your packages against the quotas assigned and a feeling of joy when your quotas are met or over subscribed—at the same time there's a twinge of sadness when your quotas are cut.

It means bookkeeping as I keep accurate account of your twenty-five cents per pound to help defray the shipping expenses, and written acknowledgements to you for your money and supplies.

For several months, I had one room of my home given over to the storing and assorting of these hospital garments. For many weeks my porch was filled with steel drums as I packed these supplies. And yes, it meant sleeplessness at night as I wondered if Atlanta Presbytery's quota would be met. Now that is something of the physical side of White Cross.

The other side of the picture is indeed bright. There is a feeling of uplift as I see those drums rolled away and know that at long last your supplies are on the way to distant Africa. There is a sense of pride in you women as I make my annual report and find that all but two churches participated in White Cross this past year, that 90% of you sent money for overseas shipping, and 85% of you met your quotas and of that 85%, 37% sent more than was asked of them. And above all there is a feeling of joy and happiness that the Master has been able to use me. And now I have a "thank you" letter from the Smiths that I want to read to you.

A.P.C.M. Mutoto  
Luluabourg  
Congo Belge  
Africa  
September 16, 1951

Dear Mrs. Purdie:

Yesterday was a Red Letter Day. The six drums and box you sent April 5th arrived in fine shape. I believe that is the quickest ever—

usually takes nine to eleven months. How we do thank you and all the ladies.

We were entirely out of masks, doctor's gowns, operating sheets and very low on others. I had the day before patched again and made a few masks; so you can see what an answer to prayer these wonderful supplies are.

The Leper bandages and gauze will be put to good use by them. Oh, what joy it is to help these people. We know you ladies are *busier than ever* at home, but if you could spend *one day* seeing what your White Cross work does you would feel repaid for all the time you spend on it.

May the Lord bless you *each one*.

Your Co-Workers in His Glad Service,  
Tinsley and Catherine Smith.

---

\*Mrs. Purdie is chairman of White Cross in Atlanta Presbyterial and gave the above message at district conference in that presbyterial, October 1951.

## BOOKS

*PROTESTANT THOUGHT IN THE TWENTH CENTURY, Whence and Whither?*  
by A. S. Nash. MacMillan.

This is a symposium edited by Dr. Nash of North Carolina and embodying articles on Old and New Testament studies, on the philosophy of religion, systematic theology, Christian education, reunion and the ecumenical movement, Christianity and other religions. Manifestly, there is too much material here for an adequate review.

Although generally written from the liberal or mediating point of view, an interesting item is the turn in the last 25 years away from humanism toward God, and from subjective idealism toward objective realism. The chapters on systematic theology, New Testament, preaching, Church History, Christian education all indicate a reaching toward the Word of God. James Hastings Nichols of Chicago points out that Christianity properly "insists on its historical origins . . . because the initiation of Christian faith was, itself, not a communication of a theology or ethics but a dramatic intrusion of God in Christ," so that, "the Christian communion with God is not possible without a minimum of historical knowledge."

Two of the scholars pay their tribute to the late Dr. J. Gresham Machen for the defense he made of the faith against liberal humanism and social gospellism in the middle of the first half of this century. Dr. Walter M. Horton describes

Machen's *Christianity And Liberalism* (1923) as a discerning critique of liberalism, protesting against the defective sense of sin and the excessive optimism of most liberal theology (p. 112).

Dr. Floyd Filson, a leading Presbyterian U. S. A. scholar finds that Machen's *The Origin of Paul's Religion* (1923) and his contention that classical Christian theology is the necessary outcome of faithfulness to the New Testament were "far truer to fact" than much shallow theology that marked the social gospel. (p. 60.)

No wonders when the spokesmen of that ecclesiasticism which deposed Dr. Machen from the ministry and suspended him from the sacraments will catch up with their scholars and recognize the worth of this doughty defender of the faith once for all delivered unto the saints—this believer who died in faith.

Treating of Christianity and Other Religions, Pres. J. R. MacKay distinguishes the continuity concept of *Re-thinking Missions* from the discontinuity position of Kraemer's *The Christian Message in a Non-Christian World*. "Biblical realism is not interested merely in spiritual values, but in the dramatic saving events which the Bible presents." . . . the Incarnation of God, the death of Christ for our sins, His Resurrection as the truly Divine dimension.

—Wm. C. R.

## Timely Books of Lasting Value

*The Inspiration And Authority Of The Bible*, by Benjamin B. Warfield. \$3.75.

*Prophecy And The Church*, by Oswald T. Allis. \$3.

*Christianity Rightly So Called*, by Samuel G. Craig. \$2.

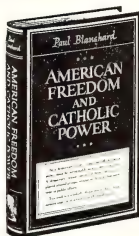
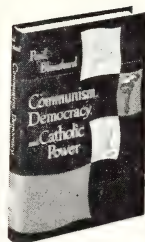
*Common Grace*, by Cornelius Van Til. \$1.25.

*The Person And Work Of Christ*, by Warfield. \$4.50.

*Biblical And Theological Studies*, by Warfield. \$4.50.

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**Correction:** In the February 13, 1952 issue (last week) the **Books** Section carried a review of the book, "Luther And His Times," by E. G. Schwiebert, published by Concordia Publishing House and listed at a price of \$10. This price should have read \$5.

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FEBRUARY 27, 1952

The Authority of the Holy Scripture,  
For Which It Ought to be Believed  
and Obeyed, Dependeth Not Upon  
the Testimony of Any Man or Church,  
But Wholly Upon God (Who is  
Truth Itself), The Author Thereof;  
and Therefore It is to be Received,  
Because It is The Word of God.

—The Confession of Faith, I, iv.

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## EDITORIAL

### In Three Dimensions

In the production of moving pictures of surgical procedures, a new technique has been developed with most impressive results. Two synchronized cameras are focused on an operation and the picture made. Then, the two resulting films are run through two synchronized projectors. The viewer then watches the picture wearing especially prepared polarized glasses. The result is a perfect picture, in three dimensions, making each step of the operation wonderfully clear, with all organs and tissues in their proper perspective.

When we who see the beautifully prepared pictures advertizing various liquors and alcoholic

beverages; the "men of distinction", the tables and gatherings portraying "gracious living", the pleasing claims of the TV advertizers,—it would be most fortunate if people could wear glasses which would permit them to see this business in three dimensions; looking behind the pictured attractiveness and seeing there the crime, heart-ache, immorality, economic loss, physical suffering, death and hell which are a part of the total picture. Instead of glamour one would see sorrow and death. This phase of "gracious living" has in too many cases been but the passage way of physical and moral destruction. The cocktail hour has become a dangerous time for the inadvertent disclosure of national secrets in Washington; it can become the doorway to doom in homes where this personal freedom is considered more important than the example set to one's children.

## LETTERS

Sir:

I have just read again for the second time the critique of Dr. Richardson's regarding **The Interpreter's Bible**. May I add another voice to his?

I think it is a shame that one of the finest publishing houses in America has hook-winked the contemporary clergy into purchasing a commentary that is as poor in Biblical scholarship as **The Interpreter's Bible** is. I certainly do not claim to sit in the seat of Biblical scholars, but I have had the opportunity to learn enough about Biblical criticism to appreciate good scholarship. It is my opinion that sound scholarship is sadly missing in the book. The assigning of the pastoral epistles to the second century, and the Epistle of James to the late years of the ninth decade would never be accepted in a seminary term paper without strong

evidence; yet these things have been done, and there is not one iota of proof for it, not a single foot-note to substantiate the arguments. Dr. Richardson has pretty thoroughly covered the New Testament in his splendid analysis. But I raise this question: If they have treated the New Testament in such a fashion, what will remain of the Old Testament when they have finished with it???

I doubt if my own philosophy of Biblical interpretation would conform to Dr. Richardson's. Although I classify myself as a "conservative," I doubt if they would accept me. BUT, I have never adopted a position in Biblical scholarship that to me was not first of all logically tenable and secondly made the Word of God clearer to me than what I had formerly believed. It has been a real struggle, believe me. However, I am sorry to say that I have never seen a book that has poorer

scholarship and does more to destroy the supernatural aspect of our Bible than **The Interpreter's Bible**. If this book represents the best in contemporary Protestant thinking, we are in a desperate plight.

Harold M. Parker, Jr., Pastor,  
 Buechal Presbyterian Church.  
 Buechal, Ky.

## EDITORIAL

In Three Dimensions .....	2
What Shall We Do With The Word Of The Lord? .....	3
Revival Now .....	3
The Light That Enlightens Every Man .....	4
The Supernatural .....	5

## ARTICLES

Preach The Word .....	6
Rev. L. T. Newland, D.D.	

## DEPARTMENTS

Lessons For March 9:	
Sabbath School Lessons .....	9
Young People's Department .....	11
Church News .....	12
Ministerial Miscellany .....	14
Women's Work .....	15

America needs men and women who will look at the mounting influence of the liquor industry in the light of its end results—the third dimension.

*"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."*

—L.N.B.

## What Shall We Do With The Word Of The Lord? Reject It? Or Keep It?

### An Old Testament Judgment

"Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king . . .

"For thou hast rejected the Word of the LORD, and the LORD hath rejected thee from being king over Israel." I. Sam. 15:23, 26.

### A New Testament Assurance

"For thou . . . has kept My Word, and hast not denied My Name . . .

"Because thou has kept the Word of My patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3.8,10.

"He that hath an ear, let him hear what the Spirit saith to the churches." —Wm.C.R.

## Revival Now

The paramount need of modern Christianity is for revival and REVIVAL NOW! The witnessing, praying, sacrificing, Bible-loving church presented to us in the Book of Acts is largely foreign to most of us today. Forgetting all theories about the Book of Revelation, our Laodicean lukewarmness is painfully present on all sides. Our people are good but not good enough to bear witness in an effective manner for their Lord. A dreadfully small percentage of our church members are soul-winners or make any attempt in that direction. About thirty to forty percent of the average church membership attends on a given Sunday morning; from fifty to sixty percent attend Sunday School; about ten percent on Sunday evenings and at prayer meetings. While these figures vary greatly in different churches the percentages are all too low everywhere. Surely a genuine revival would alter

the percentages in an upward direction in every-one's parish, without exception.

We have made splendid progress, and we are not denying by any means, the great good that has been accomplished through Visitation Evangelism and other methods of reaching the lost. These are gratifying but far from satisfying. Only a tiny fraction of the church engages in such activities at best. May God grant that vast numbers in the future will be so occupied.

Many intelligent aggressive church members spend most of their spare energy in clubs, lodges or other associations. Presbyterians are always to the forefront in community leadership, and of this we should be rightly proud. These interests are often excellent and we do not intend to criticize them as such. We do want to strongly register our opinion, however, that they are not substitutes for the direct work of evangelism in propagating the gospel of Christ our Saviour for a lost world. If the writer may be pardoned for a personal allusion, he is himself on three boards of social welfare in his city and tries to contribute his share for the advancement of these organizations as they minister to human need. He would be recreant to his duties as a minister of the gospel, if however, these stood in the way in any respect of the great work of evangelizing the lost, or of being a substitute for this Christ-given task.

Carnality, lust, selfishness and many other snares stand as barriers to revival in the Body of Christ today. Life is complex and involved and most Christians are not willing to either "Wait on the Lord" or to "Walk softly" before Him. We try to do too much in our own power, forgetting that it is neither "By might nor by (human) power but by my Spirit saith the Lord." We need to travel back to the Fifty first Psalm and pour out our confessions as did David and "Then shall sinners be converted unto Thee."

We should not always be "against something" but "for something." It is true we are saved from eternal death, but it is equally and more gloriously true that we are saved unto everlasting life. To escape hell is enough, but to win heaven is infinitely better. To save our souls, "And fit them for the sky," is a breath-taking task, but to save others is to cause us and them, "To shine as the stars forever and ever."

The need for witness-bearing, for passionate, evangelistic doctrinal preaching is great beyond words. We called in a home recently along with

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 44, February 27, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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one of our elders. The name had just come into our hands and we thought we were being prompt. The lady of the house informed us that she had just recently joined the Baptist Church and had been genuinely born again. She asked us if the Presbyterian Church believed in the Rebirth. We quickly assured her that it did most emphatically believe and teach that very doctrine.

"Well", she said, "I came from——city and although I was a Presbyterian I never heard of the new birth until I learned about it in the Baptist Church."

We do not know who her pastor was and maybe it was not his fault, but we cannot help but take this as a warning lest we neglect the great doctrines of grace and salvation, which minister so largely for the fanning of revival fires.

We reserve the most important matter until the last. All Christians should be bound together in a great Covenant of Prayer not signed with pen and ink, which signatures we are apt to forget, but with the life blood of many burdened anxious hearts that long for a visitation of God's Spirit from on high. Let us not say for one moment that the great

sovereign God cannot send revival in our day. Let us not say the age is too nearly worn out and that His hand brings the kingdom in by whatever means He chooses. "Call upon me and I will answer thee and show thee great and mighty things which thou knowest not." (Jer. 33:3). We are strongly inclined to believe in what we like to call "Pentecost Extended." Open your Bibles and read slowly Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit UPON ALL FLESH." Although three thousand were converted on Pentecost and five thousand a few weeks later there is no indication that this was more than the mere "droppings" of God's Spirit. Who can limit those last three words of that stupendous promise? Who will dare to say that a million might not believe in a day or vastly more that that with the use of the radio and television anointed with God's almighty power? The heart cry of earth's millions may be answered in an hour and their anguish turned immediately as they call upon the name of the Lord into joy. I realize these sound like idle tales in the ears of some but "Who hath seen a God like our God, who WORKS for him who WAITS for Him."  
—R. W. C.

## The Light That Enlightens Every Man

According to the King James Version, John 1:9 speaks of "the truth which lighteth every man that cometh into the world." This text has been pressed by the Friends to set forth an Inner Light in every man that is so effective as to make the Gospel of Jesus Christ often seem non-essential. Devotees of all religions are supposed to receive this light from their sundry deities, and apart from Christian proclamation of Spiritual regeneration men are supposed to have about enough light to guide and mould them.

Beginning with Moulton in 1911, this translation of John 1:9 was challenged and is now generally given up by recent translators. The RSV reads: "The true light that enlightens every man was coming into the world." Temple gives: "There was a light, the true light, which enlightens every man,—coming into the world." Moffatt: "The real light, which enlightens every man, was coming into the world." Bauer: "The true Light which enlightens every man was One that cometh into the world."

In the fourth Gospel, (as in verse 10) it is the Lord Jesus Christ—not every man—who is repeatedly spoken of as coming into the world. And the sequence in the Prologue is to mention a term in one verse as a predicate and then follow with a verse using this term as subject thereof. Thus, the eighth verse closes in the Greek with the word *Light*. John comes only to bear witness to

the Light. Accordingly, the Light, the true Light is the subject of the ninth verse.

The meaning of this verse is carefully expounded by B. Bauer in the Lietzmann Handbook Series of commentaries. Only the first verses of the Prologue refer to Christ in His pre-incarnate state and work. From verse six on the rest of the Prologue refers to Christ coming in His earthly mission and the work thereof. Accordingly, verse nine does not mean that the Word prior to or apart from His earthly mission enlightens every man. What it does say is that John who was only a witness bore testimony to the Light, the real Light—Jesus Christ. This true Light enlightens men by His coming into the world. Bauer understands the *every man* of verse nine in the same sense as *as many as* of verse twelve. That is, every man who is enlightened receives his illumination from the true Light who came into the world as Jesus of Nazareth—from the Incarnate Christ. According to this careful exegesis the text is very different from the Quaker interpretation—almost the direct negation thereof. And the whole of the Gospel supports the exegesis set forth. Jesus presents Himself as the light of the world, that those who follow Him shall not walk in darkness, but have the light of life. His Word is: "I am the way, the truth and the life, no man cometh unto the Father but by Me." Jesus Christ is the true Light that enlightens every man who receives Him.  
—Wm. C. R.

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# The Supernatural

There is an inescapable conflict between Christianity and the world, a conflict noticeable throughout all of the Scriptural record and particularly emphasized by our Lord in His life and ministry and further illustrated in the writings of Paul and the other apostles.

This conflict centers in the essential difference between the naturalism of the world and its wisdom and the supernaturalism of the Christian religion.

Christianity is a supernatural religion and without the full recognition of this basic fact many have found themselves groping in an attempt to reconcile that which is irreconcilable.

*The revelation of Christian truth is supernatural.*

God has revealed Himself and His plan to us in His Word, by His Son, through the indwelling Spirit and also in His works of creation. If in any of these revelations of Himself we try to eliminate the supernatural and reduce them to the limits imposed either by the human mind or natural philosophy then we will find ourselves floundering hopelessly.

*Salvation is supernatural.*

The new birth, without which salvation is impossible, is the implanting in us of the divine nature, whereby we become sons of God. This is a supernatural work on God's part, made possible by the simple act of faith on ours.

*Prayer is supernatural.*

There are those who reduce prayer to a psychological exercise whereby we submit our wills and desires to God. That is true but prayer goes much further. Prayer actually brings into operation God's supernatural power so that things which otherwise would not take place do take place, because He has intervened in the particular problem about which prayer has been made.

We have seen this happen so many many times in our own life that we expect such supernatural results from prayer. Only a few days ago we saw a remarkable illustration of such intervention on God's part. A question of professional judgment was involved with the life of the patient actually at stake. This particular case had been the subject of prayer for some days. A decision was made but at the last minute this was completely overruled through a combination of most unusual circumstances which led to a different consultant, an unexpected assistant and a totally unprepared for surgical procedure, resulting in complete relief for the patient. In this we know that supernatural intervention and guidance took place. That is the right and normal result of prayer.

*Daily living becomes a supernatural experience.*

Paul expresses this in words which are crystal clear but from which only too often we Christians personally shrink: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" Gal. 2:20. Every day living with its multiplied problems can and should be a daily demonstration of the fact that we live a supernatural existence in a natural world.

*We are surrounded by supernatural forces.*

While our physical eyesight is limited to those natural phenomena which we can see, we as Christians must realize that we are surrounded by unseen beings. God's ministering angels, sent for our protection, are not figments of the imagination nor are they mere figures of speech. It may not be given to us to actually see this surrounding host, as did Elisha's servant at Dothan, but the words of Elisha, "*They that be with us are more than they that be with them,*" still have for those who are the Lord's valid meaning. Not until we can look back from the great beyond, seeing with the vision which shall be ours at that time, will we fully appreciate the actuality of the promise: "*The angel of the Lord encampeth round about them that fear him, and delivereth them.*"

As there are invisible forces of righteousness, so too there are invisible hosts whose continual purpose is to further the cause of evil. Satan tries to counterfeit God's plans and he is ceaseless in his activities. The Bible makes it clear that these forces are ever on the alert and we see daily the effects of their work in the world. Paul says: "*For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.*" He also identifies the spiritual armour: "*Wherewith ye shall be able to quench all the fiery darts of the wicked.*"

Finally, with a recognition of the supernaturalness of our faith, our hope and our salvation, we find ourselves enabled to lay hold on the fullness of God's promises and blessings.

We find that the supernatural becomes natural in the life of the Christian. —L.N.B.

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THE JOURNAL

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# Preach The Word

By Rev. L. T. Newland

UNION POINT, Ga.

II Tim. 4:2

I hold in my hand a Book. It is the best-selling, most widely read and best-loved of all books. The last word of this book we are told was written 1,855 years ago and the first word was written 3,300 years ago and yet its teachings are applicable to the life of every country today.

Its moral laws have been proved timeless and impose an equal obligation on every race of man. No matter who reads it he discovers that it is a book written to his needs and deals with his particular problems.

There are 66 sections in this book written by at least 40 different authors in three different languages, Hebrew, Aramaic and Greek, over a period of 1,500 years of time during which the whole complexion of the world changed again and again but these different sections mesh together like the cogs of a great machine, each fitting into the other and the whole yielding an unbroken and predetermined power.

The book begins with the story of creation and closes with the "new Heaven and earth wherein dwelleth righteousness" and thus spans the total history of man. It originated among the ancient Jews and is more concerned with the call, rise, expansion, decline and fall of that nation than any other. Yet every nation that at any point in Israel's history touched upon and influenced the

life of the Chosen People is mentioned and the references are historically correct.

The Bible does not teach science as a subject yet every reference to proven scientific fact in it has been found to be true and dependable,

It was written at the intellectual level of the people of the day when the separate books were composed but the wisest of the wise of all ages have gone and are still going to this never failing well of inspiration and wisdom and are finding there truths of such illuminating power that they say with holy awe, "The entrance of Thy words giveth light."

Our children get their first and best-loved stories from it and youth finds it a dependable guide book for life. Maturity draws strength from it and buttresses its courage by its teachings. And the old love to slip out of life with its music, comfort and assurance ringing in their ears.

A thousand characters walk across its pages. It tells of breath-taking exploits by individuals and chronicles the struggles of great governments as they seek to become world powers. But take the birth, life, death, and resurrection and ascension of Jesus Christ out of this book and there is nothing left for well did He say, "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me." John 5:39.

As you look out over this fevered, frightened and sin-cursed world, take this book in your hands and read it. You will find that it is just an extended commentary on John 3:16 and tells us that the Son is the only hope of the world today and that this is the only book which makes him known.

Let us now ask three questions about the book we call the Bible.

## *I. Who Shall Read This Book?*

There was once a time when only a few were allowed to read it. True, there were not many who were literate enough to even read it, much less understand it but the Catholic Church in the middle ages took no chances with the common people dipping into the glorious truths of the Bible. So only a few hand-written copies were to be

found, chained to pulpits in the cathedrals or carefully preserved in the monasteries.

Even today where the Catholic Church is dominant, the man in the pew is strongly urged not to be so bold as to read the Bible in his home.

There are certain sects, so-called Christians, in America who, while they do not deny the Bible to the lay members, still insist that along with the Bible an interpretative or key book setting forth the peculiar tenets of that sect must be read and considered as important as the Bible itself.

Not all books attempt to say just who should read them. But the Bible makes plain the circle of readers and the way they must read it:

(a) *Rulers*—Deut. 17:18-19, 2 Kings 22:8,13, 19. This Book is a book of instruction for rulers and the implication is that no one is qualified to rule at any level of authority who does not master this book and make it his guide while in office.

One's imagination is intrigued by the fancy of what would take place in America if every office seeker along with his entrance fee as an aspirant to office was required to pass an examination on what the Bible teaches about government, conduct in government, personal integrity, justice and truth and the supreme fact that the judge of all the earth does right, and requires all those who exercise authority over their fellow men to live above reproach.

Is there any thing that would bring order out of the confusion in the U. N. Council and give strength and certainty to the decision arrived at so quickly as for the leaders in that conference to become students and doers of the Word?

(b) *Individuals* are to read this book. John 5:39, Acts 17:11, Revelation 1:3. This is the study book of every Christian, it is the guide book of every pilgrim passing through to the City which has foundations; it is the food for the faint and the water for the thirsty. The Lord in Jno. 5:39 tells us to search the Old Testament that we might receive the unanswerable testimony that he is indeed very God and a true man, the long expected and only Messiah.

John tells us in his book, John 20:31 that we are to search the New Testament for they are written to prove that He who came to this earth, born of a Virgin, lived as a man, worked miracles and taught as never man taught before; who died on the cross for man's sin, and worse, for his justification, this one is the Son of God, our only Saviour from sin.

(c) *Families* should read the Bible. Psalm 78:5-6, II Tim. 3:14-15. In too many homes the Bible is an ornament or a sort of sacred good luck book. It adorns a table, or it is sought out in time of trouble but the family as a family has no vital

## "CHRIST IN DAILY LIFE"

The Presbyterian U. S. Series Of  
THE PROTESTANT HOUR



Rev. Thomas H. McDill, Jr.

SUNDAY  
MARCH 2

Topic  
"DOES GOD  
REALLY LOVE  
YOU?"

Consult Your Newspaper For Time  
Write For Copies Of The Message

interest in it because of sacred associations that have gathered around happy times when the family read it together.

A child who goes out of a home where the Book is read and loved has the Bible in his heart as well as in his hand, and he is morally equipped for life. There is no value in just owning a Bible nor is there any spiritual power in knowing all about it. It is a book that must be mastered and the Christian must find time to do it if he ever expects "to grow in grace and in the knowledge of the Lord Jesus Christ."

Because of the contents of this Book and because holy men of old wrote it as they were moved by the Holy Ghost and because it is the only Book which can make us wise unto salvation, we must read the Bible prayerfully, attentively and with a full appreciation of the eternal importance of its teachings.

Too many of us read the Bible with much the attitude of a group of men and women who played bridge and gossiped while the President was delivering to them a very important message. God is patient with our careless reading, He is loving and forgiving but He is also holy and with a high regard for what is due Him from His creatures.

He has in mercy given us this revelation of His plan for salvation, He has given us minds with which to understand this great truth and the Holy Spirit to apply the truths to our lives; we do have the time and we must take the time to read God's Word for that is His will for us.

### II. How Shall We Read This Book?

I want to repeat that only by reading and studying will we know what is in the Bible. Only when we go to it will we get directions for life, food for our souls and water to refresh our spirits. We must come to an understanding of God before

we will surrender our lives to Him and we know His will only as we find it in His Book.

Yet we waste so much time in our Bible reading. We race through a few verses pronouncing words and may even take pride in the short length of time during which we can read the whole Bible. We are liable to shove our Bible reading aside for almost any excuse and turn to it again when we have a few minutes of unoccupied time. Such reading, prevelant as it is, yields no spiritual fruit and certainly does not make wise unto salvation.

Listen to some of the glowing words with which the Scriptures try to teach us the value of these Wonderful words of life. "Thy word is a lamp to my feet and a light to my path." "Thy word have I hid in my heart that I may not sin against Thee." "More to be desired than much fine gold and sweeter than honey and the honey comb." It is the sword of the Spirit.

How then shall we read this Book of Books?

(a) *Reverently* with hearts that are awed by the great fact that God is waiting to speak to us.

(b) *Prayerfully*. It is God's Word but He means for us to appropriate it to our daily needs. Open the book and then say, "open my eyes that I may behold things wonderful of Thy law."

(c) Read it with the wholehearted *conviction* that these are God's very words written especially for me. I Thess. 2:13.

(d) We should always read with a sense of personal *commitment* and resolve to obey the will of God as we find it revealed for us in His Word or as James says, "be ye doers of the word and not hearers only."

(e) Above all else be always *looking for and listening to Jesus Christ*. Let your heart burn within you as He opens the Word for you. In this book you will find the convincing testimonies concerning Him, Jno. 5:39. He will speak to you as never man spake and you will gladly yield to Him as He speaks to you with authority.

### ***III. What Shall We Do That Others May Read And Know The Book?***

The Bible is no secret manual that must not be shared with others. Paul urged Timothy to preach the word and that is our main responsibility as Christians. A group of men and women get together and in the conversation you hear something like this:

"Have you read the latest book-of-the-month selection? It's extra thrilling. You must read it!"

But how often do you hear Christians talking among themselves in ordinary conversation mention the Bible? Do you hear anyone say:

"My heart was melted afresh as I read Isaiah 53." Or:

"Last night as I read the 23rd Psalm, I suddenly realized that I need not be afraid in a time like this." Or again:

"Whenever I need to be humbled and brought back to the Cross, I read Psalms 32 and 51."

It is self evident that we will not feel any burning sense of responsibility toward others and this Book if it is not important enough for us to talk about it when we meet each other.

Here are two ways by which we can make this Book available to others.

(a) *Know it* ourselves and then apply its teachings to our every interest in life. Talk to our employees in the mill in the terms and principles of the Bible; let it establish our social habits as we mingle with our friends.

Apply its teachings to our business and our ways of working and we will be surprised to learn how widely we are spreading the meaning and very words of God's Book.

Fill the minds of our boys and girls with it and *then they* will go out into life carrying the light of the Word with them and attracting others to it.

(b) *Send it*. At the close of a bloody battle and before the wounded are moved, there is a wailing cry from the ground, "Water, water! Bring the water."

In much the same way there is a swelling cry from all lands today, "The Book, the Book! Give us the Word of Life." The hunger of the peoples of the world for God's words cannot be satisfied. The demand in America increases every year. The P.O.W's in Pusan beg for the Scriptures. Africa swallows up myriads of Bibles and portions every year and calls for more.

The communists destroyed the Bible publishing houses in Korea but the hunger is still there and the call is for thousands of New Testaments. General MacArthur asked that ten million copies of the New Testament be sent at once to Japan and when the directive was further examined it was found that 40 million would be needed.

The world makes up the reading public and everywhere except in those countries behind the Iron Curtain, the call goes forth, "Bibles, Bibles, more Bibles."

In America, the great American Bible Society is straining every resource to do its part in filling this need. The presses roar day and night. The Bible is already translated into more than 1,100 *languages and dialects* and every year its truths are unlocked to some other hungry people as the Bible comes out in their own dialect.

(Continued on Page 10)



LESSON FOR MARCH 9

## Paul - A Prisoner For Christ

**Scripture:** Acts 20:17-27; 22:3-29; II Corinthians 11:24-33; Philippians 3:4b-17. **Devotional Reading:** I Corinthians 3:9-17.

Apostle, slave, prisoner: these were the "honorary degrees" which Paul had after his name. "I bear in my body the marks of the Lord Jesus," he wrote to the Galatians. Our Great Captain, when He reviews His soldiers, "will not look for medals, but for scars." Paul was an "apostle" chosen and sent by his Master; he was a "slave" of the Lord Jesus—a bond-servant—laboring more abundantly than any of the others; he was a "prisoner" for Christ, for bonds and imprisonment were his portion. Paul, as he tells us in I Corinthians 3:9-17, was one of God's fellow-workers. He was a wise master-builder, laying the foundation, preaching Jesus Christ and Him crucified and risen, and letting others build upon this foundation. He was a pioneer, and pioneers always have hard experiences. They blaze the way; they meet opposition; they are nearly always persecuted and often imprisoned, or put to death. Those who follow after them have an easier time. Those, like Paul, who are the first to venture into enemy territory, are the ones to suffer most. Missionaries who have opened up new stations, or entered new lands where there are heathen and cannibals, are the ones who face the gravest dangers. Paul's chief dangers were from his own people, the Jews, and not from the heathen.

When Saul of Tarsus was converted, he was told that he would have to suffer, and his whole life after his conversion was a fulfillment of this promise, or prophecy.

### I. "Bonds and Afflictions Abide me": Acts 20:17-27

These words occur in Paul's farewell address to the elders of the church at Ephesus, whom he had asked to meet him at Miletus. He gives them a brief resume of his ministry among them, reminding them that he had been faithful in declaring to them the whole counsel of God. He tells them also of the trials, temptations, and tears which had been his lot while among them.

He seems to have a premonition of the nature of his reception when he goes up to Jerusalem on his mission of mercy and helpfulness: "Behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me." In spite of this partial warning, he persists in his determination to go there that he might finish his course with joy. He continues his speech in the following verses, warning and admonishing these leaders of the church, and then takes a tearful farewell of them all. This is one of the most touching scenes

in the Bible, and shows the love that these elders had for their great leader.

### II. "They Bound him with Thongs": Acts 22:3-29

Paul came to Jerusalem, and for a time it seemed that he would not be molested, but some of the Jews which were in Asia saw him in the temple, and on a false assumption stirred up a mob which went about to kill him. The chief captain heard of it and rescued him. As he was being led into the castle, he asked permission to speak to the people, and in chapter 22 we have his defense as he addressed the mob from the stairs.

The multitude gave attention until he said that the Lord had spoken saying, "Depart, for I will send thee far hence unto the Gentiles." This word "Gentiles," infuriated the Jews, and the chief captain commanded that he be brought into the castle and "examined by scourging." As they bound him with thongs, (verse 25), Paul asked the question, "Is it lawful for you to scourge a man that is a Roman, and uncondemned"? When the centurion heard this, he told the chief captain, and their attitude toward Paul was entirely changed. All thought of scourging him was at once dismissed, and he was given the opportunity to defend before the different tribunals and courts, both Jewish and Roman. He had the chance to bear witness before governors and kings, men like Felix, Festus, and Agrippa, and the Emperor himself.

Paul's Roman citizenship was a great help to him, and enabled him to escape the wrath of the Jews, and at the same time bear a noble testimony for Christ before these Roman officials. His long periods of imprisonment, while waiting trial also gave him the opportunity to write some of his greatest letters, his Prison Epistles.

### III. "I will Glory of the Things Which Concern Mine Infirmities." II Corinthians 11:24-33

#### "In Prisons More Frequent" 11:23

This section of his letter to the Corinthians deals with Paul's recounting of his sufferings

for the sake of Christ. The apostle had been much disturbed and provoked by false teachers who were proclaiming "another Jesus", and "another Gospel." These fake apostles were boasting of their achievements, and Paul begs the Corinthians, who seemed in danger of being carried away by these men, to bear with him while he, too, "boasts" a little. He says that he is speaking "as a fool," for it is folly to brag about our sufferings, but he must meet these adversaries and false brethren on their own grounds, and vindicate himself.

So he recites a long list of his afflictions and trials: "Of the Jews five times received I forty stripes save one." "Thrice was I beaten with rods, once was I stoned." As we read this impressive record we begin to see the extent of his hardships and sufferings. In another place he says that he filled up that which was lacking in the sufferings of Christ, not meaning, of course that his sufferings had anything to do with atonement for sin, but simply that he was following in the footsteps of his beloved Redeemer.

In verse 23 he says, "in prison more frequent." He was held a prisoner by Felix and Festus, and then sent to Rome where he was allowed to hire his own house and receive all who wished to come and talk with him. He was guarded by soldiers and I have felt that perhaps "the saints in Caesar's household," to whom he refers in Philipians 4:22 are some of those who guarded him while in prison. Near the close of this recital he says, in verse 30: "If I must needs glory, I will glory of the things which concern mine infirmities." It appears certain that he was released from this rather mild imprisonment, and for a time was at liberty, during which time he probably went to Spain and other places. He was arrested again, however, and the second imprisonment was very different from the first. He seems to have been confined to a cold dungeon, and to have been harshly treated, and finally beheaded under Nero. His second letter to Timothy was evidently written during this period, for he writes; "I am now ready to be offered, and the time of my departure is at hand."

IV. "I Paul, the prisoner of Jesus Christ," *Ephesians*, 3:1;

"Paul, a prisoner of Jesus Christ's" 1:1;

"But what things were gain to me, those I counted loss for Christ": *Philippians* 3:7; *Also Phil.* 3:4b-17.

The Epistle to the Philippians is an epistle of Joy. This is all the more impressive when we remember that Paul is a prisoner at the time. Prison walls, however, cannot shut out the companionship of God, and the power of His Spirit; neither can prison walls shut in an inspired man's mind and soul. Not only is this true in the case of Paul, but of many other men. John Bunyan wrote his immortal allegory while in Bedford jail. One of our young missionaries who is im-

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Tennessee .....	Rev. J. L. Perry
Appalachia .....	Rev. Julian W. Spitzer

#### Speaker

prisoned at present in communist China, a prisoner for Jesus Christ, is writing poetry and music.

Paul had much in the way of the "flesh" about which he could boast. He was a well-born, well-bred, splendidly educated man, concerning the Law, blameless, concerning zeal, persecuting the church. All of these worldly advantages he cast in the scrap pile as "refuse"; they were counted "loss" for Christ.

Since he had his vision, his one aim and purpose was to know Christ and be found in Him, not having the righteousness of the law, but the righteousness of Christ. He was pressing forward all the time. His goal was the high calling of God in Christ. He was now a Christ-centered man, a new creature in Christ Jesus. All things had become new to Paul.

From his prison dungeon he could look UP and ON. He writes to Timothy in II Tim. 4:7, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The prisoner is now to be set free indeed:

## Preach The Word

(Continued from Page 8)

This society prints at cost and works without profit. It is your agent for getting the Bibles to the needy ones in this sad and frightened world. The money we give to this great organization is a very practical and successful way of making it possible for others to share in the rich spiritual feast found in the pages of God's Word.

Is it a flight of fancy to say that were the Bible put into the hand of everyone of our so-called enemies that they would drop the hand grenade and rifle and clasp hands with us as brothers in Christ?

"We've a story to tell to the nations, that shall turn their hearts to the Light." It is in this great Book. Let us pray, practice and give until the knowledge of God covers this earth as the waters cover the sea.

## YOUTH PROGRAM FOR MARCH 9

*Diamond Jubilee*

Dr. George Washington Carver once gave this word of counsel to his own people: "Make yourselves indispensable, and the world will make a place for you." Certainly sound advice to any person or people, and Stillman College is playing a part in aiding the Negroes to take the advice in our own church and southland. Trained Negro leadership is indispensable in solving the many problems that exist in the South, and throughout the nation, and trained *Christian* Negro leadership is of infinitely greater worth. If the grave and crucial problems are to be solved in our nation and throughout the world, they must be solved through the leadership of men and women who know Jesus Christ as Saviour, and who walk in ways of righteousness under God. Such men and women are essential regardless of race, and Stillman College has for seventy-five years been producing such from among the Negroes in the South.

In the Church, in the fields of medicine, law, industry, etc., there are those who have been trained through the efforts of Stillman College. Their contribution has been large and fruitful, and for it we are indeed grateful. However, what are so few in the face of so many who are desperately in need of adequate Christian leadership from their own people?

Even as we rejoice over what God has done through Stillman, there is a shadow over the sun, and our songs are changed to mourning when we remember the multiplied thousands of Negroes in our own southland who are falling prey to Catholicism, Communism, and Socialism; who have not the knowledge of God through our failure to provide trained Christian leaders to bring them out of darkness into His marvelous light!

The need of the hour is not for more white workers to go among the Negro people, but for more trained Christian Negro leaders to win their own people to the Lord Jesus Christ; to build churches, to provide counsel and guidance for their race. If such leadership is to be developed, we must work through our prayers and our gifts to see that the light at Stillman is made to burn more brightly, and that other opportunities are afforded that will provide training within the reach of all. Leaders must be trained!

I remember the story of a would-be teacher who was vainly attempting to get across something which he himself did not understand. He mumbled, stumbled and fumbled his way along until finally one of the men in the back of the room stood up and said, "Sit down, brothuh! You can't no' teach what yuh don' know dan yuh can cum back from whah yuh ain' been!"

There are thousands of Negroes within the very shadow of our churches who do not know Jesus Christ as Saviour; who do not have ministers and teachers to tell them of the Saviour's matchless love. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, *except they be sent?*" Jesus first called His disciples to Himself; then He taught them; then He *sent* them!

The greatest single neglected opportunity for evangelism in the South is that among the Negro people, and the neglect has been evident in our own Presbyterian Church. In the southern states, where the population is approximately forty percent Negro, we have seventy white ministers for every colored, and the Church membership ratio is approximately two hundred seventy to one!

We think of the work of Stillman College and are happy for what has been done, *until* we stop and think for a moment of what has *not* been done! Then our hearts are filled with shame, and we wonder how God, who is no respecter of persons, must look upon our guilt and neglect. James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons." We have been disobedient to the express command of God in our failure to evangelize the Negro people, and in our failure to provide adequate training for leadership from among them.

Diamond Jubilee? Yes, Stillman College does glitter as a gem whose surface has been polished by the sacrificial labors and selfless love of those who, in days gone by and to this present hour, have seen the need, and have responded in faithful service. But, tragically, it glitters not in a setting of gold, among many other like gems, but it lies virtually alone to glitter but faintly among the litter and refuse of our neglect and unconcern.

"If ye fulfill the royal law according to the scripture, 'Thou shalt love thy neighbor as thyself,' ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

# CHURCH NEWS

## *World Missions Board Sends Freeland Overseas For Month Of May*

NASHVILLE, Tenn. (PN)—At its meeting Feb. 12, the Board of World Missions approved plans for the Rev. Paul B. Freeland, Secretary of Overseas Relief and Inter-Church Aid, to spend the month of May on a survey trip to Japan and Korea. On this trip Mr. Freeland will survey refugee conditions and relief needs as well as relief distributions. He will also have an opportunity to become acquainted with our mission work in that area.

The Committee on Overseas Relief and Inter-Church Aid reported to the Board that it is now possible to send relief goods directly to our missionaries by international parcel post provided the packages do not weigh over twenty-two pounds. (*Editors Note:* It is important to note that these packages must be sent by international parcel post and that they must NOT be sent to APO addresses. Addresses of Korean missionaries can be found in the back of every other issue of the Presbyterian Survey.)

This Committee also reported that for the period of January to October, 1951, 118,951 pounds of used clothing was sent to Church World Service by the Presbyterian Church, U.S. The total for this period from all churches was 1,729,603 pounds.

The Board approved an appropriation of \$7,500 for the purpose of erecting a residence for Dr. and Mrs. Donald Dilworth who have gone as our first missionaries to Hacienda Picalqui, our mission in Ecuador. This will be the first building that our Church has built for the Ecuador Mission.

In light of the new educational requirements, our Congo Mission is discovering the need for additional qualified French-speaking personnel to help carry on their educational program. Consequently, the Board at its recent meeting gave the Congo Mission authorization for their Mission Secretary to make contact with the Eglise Chretienne Missionnaire Belge, the Societe des Missions Evangeliques de Paris, the Swiss Protestant Church and the Dutch Reformed Church with the view to recruiting several qualified French-speaking persons to help with the educational program.

The Board approved the request of the Mexico Mission to continue Miss Alice J. McClelland in active missionary service for an additional year after her retirement is due. Miss McClelland has served the Mexico Mission for forty-three years. By this action Miss McClelland will continue as an active missionary until June 1, 1954.

## *Atlanta First Church Accepts Resignation Of Dr. W. V. Gardner*

ATLANTA, Ga. (PN)—Dr. William V. Gardner, pastor of the First Presbyterian Church, Atlanta, Ga., for 15 years, has resigned because of ill health.

The resignation was accepted by the congregation after the Sunday morning service. The resignation was coincidental, Sunday afternoon Feb. 10, with the death of Dr. Charles A. Sheldon, 65, organist at the church for many years.

A new pastor for the church will be sought after the Presbytery acts on Dr. Gardner's resignation.

Dr. Gardner, born in Mississippi, came to Atlanta from Farnville, Va. His wife is from Texas. During his 15 years as minister, the First Church's membership has grown from 1,200 to 2,200.

On last Dec. 27 he submitted his resignation but withdrew it at the request of officers of the church. The officers of the church have voted to continue his salary until the end of this year.

Until selection of a new pastor the pulpit will be filled by the assistant pastor, the Rev. Alvin A. Gardner (no relation); Dr. Vernon S. Broyles, executive secretary to the Board of Church Extension and former pastor of the North Avenue Presbyterian Church, Atlanta; and Dr. Wallace M. Alston, new president of Agnes Scott College.

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## *Board Appoints New Missionaries*

NASHVILLE, Tenn. (PN)—At its meeting Feb. 12 the Board of World Missions appointed five new missionaries. They are the Rev. and Mrs. Lewis H. Lancaster, Jr., Dr. and Mrs. J. B. Jung, and Miss Willodene Smith.

Mr. and Mrs. Lancaster have been appointed to evangelistic service in Japan. Mr. Lancaster grew up in China. He is a graduate of Hampden-Sidney College and Union Theological Seminary. Mrs. Lancaster, is a native of Waynesboro, Va. and a graduate of Agnes Scott College and the General Assembly's Training School.

Dr. and Mrs. Jung have been appointed as medical missionaries to the Belgian Congo. Dr. Jung is a native of New Orleans, La. and received his D.D.S. from Loyola University. He served his internship at Eastman Dental Dispensary in Rochester,



N. Y. and has also taken work at Tulane University. Dr. Jung has been engaged in private dental practice in Zachary, La. for the past 14 years.

Mrs. Jung, was born in Macon, Miss. She is a graduate of Mississippi State College for Women and Tulane University School of Social Work where she received her degree in Medical Social Work. The Jungs have two children, Shannon and Phil.

Miss Willodene Smith has been appointed to evangelistic-educational service with the field yet to be decided. Miss Smith is a native of Stanley County, North Carolina. She attended Montreat College and will graduate from Queens College in the spring.

### **Truesdale Speaks To C.A.C.; Grier Elected Vice-President**

Rev. Neil Truesdale, pastor of the Aveleigh Presbyterian Church, Newberry, S. C., was one of the main speakers at the recent annual meeting of the Christian Action Council. Mr. Truesdale presented a very constructive and informative address on "Rehabilitation of the Alcoholic—A Christian Obligation."

Encouraging reports were presented at the meeting of increased interest and response to the Christian Action Council by Presbyterian, Associate Reformed Presbyterian, Baptist, Methodist, and other evangelical denominations in the state. The Christian Action Council is the interdenominationally supported agency for school education and social action in South Carolina.

Of particular interest to the churches in South Carolina was approval of a "CALL TO CHRISTIAN CITIZENSHIP" in the churches of the state on March 16. This "CALL" will emphasize registration, participation in precinct meetings, and intelligent voting as "the minimum essentials in Christian citizenship."

Dr. R. C. Grier, president of ARP's Erskine College in Due West, S. C., was elected first vice president of the council at that meeting.

### **Well Known Organist Dies In Atlanta**

ATLANTA, Ga. (PN)—Dr. Charles A. Sheldon, Jr., 65, one of Atlanta's best known organists, died Feb. 10 in a local hospital.

For more than 40 years Dr. Sheldon played the organ at the Peachtree Jewish Temple and was organist and choir director of the First Presbyterian Church for 32 years.

A lifelong resident of Atlanta, Dr. Sheldon was graduated from Klintworth Conservatory of Music.

## **God Spake By Moses**

The Pentateuch is not only the seedplot of the whole Bible, but also the chief battleground concerning its inspiration and authority. It is of more than academic interest, therefore, whether or not Moses wrote the five books attributed to him. Professor Allis is one of America's foremost Old Testament scholars, and a doughty champion of the Mosaic authorship. In these penetrating chapters, originally written for *The Life Of Faith Bible School*, he shows the essential unity of the Pentateuch, and lucidly expounds the five books.

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The late John S. Wilson, uncle of the former President Woodrow Wilson, was Dr. Sheldon's great-grandfather. Mr. Wilson organized the First Presbyterian Church here and was pastor and organist there until his death.

For many years before going to the First Presbyterian Church, Dr. Sheldon was organist at Trinity Methodist Atlanta. It was there he met and married the former Miss Ruby Brooks of Atlanta, who was soprano soloist at that time.

Dr. Sheldon was known for his ability to design organs and had designed more than 65 organs throughout the United States. He also composed many hymns for the organ, including "Laudate Dominum," "Christmas Story" and "Crossing the Bar."

The past dean of the Georgia Chapter of American Guild of Organists, he also held the degree of doctor of music which was conferred upon him by Oglethorpe University, Atlanta.

Dr. Sheldon is survived by two sons, the Rev. Charles A. Sheldon III, pastor of the Dunlop

Presbyterian Church, Shreveport, La., and Robert W. Sheldon, Atlanta; a daughter, Mrs. Roy M. Fowlkes, Greenville, S. C.; two brothers, Wilson Sheldon, Tucker, Ga., and Julian Sheldon, Atlanta; and six grandchildren.

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### ***Christian Vocation Meet To Be Held March 14-16 At Union Seminary***

What does it mean to choose a "Christian vocation?" This will be the question which each of the 100 or more men will ask who come to Union Seminary's Conference on Christian Vocation March 14-16. The three day program is designed to help give an answer.

Sponsored and supported by the Friends of the Seminary, the underlying principle of this conference will be the doctrine of the priesthood of all believers. Through guidance and discussion, the conference will seek to aid campus leaders who attend in their decision as to their life's work. How shall they use their God-given talents?

"The Meaning of Christian Vocation" will be the subject of an address by Marcus J. Priester, Philadelphia, Pa., March 14. Mr. Priester is now the director of life work in the Division of Higher Education of the Presbyterian Church, USA.

John H. Ryder, New York City, will speak Saturday on the subject, "Christian Vocation and the Business Man." Mr. Ryder is president of the Norm Advertising Agency of New York, a member of the Advertising Club of New York, and a Director of the Bronx Big Brother Movement.

Saturday afternoon, Gerald Monsman, of Baltimore, Md. will speak on "Christian Vocation and the Professional Man." Mr. Monsman, a Presbyterian elder, is a member of the Executive Committee of the National Legal Aid Association, and the President of the United Christian Citizens of Baltimore. He is a graduate of the Maryland Law School and the Georgetown Law School.

The final address, will be delivered by Dr. John Bright, professor of Old Testament and Hebrew Exegesis at the Seminary. Dr. Bright, a graduate of Presbyterian College and Union Theological Seminary, has served in the pastorate, as a member of an archeological expedition to Palestine, and as a Chaplain in the US Army.

Student discussion leaders for the conference are: Archie McKee, Jackson, Miss; Herb Meza, Tampa, Fla.; Dick Morgan, Philadelphia, Pa.; Will Kennedy, Spartanburg, S. C.; Bob Patterson, Bluefield, W. Va.; John Eckerson, Daytona Beach, Fla.; Jim Womack, Norfolk, Va.; and Art Stevens, also of Norfolk.

The planning committee for the whole Conference has consisted of four students and the assistant to the President of the Seminary, Mr. Fred Stair. The students are; Dan Norman, Chatham, Va., Ralph McCormick, Boston, Mass., Bill Brown, Helena, Arkansas, and Allan Guthrie, Kilgore, Texas. Inquires for any further information may be directed to any of these.

After the observance of Holy Communion and then dinner, Sunday morning, the students will leave Richmond at about 1:30 P.M.

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### ***Spring Institute Will Feature Hewitt At Meet In Decatur***

The annual Town-and-Country-Pastors' Institute will be held at Columbia Theological Seminary Monday to Friday, May 19-23. There will be in attendance approximately 75 pastors from the synods of South Carolina, Georgia, Florida, Alabama, and Mississippi.

Dr. Arthur Wentworth Hewitt, widely known rural pastor and author of several books on rural church and rural life will be the chief lecturer on the Work of the Rural Church. Dr. R. T. L. Liston, President of King College, Bristol, Tenn., will deliver the annual Smyth lectures during the week. Other leaders will be Dr. C. Morton Hanna, of Louisville, Ky.; Dr. William B. Jones, Knoxville, Tenn.; Rev. C. J. Matthews, Zachary,; and Rev. Bob S. Hodges, of Decatur, Ga.

Ministers nominated by Presbytery Church Extension Committees will be invited. However, if there are others who are interested in attending, please write to Dr. James M. Carr, Secretary, Town and Country Church Department, 605 Henry Grady Building, Atlanta, Ga.

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## **MINISTERIAL MISCELLANY**

(INCLUDING MISSIONARIES)

*Dr. Langdon M. Henderlite*, of our Brazil Mission, and *Miss Ruth Farrior*, of our China Mission are, at the invitation of the Board of World Missions, at Union Seminary in New York, attending the Study Fellowship on the Christian Approach to Communism, to run from February 1 to May 31 and is being attended by missionaries and nationals representing many denominations.

*Miss Umeko Kagawa*, daughter of Dr. Toyohiko Kagawa, of Japan, plans to attend the General Assembly's Training School in Richmond, Va., next year. She will arrive in the United States in time to take part in the World Mission Conference in Montreat, N. C., August 1-6.

*Dr. Charles A. Logan*, a retired missionary of our Japan Mission, has just completed five months of an evangelistic tour of Japan under the sponsorship of Dr. Toyohiko Kagawa. During that time Dr. Logan spoke 183 times to 33,074 hearers. He reports 10,406 decisions to become Christians and 2,712 requests for intercessions for the salvation of individuals.

*Mrs. Eugene Bell*, for many years a missionary to Korea, died in Asheville, N. C., Jan. 26. Mrs. Bell, who was a native of St. Joseph, Mo., went to Korea in 1907 when she was Miss Julia Dysart. She was engaged in evangelistic work there until her retirement in 1941. Mrs. Bell was the step-mother of Mrs. A. W. Linton, missionary to Korea and now in this country on furlough.

*The Rev. and Mrs. Glenn Murray* and children, Marcia and Glenn, of our Congo Mission, returned to this country on an emergency furlough the first of February in order that *Marcia* might receive treatment for the effects of an attack of polio. The Murrys have gone directly to their home in Texas and it is expected that *Marcia* will be able to receive treatment there.

*Mr. and Mrs. Frank McElroy, Jr.*, *Miss Lena Reynolds*, *Miss Ruth Phipps* and *Miss Madge Rice* are all due to return to this country in June for their regular furloughs from the Congo Missions.

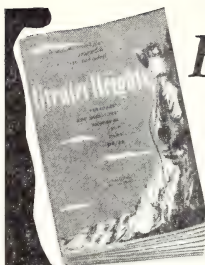
Word has come from our Korea Mission that APO privileges have been terminated for those in Pusan and Taegu. At the present time this affects only Dr. Joseph Hopper who is in Taegu. He must now receive his mail through international mail and the address is 1 Ton San, Taegu, Korea. However, the Mission points out that is expected that APO privileges of other missionaries there will soon be terminated. Therefore, those who expect to be writing to these missionaries are urged to watch church papers for the change in address. We are also urged to remember that packages of relief goods must not be sent to APO addresses but must be sent through international parcel post.

## WOMEN'S WORK

### *Project Of Business Women*

The Business Women's Circle of the Decatur, (Ga.) Presbyterian Church set out some months ago to give each public school in their town and county—some 55 at present—a large wall copy of The Ten Commandments, as we ourselves are giving these Laws of God a fresh study during this church year. Thirty-one such copies have now been given to our schools, including schools for white and Negro children. The purchase fund for the charts is still accumulating in our Circle, so that we expect to place them in every one of these public schools, as our church year draws to an end.

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plain sight is something of a problem. One Negro school has treated their copy like wall paper, so the Negro housemaid to whom it was entrusted for "her" school, by the chairman of our Circle, reported. Her husband being a wallpaper hanger just pasted it in the desired place, on the wall, and then gave it two coats of shellac, so that there it is!—until that whole wall surface must be changed, at least. She reports her whole school is very proud of it.

One elderly gentleman asked to be allowed to give the necessary dollar to buy one for such a purpose, saying "My second grade teacher was a Presbyterian lady (in a little Georgia town, now many years ago) and she taught us those Ten Commandments and I never have forgotten them, either. That fourth commandment has kept me from working on Sunday many a time in my life, when I have seen my neighbors doing it. I want to hang



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—Mrs. S. H. Askew.

## *Ideal Discipleship*

Wouldn't you like to have been Andrew when he stood in the background when Peter preached at Pentecost and was so mightily used of God, so that you could have said, "And I brought him to Jesus!"

Don't you wish that we had the Ideal Discipleship now that they had then? When John invited two of them to come see Jesus, they followed, and coming to Him by faith found salvation. They talked to Jesus and He to them. We can do that today, that is our prayer life. We can sit at the feet of the Master, take to Him our problems and cares and listen while He reveals the Father's will.

And then the disciples abode with Him and found fellowship. We sometimes neglect the companionship of our Lord, and how much we miss.

And finally we read in the story that they went out and brought others to Jesus. Salvation, prayer, fellowship, evangelism. These constitute Ideal Discipleship.

If we would only show the world our faith by the works that we perform! Winning souls for Jesus is the primary need of the church today. Of every four people in the world today, three have never made any acknowledgment of Jesus as Savior. Each of these three is someone's responsibility and at least one may be yours.

We believe the paramount problem of the church is Evangelism. In Romans 10: 13,14 Paul gives us these most arresting statements: "Whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him on whom they have not believed? And how shall they believe on Him of whom they have not heard?" So Andrew told Peter and brought him to Jesus.

## *Why I Tithe?*

*"The tenth shall be holy unto the Lord."*

(Leviticus 27:32)

"God's law for tithing is based on common sense. When we set aside this 10 percent of our income, we follow the good business principle of planning ahead. Certainly no one argues that this re-investment in God's work of 10 percent of His bounty to us is an excessive requirement on His part. It is, rather, the most practical way of making our offering to Him." —Louise Hill.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
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all delivered unto the saints*

MARCH 5, 1952

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## *The Offense Of The Word*

There are hard sayings in our Standards because there are hard sayings in the Bible. Some doctrines for which the Presbyterian Church stands are among the "things hard to be understood" of which "our beloved brother Paul" wrote. "This is a hard saying; who can hear it?" So said many in Christ's day of Christ's teaching. They were offended. They walked no more with Him. Like many in our own day, they demanded a religion "more Christian than Christianity and more Christlike than Christ." Just so the unflinching mirroring of the mind of Christ revealed by His Spirit in His Word, is the reason why it never has been, is not, and never will be popular with the rationalistic and unregenerate world. "The natural man receiveth not the things of the Spirit of God." The offense of the Word is as undying as the offense of the Cross.

—Egbert W. Smith

*In The Creed of Presbyterians.*

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## EDITORIAL

### In Proper Perspective

A lawyer saves a client from an unjust accusation or from the accessment of some legal penalty but he cannot save his client from the possibility, even probability, of future legal difficulties of some kind.

A doctor, combining skill and the knowledge of modern medicine, may save the life of his patient but he knows, and the patient knows, that some day no combination of the two will cheat the claims of death itself.

A teacher shares in imparting knowledge and rejoices that he has had a part in developing the faculties of thought, reasoning, deduction, observation and known facts. But, he realizes that his pupils or students can never hope to know more than a minute part of the sum total of human knowledge.

The grocer daily or weekly helps us in the securing of those items of food necessary for physical strength and enjoyment. This may continue year after year but man finds physical hunger a recurring phenomena never resolved until death intervenes.

Every man faces the obligations of the law, the recurring illness inherent in the flesh, some sense of the limitations of human knowledge and the recurring sensation of hunger, and down in his innermost being he knows that life consists of more than these elemental things, none of which can permanently forestall the final reckoning.

It is only to Christians, to the Church, that life is seen in its proper perspective; that it is but a moment in the infinity of time called eternity.

Integrated into this proper perspective must be the knowledge that our hope now and hereafter lies in Jesus Christ, the Son of God, our only Saviour from sin.

Therefore, how important it is for Christians, and for the Church, to always keep this perspective in focus. World-wide peace may apparently be achieved. Sickness may be decreased and life expectancy greatly extended. Wisdom and technological knowledge may be developed to a yet undreamed of extent. World-wide economic security could conceivably be accomplished; but, not one of these things can or ever will save one soul. Only Jesus Christ offers man freedom from the penalty of sin and assurance of an eternity with Him. So much time, even the time of good people and worth-while organizations, is spent trying to overcome the results of sin in the human heart.

The great task of the Church and the supreme obligation of the individual Christian is to live and preach Jesus Christ. He alone has the answer. He only has the solution which goes down to the cause of personal and world disorders, sin itself.

## EDITORIAL

In Proper Perspective .....	2
Are The Teachings Of Jesus To Be Classed As Immoral? .....	3
Inherited Christianity .....	4
A Man Of The Word .....	4
Can Jesus Christ Be Trusted? .....	4
Marxism In The Pulpit .....	5

## ARTICLES

Puzzling Over The Theodore Myth In A.D. 3814 .....	7
---	---

## DEPARTMENTS

<b>Lessons For March 16:</b>	
Sabbath School Lessons .....	10
Young People's Department .....	12
Church News .....	13
Women's Work .....	15

It is a poor doctor who spends most of his time treating the symptoms of disease, rather than the disease itself. Those in the religious realm can be equally inept unless they recognize the *fact* of sin, the *effects* of sin and the cure for sin.

*"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."* —L.N.B.

## Are The Teachings Of Jesus To Be Classed As Immoral?

We confess to grave concern over the following paragraph printed in black type under the caption *They Said Something!* on page 7 of the February 18th issue of *The Presbyterian Outlook*:

### "Ethics And Eschatology

No ethics can ever begin to be moral that is vitiated at its heart by an immoral eschatology. According to the very meaning of sovereign love, however, God both can and will have all to be saved. . . . His full reign consists not in power as such, but in the love that directs power to a totally good end. No other eschatology is consistent with God's complete concern for all. No other destiny of man is worthy of God. —Nels F. S. Ferre, July 9."

The universalism which this statement sets forth is contrary to the doctrine of the Church and of the Bible in general, and especially to the teaching of our Lord and Saviour Jesus Christ. Careful students of our Lord's teaching find in every strata thereof "the continual prophecy of a decisive separation of the heirs of the Kingdom from the rest of humanity."

This is evident in the Sermon on the Mount, in the references to gaining the world and losing one's own soul, to the millstone about the neck of those who offend little ones, to the resurrection of life and the resurrection of judgment, as well as in the great eschatological discourse in the Synoptic Gospels. Four times over in Matthew, Jesus is recorded as repeating at the end of the final judgment *there shall be weeping and gnashing of teeth*. The closing words of the great judgment scene are: "And these shall go away into eternal punishment: but the righteous into eternal life." It is just the red letters in the red-letter Testament which set forth this doctrine of final separation most fully, that tell of everlasting fire and of the worm that dieth not.

This awful solemnity of eternal issues at stake befits the Glory of our Lord, the agony of Calvary, and the whole significance of His Mission to seek and to save the lost. For those who accept Jesus Christ as true and eternal God there can be no doubt that He was sent to speak on the issues of eternity. For those who know the gracious Saviour, there can be no question but that God chose the kindest Word of His heart through Whom to speak the solemn warning of eternal doom for impenitent sinners.

To set up a standard by which the teachings of our blessed Lord are reckoned immoral because they do not proclaim universal salvation is both to attack the everlasting sanctions Christ has established, and to deny to Him the position of being our God-given moral standard.

To judge the teaching of the Gospel to be immoral is to erect some standard of truth, some canon of morals apart from and above Christ Himself, and, in our opinion, that is to call in question both His Deity and His finality for religion and for ethics. Jesus Christ is our Lord and our God, and He is God's final Word to men.

How do human dialectics and philosophical speculations become so high and mighty that from their presumed loftiness men may pass judgment upon the doctrine of the Christ of the Gospels? Our Lord Jesus Christ brought His own standards with Him straight from the bosom of the Father, and when the Good Shepherd speaks to our hearts today by His Word and Spirit He erects those and not a different set of ethical truths.

Yes, Jesus Christ Himself is the moral pivot of the world. He is goodness incarnate. His words are to be taught to the end of the age and to the last nation of men, for they are the moral fabric of the universe. Heaven and earth shall pass away, but His words shall never pass away.

—Wm. C. R.

## Evangelism Month

Evangelism is to the suggested emphasis of the Church for the month of March. It is our observation that for most of us it is easier to talk about going across the seas to evangelize than it is to go next door. And perhaps it is more comfortable for some of us to think about winning the millions to Christ and shelving any consideration of the individual soul at our elbows who is out of Christ. Let's make it *personal* evangelism!

—A. D. R.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 45, March 5, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## "Inherited Christianity"

In her gripping, poignant and beautifully written book, *"A Man Called Peter"*, Catherine Marshall tells of her own feelings during those happy days of courtship; a love story enriched by bringing God and His will into the very center of their plans and desires. There is a revealing sentence in which there is recognition of a fact only too often overlooked: "I - - - was groping to find my way out of an inherited Christianity into a spiritual experience of my own."

The greatest heritage parents can give their children is a Christian home, where God and His Word are honored and where He is put first. In such an atmosphere children learn of God and His love; the Bible becomes *the* Book; prayer and dependence on God are taken as a matter of course.

Because of this background many young people grow into a personal love for and trust in the Saviour—a true experience of salvation—so that there is never a time they can remember of not being Christians. They are unable to point to a certain date or experience and say, then is when I became a Christian.

However, it is a fact that in every Christian's experience there comes a time when a definite decision is made. A personal response to the call of the Saviour. A time when the individual says, "Yes" to Jesus Christ.

Because Christian parents and church workers are often inclined to gloss over or ignore this, many young people drift into the Church membership without having personally met Christ, faced the decision and accepted Him. "Finding my way out of inherited Christianity into a spiritual experience of my own," has a deep and touching meaning.

We must not think that "inherited Christianity" is sufficient. A Christian home is a precious heritage but God has no grandchildren. Each one stands by his or her own personal faith. That is why it is so important to bring young people face to face with their own sinful hearts and their own need of a Saviour.

A Christian home and Christian parents do much to prepare and pave the way, but, salvation comes only through a personal experience with the Saviour.

—L.N.B.

## "A Man Of The Word"

*"A Man of the Word, life of G. Campbell Morgan."* The following is the last part of a review

of this book, by Dr. Walter L. Lingle, in *The Christian Observer* of Jan. 30th.

"Although Dr. Morgan did a number of things well, he was pre-eminent as an expositor of the Bible. I was the chairman of the program committee and platform manager of the Montreat conference from 1910 to 1924, and it is my deliberate judgment that he was the greatest teacher and expositor of the Bible that came to Montreat during those years. The people evidently thought so too, judging from the way they crowded into the auditorium to hear him.

He took the Bible as he found it, and expounded it book by book, chapter by chapter, verse by verse, and word by word. Dr. Erdman said that Dr. Morgan could get more out of a single word than he could get out of a whole paragraph. We did not always agree with his interpretations. Sometimes we felt that he got more out of a word or a verse than was in it. But after all, who is to be the judge as to how much the Holy Spirit meant to put into the word or a verse?

He may have been acquainted with the findings of the higher criticism. If so, he never lugged them into the pulpit. To him the Bible was the Word of God and he preached it and taught it with authority. "Thus saith the Lord," was final with him.

One of the greatest needs of the Church today is for a generation of Bible preachers who can and will preach the Word of God with authority and power. This soul-stirring life of Dr. Campbell Morgan should help to raise up such preachers."

## Can Jesus Christ Be Trusted?

"But we had trusted that it had been he which should have redeemed Israel . . ." implying that now they were not so sure! These disciples, walking the road to Emmaus, were sad. Their hopes had been blasted. The One to whom they had looked to restore the kingdom to Israel had Himself felt the heavy hand of tyranny without a word of protest, and now the sheep were scattered abroad. He who had said, "I am the resurrection and the life," was Himself a victim of death. The women had testified that beside the empty tomb they had seen the Master, risen from the dead, but this the men had brushed aside when at the tomb they themselves did not behold Him. Thus they walked along, foolish and slow of heart to believe; miserable in their doubt and disappointment. They were paying a price for their unbelief.

Then the risen Christ appeared and "beginning at Moses and all the prophets . . . expounded unto them in all the Scriptures the things concerning Himself," and their hearts grew warm within them as



the fires of faith were kindled in His presence and hope was born to die no more. They found that "Jesus, who was declared to be the Son of God with power . . . by the resurrection from the dead," could be trusted!

O that men today behold by faith the risen Son of God, and learn that He can be trusted!

He can be trusted with the problem of sin, for He said: "This cup is the new testament in my blood, which was shed for many for the remission of sin."

He can be trusted with the problem of suffering, for He "also suffered for us, leaving us an example," and He has promised through His Apostle that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" "that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

He can be trusted with the problem of sorrow for He stands with us beside a newly prepared grave and says: "Because I live, ye shall live also," for "I am the resurrection and the life."

Amid the ruins of a world blasted and blighted by war; a world so "dark with griefs and graves that men cry out against the heavens," Jesus Christ, the eternal and only begotten Son of God, who conquered death, hell and the grave and rose triumphant with the keys in His nail-pierced hand, is the only one who can be trusted!  
—H.L.L.

## Marxism In The Pulpit

In the February, 1952, issue of the *National Republic*—a monthly magazine of fundamental Americanism—published by the National Republic Publishing Company, 511 Eleventh Street, N. W., Washington 4, D. C., there is an article on the subject "Marxism In The Pulpit," by Herbert G. Moore, managing editor of the *National Republic*. It is the sixth and concluding article on the subject "Marxism In The Pulpit." I wish every officer and all other members of the Southern Presbyterian Church could have read these articles. In these articles by Mr. Moore there is plenty of convincing proof of the fact that the Southern Presbyterian Church should withdraw from the National Council of Churches at the next meeting of our General Assembly.

Mr. Moore mentions the People's Institute of Applied Religion and states that this organization was long ago cited as subversive and Communist by the Attorney General of the United States, and furthermore, that the House Committee on Un-American Activities labeled this organization as "one of the most vicious Communist organizations ever set up in this country."

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Mr. Moore asks the question, "Who are the sponsors of this group?" And then he answers the question by listing some of the prominent leaders of the Federal Council of Churches, now the National Council of Churches.

For your information and prayerful consideration, let me quote a few paragraphs from Mr. Moore's article:

"In concluding this series of articles on the Marxian infiltration of the Church, we should at least make a reference to the former Federal Council of Churches. Most of the churchmen mentioned in these articles were members of the Council, which claimed to represent 28 million American Protestants. And many of them, through their radical, aggressive social preaching, gained positions of authority and trust. As a result, the Federal Council took on a definite reddish tint and usually followed a course far left of center. Many devout Christians, believing in the American way of life, seriously opposed the FCC's policies and pronouncements, and not a few resigned from it.

"Recently the Federal Council of Churches has been merged into a new organization, known as the National Council of Churches. It is too early for this writer to venture an opinion on the new set-up. But since many of the officials of the old group hold positions in the new Council, I must confess to some doubts. It is a sad fact that in the

present-day Church radical elements too often have a habit of rising to the top, just as they do in labor unions and school groups.

"Let us repeat what we said early in this series, that in its ruthless scheme for world conquest the Moscow timetable is slowed down or stepped up, depending in large measure on the weakness or strength of the Church in the country under attack. The Church in America has always been strong, and much of America's greatness has been due to that fact. But the Church today is weaker than it has ever been, weaker because of these Communist inspired termites who have been boring from within. The situation is alarming, and there's little time to lose.

"What happens from this point on depends on the millions of laymen who sit in the pews all over America. They alone can save the Church from Communist domination, directed from the Krem-



lin. It's Christianity or communism. It's freedom or slavery. It's a civilized America with the Church, or it's a regimented society with the concentration camp. That is today's challenge laid on the doorstep of every American and every Christian. It's time for all of us to stand up and be counted."

—L. E. F.

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# Puzzling Over

the

## Theodore Myth

in

# A. D. 3814

*Professor Gola's review of Dr. Kho's remarkable study of an American hero of 1900 (circa).*

*This article was originally prepared by Rev. Charles DeWolfe Brower, of Sanford, Fla., to show, in a fanciful way, how absurd are some of the arguments advanced by the higher critics for a multiple authorship of certain books of the Bible.*

*When the International Sunday School Lessons took up the study of Isaiah in 1949, the article was printed in The Sunday School Times "in the hope that its obviously wrong conclusion regarding Theodore Roosevelt, well known to us historically as a person of many activities and contrasts, may show the foolishness of arguing in the same vein for two or more Isaiahs."*

[The following pages, written by Professor Gola, of Lhasa University, form the introduction to the revised edition of Dr. Budna Kho's well-known work to be issued early in the spring of 3814.

CHARLES DE WOLFE BROWER.]

It affords me great pleasure to have the high privilege of supplying the foreword for the new and enlarged edition of my esteemed colleague's volume, which now appears under a slightly changed title.

Nine years have passed since the first edition of "The Theodore Myth" was issued. Its reception was most gratifying. It was adopted for supplementary reading in the Tibetan secondary schools, and has had general circulation throughout Asia, while the demand from Africa has been larger even than was expected. On account of the results presented in the work, but also on account of the method of approach and treatment of the subject, it has fully maintained the reputation of Lhasa

University, and fulfilled the expectation of Dr. Kho's friends.

Meantime, the author has continued his researches, and, taking advantage of the liberal provision made by the University for travel, has visited by airship the regions where once flourished the great cities of the American eastern coast. By use of deep-sea diving, and investigations among the people who still linger among the adjacent hills, he has procured additional data of marked value. He has, besides, had the co-operation of the scholarly Professor Mgandu of the Zula Philological Society. With this additional preparation and assistance and in view of the popularity of the first work, a new edition of "Theodore," revised to date, was warranted; but also, and emphatically, because of the attacks made in recent years, and growing more bold, on the very historicity of this ancient character. Magazine articles and addresses before the learned societies of Asia and Africa culminated in a volume which has attempted to discredit the results of Dr. Kho's work. The revised work appears with the title, "The Student's Theodore."

It remains for me to present only a few comprehensive statements regarding the problem to the solution of which my learned associate has given so much profound study for many years, with such satisfactory results.

Accepting the historicity of the remarkable man, Theodore, who lived about two thousand years ago, as proved by voluminous testimony, the problem was to isolate the real personality of the ancient American from the mass of tradition which has gathered about him; in a word, to reveal reality. The peculiar difficulty of the problem is apparent when we consider the evident fable element and quantity of contradictory material in the different

accounts of this startlingly influential person who had such a powerful effect on the life of his day. Too much credit can hardly be given to scholars like Chan Su, Amura, AEltzer, who have skillfully untangled many knots, and shown what material belongs to the periods of the age to which Theodore belonged, say 1800 to 1950, proving that the so-called variations of the language must represent the periods, and were not contemporaneous. That the Bostonesque was the prevailing tongue throughout America seems clear, though Chan Su admits that in parts of the far West, and South, there were trifling variations as late as 1900. Much study has also been given to a strange rival of the Bostonesque used by an intermingling race called "Fan," widely distributed, the language being interwoven with the prevailing one. The discussions of the famous *Journal Sporting Pages* with attempts at decipherment, can be found in Professor Chan Su's interesting work.

The extreme difficulty attending the unraveling of the Theodore material is found principally in the fact that it presents this person as five distinct characters: hunter, statesman, warrior, author and editor, and reformer. It will be evident at once that it is antecedently improbable, even impossible, that any one person could have lived so many and incompatible lives, especially as the records present Theodore as excelling in them all. The tradition-myth element is at once apparent.

In the treatment of the material Dr. Kho has wisely separated the various narratives, following the plan of his first "Life," in which the different presentations were given in different inks; but in this latest work he has gathered the substance of the material from all sources and classified it under initials. By this simple system H represents the hunter narrative; S the statesman; W the warrior; AE the author and editor, and R the reformer. It has been found difficult, however, always to isolate the narratives as clearly as could be desired.

Dr. Kho rejects the theory of AEltzer that there were at least four Theodores, holding that the one so influential in one or more directions as to have, as years passed, other characters attributed to him. In that age it was not rare for men in one walk of life to be given titles as honors or rewards without reference to the special accomplishments of the recipients in the direction indicated by the title. So "Colonel" was a name often borne by non-military men; LL.D. or D. D., by business or simply wealthy men. Such titles, often inapplicable, would come in time to be accepted as indicative of reality.

As regards the H, or hunter, narrative, which relates the slaying of many wild animals, the ancient historian puts the story in Theodore's own mouth for the sake of vividness. This H character can undoubtedly be traced still further back several



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thousand years to the Hercules myth which describes the world-wide roaming of that hero, and his labors in killing many beasts of ferocious sort in distant lands, including the Nemean lion. It would be entirely natural for the admirers of Theodore to attach every possible element of greatness of his life.

Taking up the W, or warrior, narrative, we meet at once with many contradictions. Some of the sayings attributed to Theodore advocate peace, though not peace at any price, but are sufficiently strong to show that he could not have been the dashing fighter which many accounts suggest. The combination of peacemaker between nations and warrior in one person is, to use again an appropriate phrase, antecedently improbable. There is a most interesting tradition recently brought to light by Dr. Kho which bears on this subject, and which was found in some barely decipherable papers, to the effect that a battle was fought in a place named Armageddon. This story, which embodies parts of a song used by the troops, is to the effect that a general named Wilson routed the forces of Theodore with great slaughter, and that the latter soon after retired to practically semiobscurity. This tradition probably was originated to reflect discredit on Theodore, and therefore would bring no support to the claim that he was a great warrior. Other facts emphasize how truly he was a man of peace; such, for example, as the beautiful sketches of the love borne him by children. For some long period favorite dolls were called "Ted-dies," a pet name for Theodore. These dolls were imitation bears to indicate the expression of affection by hugging, a natural way of children with dolls, and an attribute accredited to bears.

As to the AE, author and editor, narrative, while there is a voluminous material, it is clear that different writers assumed the name of Theodore either for the sake of the reputation attaching to it,



or because the writings covering a long period would permit of the appearance of several of that name. Dr. Kho is of the opinion that the real Theodore did considerable writing, but as books as well as brief articles are ascribed to him, and often of an exceedingly variant character—as, for example, sensational tales of hunting, histories, sociological essays, descriptions of fights, tales of the border, accurate studies of the character and habits of animals—much will have to be eliminated. The learned professor is now at work compiling the productions which a conservatively liberal point of view may accept as Theodore's own. The variations in subject, style, and language make this an easier task than one might think; for, given Dr. Kho's scholarship and a predetermined idea as to what Theodore's style, language, and thoughts were or ought to have been, order is soon resolved from chaos. As regards the editor Theodore, a fact militating strongly against the view that such a position is to be attributed to him is that he is represented as in the background, a secondary personage, associated with, or subordinate to, other editors. This is so wholly inconsistent with all that we know about Theodore as to make the entire narrative untrustworthy.

As to the R, or reformer, narrative, it is evident that there was abundant reason for reform work in Theodore's day, and the records seem reliable which place him at the front of certain movements; as, for example, the one to abolish the drinking customs of society. There is good ground for accepting the records of his appearance in the country far west of New York as an advocate of temperance.

Coming to the S, or statesman, narrative, we are on surer ground than is as a rule the case with the others, as Dr. Kho makes clear to his readers. Reference only in this foreword can be made to the fact that Theodore was at one time governor, or president, as the chief ruler was called, of that part of the continent named the United States, and that he was an efficient and commanding personage, fond of rural life and table delicacies, as his frequent retirement to a place famous for its shellfish would prove.

So, too, Theodore has been confused with a king in England. This was previous to the invasion of that land by a fierce race of destroying beings call "Suffragettes." The claim that these were women is discredited by Dr. Kho because wholly contrary to the character of the female sex of those centuries, since we know that the women of the time had degenerated physically to a wasplike stature, as shown by the colored plates representing them, and secured by deep-sea diving at the site of New York. The type of garments worn give substantial grounds for supposing that before the destruction of the cities the climate had become remarkably warm.

All these points will be found satisfactorily covered in the chapters which follow.

After a thorough sifting of all the evidence, our scholar author concludes: (1) That such a person as Theodore lived; (2) That he was a statesman, and for a time president of the United States; (3) That all the accumulations of myths, fables, and other accretions are simply traditional corroborations of his forceful and wide influence and popularity, but that they must reverently but positively be laid aside.

—Y. GOLA.

*Lhasa University*

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## Timothy - A Dependable Follower

**Scripture: Acts 16:1-3; I Corinthians 4:14-21; Philippians 2:19-24; I Timothy 4:10-16; II Timothy 2:1-13. Devotional Reading: II Timothy 2:11-22.**

There are always those in every church upon whom one may depend. They are a joy to the minister's heart: the backbone of every congregation. If they are absent from church, prayer-meeting, or Sabbath School you can feel certain that there is a good and sufficient reason for their absence. There are others whose attendance is so haphazard and irregular that no one can count on them for service. If nothing is in the way, they may be at church, but if company happens to drop in, or a trip to the mountains is in the offing, or the weather is either too hot or too cold or too rainy, they will be absent from the sanctuary. They become a burden upon the preacher's heart. He feels that he must be to blame in some way.

A *Dependable Follower*! What a blessing! Paul had both classes in his followers. Some, like Timothy, Silas, and Titus, who could be counted on; others like Demas who forsook him, having loved the present world, and no doubt many who were merely nominal Christians. The care of all the churches was one of the many burdens which he had to carry, and part of his burden was made up of these unreliable followers. Are we burdens or blessings? Are we merely fellow-travellers, onlookers, or are we among those who can be counted on to help out and help carry the load?

In our Devotional Reading we have a verse that is often quoted and even committed to memory: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15) A dependable Christian is a *worker*, not an idler. He is a workman who is faithful. He does not shirk when the eyes of the "boss" are turned in some other direction, or stay away from his job because of slight indisposition. He handles with skill and diligence the tools that are in his hands. Such a man is a vessel unto honor, sanctified and meet for the Master's use, prepared for every good work. These two verses sum up the whole life of Timothy.

### I. His Call to the Ministry:

Acts 16:1-3

This is what we might describe as an ordinary call to the ministry: the call of Saul of Tarsus was unusual, or extraordinary, and spectacular. Timothy is a disciple, probably converted when Paul first visited that section of Asia Minor. He is a true son in the faith. He had a Jewish mother and a Greek father. By his mother Eunice, and his grandmother, Lois, he was carefully trained in the Old Testament Scriptures. (II Tim. 1:5; 3:14;15),

When Paul comes to Derbe and Lystra on his second missionary journey, he finds this young man was "Well reported of by the brethren," and calls him into service. I feel sure that the Spirit of God was calling Timothy and guiding the apostle in this matter.

Is there not a lesson for us who are preachers? Should we not seek out and urge the call of the Gospel ministry upon such young men? I am afraid that I have neglected to do this as much as I should. God, of course, must call a man into His service, but, as always, he uses us. Paul was used of God to place Timothy in the line of full-time service. We do this in our Young People's Conferences to a certain extent, but it should be done personally.

### II. Beloved and Faithful:

I Corinthians 4:14-21

Timothy's relation to Paul reminds us somewhat of John's relation to Jesus: he soon became beloved of Paul, as John was by Jesus. The apostle, who had no children of his own, speaks of Timothy as his son in the gospel. He calls all the Corinthians children, "for in Christ Jesus I have begotten you through the gospel," but for this young convert there was a special place in the affection of Paul.

Timothy had lived up to the expectation of the one who had called him into partnership, to be a fellow-worker. *He was faithful!* This is the highest praise that can be given. Well done, good and faithful servant, is the commendation of Christ. Faithful and dependable are practically synonyms. All cannot be successful, or eloquent, or gifted, or popular, but all can be *faithful*.

### III. Unselfish:

Philippians 2:19-24

"For all seek their own, not the things which are Jesus Christ's." Selfishness is a very common and deeply rooted sin. It is hard to find an utterly unselfish person. Our Lord Jesus Christ spent His

life "for others," and there have been some, notably the apostle who writes these words, who have followed in the steps of their Master. Timothy was one of this rare company.

Paul was writing to the Philippians from prison. He wanted to know the "state" of these Christians; just how they were progressing in their lives. To find this out he was sending Timothy whom he could trust.

Are we putting the Kingdom of God first? Or are we, as so many others, trying to "feather our own nest first," and then if we have the time, do something for Christ and the Church? We are living in an exceedingly selfish world. The Church often catches the spirit of the world. When we look at our own nation today, we are overwhelmed with shame. Many men in public positions of trust and responsibility, are "taking gifts," and robbing our country. Self-seeking politicians are rapidly taking the place of statesmen. I am sure that there are still some who love their country and seek its welfare, but I am afraid that in most cases the sad words of Paul are true, "All seek their own." If this is disastrous to a nation, it is still more so to the Church, where the spirit of Christ should control the lives of His followers.

#### IV. "An Example of the Believers"

*I Timothy 4:10-16*

Paul could say, be imitators of me, follow me, as I follow Christ. It is a wonderful inspiration when a leader can also be "an example." Jesus could say to His disciples, "Follow Me"; "For I have given you an example, that ye should do as I have done to you."

How was Timothy to be an "example"?

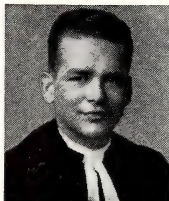
"In word." "Thy speech betrayeth thee." This is true in more than one way. A man may profess to be a follower of Christ, but if he does not speak as a Christian, then his words betray him, and show the shallowness of his profession. Out of the same mouth comes blessing and cursing; this ought not so to be, James says. Timothy was a teacher and preacher. His words were doubly important.

"In Conversation," (manner of life). What we do speaks louder than what we say. A preacher was speaking to a large gathering in India. He saw a man get up and go out. In a short time he came back. The speaker wondered a bit about his behavior, and after the service he found out the explanation. The man went out to ask the servants in the preacher's home whether their master lived what he preached. They said, "He does." Then he came back to listen.

"In Charity," (love). Love must be at the basis of what we say. "In Spirit," not a mere outward performance, but in sincerity. "In faith"; we must believe what we preach. "In Purity"; Blessed are the pure in heart.

## "CHRIST IN DAILY LIFE"

The Presbyterian U. S. Series Of  
THE PROTESTANT HOUR



Rev. Thomas H. McDill, Jr.

SUNDAY  
MARCH 9

Topic  
"WILL GOD  
FORGIVE  
YOU?"

Consult Your Newspaper For Time  
Write For Copies Of The Message

"Reading, Exhortation, Doctrine." We should read so that all can hear, and read in an effective manner. Some men can read the Bible in such an expressive way that a sermon is hardly needed. When Ezra and Nehemiah led the Great Revival in their day, it was the *reading of the Word* that brought convictions of sin and tears of repentance. There may follow words of explanation and exhortation.

"The gift that is in thee" through the laying on of the hands of the Presbytery. When done in a prayerful way there is a wonderful blessing in the ordination service. Do we remember the vows we took so solemnly when the hands of the Presbytery were laid on our heads? Are we true to these vows?

*I. A Good Soldier, Athlete, Farmer:*  
*II Tim. 2:1-13*

Paul uses a number of figures of speech in this chapter. These three stand out.

A good soldier has to endure hardness. His life is not easy, if he is on the battlefield. Some soldiers in camp have a comparatively easy life, but a Christian soldier is always on the firing line. Our weapons are not carnal, but spiritual and mighty. A soldier must not be "entangled" with the affairs of ordinary work. I am afraid that the "morale" of many Christians is lowered by contact with the temptations and attractions of the world.

"A Contender in the games." Games were popular in Paul's time. We Christians are "contenders"; runners in a race, wrestlers with sin and Satan. We must train for the race or contest.

"Husbandman," Farmer. We must sow, and cultivate, and reap.

YOUTH PROGRAM FOR MARCH 16

## *It's Our Move*

Once again we are to consider the question of our responsibility to our "brothers in black," the Negroes of our southland. God, in His infinite Wisdom, has placed us as a church among a downtrodden people; a people oppressed and afflicted by reason of their color, which in the providence of God is not the same as our own; a people upon whom our fathers placed the chains of slavery, which chains were broken by other of our forebearers who believed the yoke of the chains of slavery are gone, in their stead are the chains of prejudice and discrimination, poverty, ignorance and neglect, which we have suffered them to wear even while we proclaim our belief in liberty, equality, and justice for all.

We should feel a tremendous sense of responsibility for the Negro people. We brought them from heathendom and planted them within the borders of our nation. They did not ask to come. They were brought against their will and were sold as cattle in the mart.

Then Liberty lifted high her glowing torch, and the darkness of slavery was forced to flee, as ever is the case where men believe in a God who gave His Son that men might be free.

But they were on our hands; a people untrained, unprepared for freedom. For almost a hundred years they have been struggling to rise above the circumstances in which they were forced to live and labor. A few have succeeded, and more are on the way, but vast multitudes still are unreached with the gospel, and are denied even the benefits of common grace which should be the portion of every man who lives in democratic America.

Our souls are made to shudder when we see the bitter tides of racial prejudice which still rise in many of our southern states. Our hearts tremble within us as we behold injustice and oppression, as specters coming out of the night of hatred to haunt and shame our souls in this hour when the light of love is so sorely needed by our sin-sick, war-weary world.

O that our God, who is no respecter of persons, might speak to the heart of our church, and lay upon our souls the burden of responsibility for the salvation of the Negroes of our southland! Truly it is our move! Too long have we failed to face the facts. Too long have we refused to accept the blame. Too long have we dodged the challenge and allowed thousands to suffer through our neglect.

When our Lord first looked upon the teeming multitudes and was moved with compassion because they were scattered abroad as sheep having no shepherd, many of the forlorn and lonely faces

were black; some were brown, and others white, but *all* were waiting to be harvested and gathered into the Master's house! (Matthew 9:36-37).

Among the multitudes in our rapidly growing southland there are many faces just as forlorn and lonely as those of long ago, and many among them are black. O that our hearts might be moved with compassion! O that the fountains of our tears might flow! O that we might go forth with weeping bearing precious seed, that from among both white and black we might return rejoicing, bringing our sheaves to lay at our Saviour's feet! (Psalm 126).

The Negroes need and deserve equality before the law. They are entitled to equal opportunity for education. Their color should not bar them from practice in law and medicine. But all of these without Christ will mean no more to them than they have meant to us, and they have not provided an answer to the perplexing problems of our day, nor have they led to peace. The multitudes need Christ! He is the answer to our every need!

It's our move! All about us there are those who are waiting, longing. There is sin to be cleansed, fear to be banished, doubts and dreads to drive away. There are burdens to be borne; pains to heal, griefs and sorrows in need of solace. There are storms that threaten; hopes and dreams that may never come true. There is darkness, wherein the souls of men are longing for light! It is our move! Let's take them for Christ, that they with us might sing:

Our sins His blood can wash away;  
 Our fears His death destroy;  
 Our doubts and dread He'll drive away;  
 Our hearts He'll fill with joy!  
 Our burdens He will gladly bear;  
 Our pain will know His balm;  
 Our griefs and sorrows He will share;  
 Our storm will feel His calm.  
 Our hopes and dreams in Him come true;  
 Our night turn to His day;  
 Our spirits through His strength renew;  
 Our Christ, the Truth, the Way!



## CHURCH NEWS

### *Fellowship Awards Made At Columbia*

The faculty of Columbia Theological Seminary, Decatur, Ga., has announced the 1952 fellowship awards to five members of the senior class as follows:

Fannie Jordan Bryan Fellowships: Miles Douglas Harper Jr., Hattiesburg, Miss., a graduate of Mississippi Southern College; Richard Giles Laurens, Atlanta, Ga., graduate of Davidson College.

Alumni Fellowships: William Russell Hoyt III, Pulaski, Va., graduate of Davidson College; Robert Lawrence, Montgomery, Ala., graduate of Alabama Polytechnic Institute; and Samuel Thomas Young, Newdale, N. C., graduate of King College.

Fellowship awards are made on the basis of distinguished scholarship at the seminary and of general promise for usefulness in the work of the ministry. Winners of fellowships may elect to use them at any time within the next five years for graduate study at approved educational institutions of America or Europe.

### *Additional Leaders For D.R.E. Workshop*

KNOXVILLE, Tenn. (PN)—Several additional leaders have been added to the list of those previously announced (THE JOURNAL, Feb. 20, 1952), for the 1952 D.R.E. Workshop, July 10-15, at Montreat, N. C., according to Miss Elizabeth McWhorter, program chairman.

These include Dr. D. B. Walthall, secretary of the department of leadership education, who will serve as resource leader for a special workshop group on "Leadership In Large Churches" (over 700 members); and Dr. James R. Sydnor, Professor of Church Music at the General Assembly's Training School, who will be in charge of music for the entire D.R.E. Conference and will direct several periods of informal group singing.

Dr. Wallace Alston, of Agnes Scott College, is to deliver four addresses on the subject, "Basic Convictions For Christian Education Today," to the D.R.E. Workshop members, with the Sunday



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School superintendents present for the second address Friday.

Registration for the D.R.E. Workshop will be held July 10, 3 to 5 p.m., in College Hall. Advance room reservations may be secured by sending a \$5 deposit to Mr. C. A. Stubbs, manager, Montreat Hotels, Montreat, N. C.

### **Lookout Church Starts Young Folks On \$500 Project For Missions**

DECATUR, Ga. (PN)—The Lookout Mountain (Tenn.) Presbyterian Church believes in beginning the teaching of stewardship and the importance of World Missions to children early. "That is why we are encouraging and backing our nursery, kindergarten, primary and junior departments in their resolve to pledge \$500 toward equipping a nurse in a Mexican Mission," said Sunday School Superintendent Fred Temple, in writing to Clarence S. Johnson, Program of Progress director here.

In one of his letters to Sunday School superintendents sent during the Tithing Adventure Mr. Johnson included a list of unfinished projects in the foreign mission fields. The Sunday School Council of the Lookout Mountain Church voted to sponsor one of these projects, the money to be given by the children of the church.

In accepting the pledge for the Board of World Missions Mr. Johnson said: "I think it is wonderful that you have undertaken this project with the children in your Sunday School. It will do something for them that will be felt all through the years ahead."

### **North Brazil Mission Pays Tribute To Mrs. Langdon Henderlite**

The following resolution was adopted by the North Brazil Mission at its annual meeting in tribute to Mrs. Langdon Henderlite, whose death occurred in Recife September 14, 1951.

"WHEREAS MRS. COURTNEY FRISCHKORN HENDERLITE passed 19 eventful years as a member of the North Brazil Presbyterian Mission, coming to the field in the early years of her married life, with two little children, to live in a small interior town, where there was no other English-speaking family;

"WHEREAS she unceasingly proved herself to be a consecrated Christian wife and mother, devoting herself entirely to the management and happiness of her home;

"WHEREAS she opened this home repeatedly to the new missionaries upon their arrival on the field, making continual efforts to aid them in their adjust-

#### **TUNE IN**

### **"CHRIST DOES HELP" SYNOD EVANGELISTIC SERIES IN FIVE SYNODS**

#### **Speakers For Week Of March 2**

<b>Synod</b>	<b>Speaker</b>
North Carolina .....	Rev. Walter H. Styles
Georgia .....	Rev. E. L. Nelson
Louisiana .....	Rev. C. J. Matthews
Tennessee .....	Rev. M. C. Patterson
Appalachia .....	Rev. Joe B. Whitten

ment to their new life and to make them feel welcome and at ease;

"WHEREAS her home was ever a vital means of bringing into closer understanding the North American and the Brazilian evangelicals, to such an extent that a visitor from the United States once remarked that in her home more Portuguese than English was spoken at the dinner table;

"WHEREAS she served faithfully during recent years as a member of the Boards of the Agnes Erskine School and the Bible Institute of the North, where her support and sympathy with the aims of these institutions were a great source of comfort and encouragement for the administrations concerned;

"WHEREAS during her last illness her example of patience coupled with wit and keen intelligence were inspiring to all who were with her;

"WHEREAS through this example of Christian faith apparent in the time of heartbreaking suffering, one of her nurses was led to express a desire to accept the evangelical faith;

"WHEREAS the absence of her wise counsels and fine sense of humor are especially felt at this the first Mission meeting since her departure on September 14, 1951, from our midst for the land where there is no sorrowing or tears;

"BE IT HEREBY RESOLVED that the North Brazil Presbyterian Mission present to the Rev. Langdon M. Henderlite a copy of this resolution as an inadequate token of our sincere sympathy, with the assurance of our continued prayers and affection.

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

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## WOMEN'S WORK

### *I Voted To Close The Church . . .*

Last Sunday I voted to close the church, not intentionally nor maliciously, but carelessly, thoughtlessly, lazily, indifferently I voted. I voted to close its doors that its witness and its testimony might be stopped. I voted to close the open Bible; the Bible that had been given us by years of struggle and by blood of martyrs who died that we might have it to read. I voted that children of the Sunday School no longer be taught the stories of the Bible and no longer lift their tiny voices in singing.

I voted for the voice of the choir and the congregation to be stilled and that they no longer sing in united praise.

I voted for every missionary of the church to be called home; every native worker supported by the church to stop preaching; every hospital, every school and every dispensary in its foreign missionary fields to close. I voted that every missionary project be abandoned, every influence for good and right and for truth in our community be curtailed and finally stopped. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance and the curse of selfish greed once again to settle their damning load on the shoulders of an already overburdened world.

I voted for all this. For, you see, I could have gone and I should have gone but I didn't. I stayed away from church last Sunday. —Selected.

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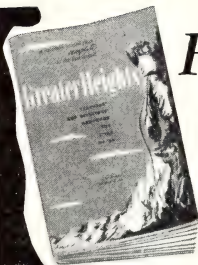
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## A WORD OF WISDOM

*"Humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has already outstripped our capacity to control it.*

*"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount, Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.*

*"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."*

—General Omar N. Bradley

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MARCH 12, 1952

## *Preach The Word*

The serpent's image stalks our land.

Preach the Word!

His emissaries now expand.

Preach the Word!

Awake, O Christian, take your stand,

Attend to Mighty God's command,

Strike down the devil's loathsome band,

Preach the Word!

Hold high the trust, be resolute.

Preach the Word!

The pledge of Christ is absolute.

Preach the Word!

Yield not to them who would dilute

The warning which God did impute

That you shall know them by their fruit.

Preach the Word!

Who would deny the Sacred Writ?

Preach the Word!

Who dares applaud a counterfeit?

Preach the Word!

Who vows allegiance to transmit

The Truth of Scripture, every whit,

And then is found to be unfit?

Preach the Word!

Hell is a myth, some prophets say.

Preach the Word!

And the wrath of God is passe.

Preach the Word!

The people sleep! A trusting prey

To deadly creeds that disobey

The Judge of all. 'Tis Satan's way.

Preach the Word!

O Christian, lest you lose your role,

Preach the Word!

God's enemies attempt control.

Preach the Word!

Better to pay the awful toll,

Better to die for Heaven's goal

Than compromise your very soul.

Preach the Word!

—R. Ross Parkhill.

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## EDITORIAL

Our Agencies Must Continue Primarily	
The Agencies Of Our Church	3
Wanted - A Spiritual Minister	3
Communism's Handmaid	3
Suspended Sentences	4
Intolerance In The Name Of Tolerance	4
Worth Pondering	5
Things That Never Change	6

## ARTICLES

New Light On Genesis	7
Revised Commission Plan Strengthens	
Youth Program	8
Cause For Concern	9

## DEPARTMENTS

Lessons For March 23	
Sabbath School Lessons	10
Young People's Department	12
Church News	13
Letters	2

## LETTERS

Sir:

I enclose my check for renewal of subscription. I enjoy the magazine very much. Especially do I find the editorials valuable and informative. Even when they are on controversial matters, they are kindly and Christian in tone ... without deviating from the Word one iota.

So many people ask me: "What is the difference between the Southern and the Northern Presbyterian Church?" I am glad you are bringing out both the differences and the non-differences of the two. Our laity and half the ministry are woefully uninformed about history and doctrine of the Presbyterian Church from its beginning to now.

As for me, I see no basis for union and no hope for unity if union should prevail. A hundred years has carried them on divergent paths that can never meet.

Both are doing good work. Both are awakening; both need the work of the Holy Spirit in their pulpits and pews. I say God bless them both and may they never unite.

Texas

W.E.W.

Sir:

Dr. Henry H. Sweets, who has just left us, was one of the truly great men which our Church has produced and followed. Probably he is best known as the advocate for the suitable provision for ministers in salaries and in retiring allowances, and he did almost single-handed a notable job in that field.

I would like to stress the work which he did for our colleges and seminaries. When he began his leadership program in 1904, there was not a single one of our institutions qualified for membership in the Southern Association of Colleges and Secondary Schools. From the beginning, he insisted that the Presbyterian Church must not have lower standards than the Southern Association. In season and out of season, he labored for institutions that might have high academic work, with always a deep devotion to the Great Teacher, and that our Church might support these colleges and seminaries in adequate fashion. I think he was the greatest educational statesman whom I have ever known.

There is much yet to be desired in our Presbyterian educational work, and it has a long distance to go if it is to equal what many other denominations are doing; but the best of what we do have and the foundations on which better things may yet be built, are largely due to him.

James Moss McCain  
Moderator  
Presbyterian Church, U. S.  
Decatur, Ga.

## The Ministry Of The Word

Sir:

Clothier Presbyterian Church held a 10-day gospel revival with the Rev. C. W. Solomon, evangelist of Montreat, N. C., resulting in many being revived, renewed, refreshed and blessed by the ministry of the Word.

... there were eight definite decisions for Christ to accept Him as personal Saviour, six additions to the Church, four uniting on profession of faith, one by re-affirmation, one by letter and one renewal.

God blessed and used Evangelist Solomon in a mighty way, and it was with regret that he had to leave for another engagement...

It is suggested ... that all gospel revivals in the spirit of evangelism be arranged so they can become protracted meetings as the Lord and Holy Spirit direct and blessings continue.

Maynard Woltz,  
Pastor,  
Presbyterian Church.  
Clothier, W. Va.

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## EDITORIAL

### Our Agencies Must Continue Primarily The Agencies Of Our Church

An increasing number of our pastors are beginning to wonder whether the Agencies of our Church are to determine our programs and policies or whether our membership in the National Council of Churches is being interpreted by that group as authority by which that organization is to set up movements and then send down directives for their carrying out.

We know that in several Synods there is a growing restiveness to this over-all policy which is becoming clearer as time goes on. Over American Protestantism there now rests the shadow of a super-Church, ostensibly formed to counteract the methods and influence of the Roman Catholic Church and yet, while operating under what appear to be democratic principles, actually working to a centralization of authority and determination of policy which is entirely alien to our Protestant heritage. If this power was in the control of men with unquestioned evangelical outlook it would still brook no good. That many who shape the policies of the National Council of Churches are extreme liberals makes the unfolding plan all the more ominous. —H.B.D.

### Wanted— A Spiritual Minister

When one of the most influential Episcopal Churches in Carolina became vacant, the vestry met to consider securing a new minister. The senior warden\* stated that he had only one requirement to insist upon, namely, that the minister be a spiritual man. Accordingly, the committee was appointed and went forth to comb the available ministers with that one qualification in mind.

Now there are many things that one thinks about when the word spiritual is mentioned. But at least the term carries certain definite connotations. For one thing it means that the minister shall be a man devoted to a spiritual ministry to the souls of men. He need not be a great administrator, nor an able financier, nor a hail fellow well met,

\*The honorable Wyndham Manning.

nor a social charmer. He recognizes that God has called him to minister to men wrestling with sin, standing on the brink of eternity, tempted by the world, the flesh and the devil.

Again, a spiritual minister recognizes that Christ is the answer—God's answer to the needs of men. He is not constantly using the precious moments of the sermon to solve the political, economic and racial issues of the day. He is busy offering the Saviour and Lord to the heart hungry souls of men. Men will assess his preaching somewhat as John Wesley estimated his own: "I have been offering Jesus Christ to men for three hours." Our Lord Jesus promised that when the Holy Spirit came He would bear witness to Christ. When the Holy Spirit possesses a minister that man preaches the Lord Christ.

Moreover, a spiritual minister preaches Christ according to the pattern God has given, that is, according to the Holy Scriptures. Calvin rightly reminds us that where the Holy Spirit is present there the instrument of His own forging—the Holy Bible—is believed, loved, read and preached. A Spirit filled minister preaches Christ from the Word, even as Phillip preached Him to the Ethiopian church from the open roll of the fifty-third chapter of Isaiah. Let the Word of Christ dwell in you richly! —Wm. C. R.

### Communism's Handmaid

Modernism is Communism's handmaid. It has served to undermine men's faith in the Word of God, and has removed from men's hearts the fear of God. Its cry of "No hell!" and "No judgment!" has virtually eliminated from men's minds the solemn thought of their accountability to a God who is described in the Bible as a "consuming fire," and has led them to believe in a soft and sentimental deity who will simply overlook their failures and mistakes and to whom sin is not abhorrent.

Modernism has denied the miraculous, the intervention in time and space of the God of the Bible who is before, above and beyond time and space. There is but one step from the idea of Deity solely eminent to rebellion against Deity. There is but a narrow margin between Modernism's idea of God, and Communism's defiance of God.

Modernism's denial of God's hatred of sin and impending judgment for the sinner has weaken-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 46, March 12, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving old address.

ed the moral fibre, lowered the ethical standards, and sapped the spiritual strength of our nation, leaving us prey to Communism's insidious doctrines and power.

Modernism's denial of a blood atonement has robbed the sinner of a Saviour, leaving men to provide their own, opening the door for Communism's way without truth and without life.

Modernism has provided the world with a savourless salt that can never stem the rising tide of corruption and cruelty so self-evident in Communism. To combat the inroads being made by Communism's diabolical power, we must return to the God of the Bible, to the God of Sinai and Calvary, the God of resurrection power, whose hatred for sin is matched only by His love for the sinner, whose face is against them that do evil, whose ear is open to the cry of the righteous, who broke through time and space and bridged the gap between earth and heaven in the person of His son, Jesus Christ, Who as God incarnate offers redemption and life through the blood of His cross.

—H.L.L.

## Suspended Sentences

The section in which we live is being plagued by the issuing and reissuing of "suspended sentences" to law breakers. Some of the stiffest punishment seems to be meted out to bootleggers because their business runs in competition with the established liquor business of the state.

But, drunken drivers, gamblers, thieves and generalized hooliganism get off again and again with a light fine and a suspended sentence. Little wonder that crime continues to increase.

In official circles in Washington, and elsewhere, men guilty of betrayal of their office are permitted to resign because of "ill health", or just resign, and seem no longer subject to prosecution. One man who was on the verge of apparent exposure was eased out of his position as mayor of New York City and promoted to be our Ambassador to Mexico.

Righteous indignation seems to be a thing of the past. Nor do we believe we will have a return to the proper enforcement of the laws already on our statute books until we have a sufficient number of *regenerated* citizens. There is much talk of needed *reform* but any reform which lasts must come as the result of changed hearts—men and women who have been born again and become new creatures in Christ Jesus.

The Church may set up dozens of programs and work zealously to carry them out but unless these programs recognize the central and basic fact that *men must be born again* they will but

consume time and put off the day of reckoning. The authority for this is Jesus Himself:

*"Marvel not that I said unto thee, Ye must be born again."*  
—L.N.B.

## Intolerance In The Name Of Tolerance

In the name of Brotherhood, a great and good Chattanooga has been made the target of unjustified criticism during the past week.

In the fair name of Tolerance, intolerance has been manifested.

Last Sunday morning cards were distributed in churches throughout the city in an appeal for pledges of blood for our soldiers in Korea. The cards used were furnished by the National Conference of Christians and Jews, which sponsored the observance of Brotherhood Week during the week which started on Sunday. The pledges on these cards which the churchgoers were asked to sign started off with the statement, "As God is the father of all men, so all men are brothers."

Now, the purpose of the National Conference of Christians and Jews is undoubtedly a good one. It seeks to combat intolerance and to foster good will, or Brotherhood, as the organization's leaders have chosen to call it, between fellow-Americans of the Jewish and Christian faiths. That is an objective which all men of good will should heartily approve.

And certainly the objective of getting gifts of blood for our fighting men in Korea is an excellent one.

The wording of the pledge which was distributed in the churches, however, was unfortunate.

It happens that there is a sharp divergence of opinion in many of the Protestant churches on questions of belief. It is the old conflict between "Liberals" and "Conservatives." The Liberals tend to be quite "liberal" in their interpretation of the Scriptures and creeds and to emphasize social and humanitarian activities in harmony with what they consider the teachings of Christianity. The Conservatives stick closer to literal interpretation of the Scriptures and, while not opposed to social and humanitarian good works, put major emphasis on the spiritual aspects of religion.

The "Fatherhood of God, brotherhood of man" idea falls right into the middle of that controversy. Liberal Protestants for years have been promulgating that idea. Many of the Conservatives, on the other hand, have strongly opposed it—not because they object to the good feeling between all men which is implied, but because they believe the relationship of sons of God, and therefore of



brotherhood, is one which can apply only to those who are sons of God through belief in Jesus Christ.

Dr. James L. Fowle, pastor of the First Presbyterian Church of this city and co-moderator of the Presbyterian Church in the United States, more generally known as the Southern Presbyterian Church, is an adherent of the latter school of thought.

On the subject of man's relationship to God the Westminster Confession of Faith, which is the creed of Dr. Fowle's church, says:

*"All those that are justified, God vouch-safeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have His name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by Him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation."*

When Dr. Fowle became a minister he pledged belief in this creed, to expound and uphold it.

Last Sunday morning, therefore, Dr. Fowle told his congregation that the pledge on the blood card was contrary to Trinitarian belief, that it was a statement of creed and had no place in a patriotic appeal. Dr. Fowle made it clear that he was in favor of the gifts of blood, and he himself signed the pledge—but only after the words to which he objected had been deleted.

Dr. Fowle not only had the right to say what he thought about the pledge—it was his duty as a pastor to advise his congregation on an important question of faith and belief. Dr. Fowle, in our opinion, acted courageously and properly in speaking in accordance with his convictions.

As a result of his speaking out, however, Dr. Fowle has been publicly criticized during the week by a number of "Liberals." Some of those who disagree with Dr. Fowle have merely stated their disagreement, which of course was not at all improper. Others have attacked Dr. Fowle with denunciation and sarcasm, and some have even stretched his words to make it appear that he meant much more than he did.

Many friends of Dr. Fowle have been dismayed by the bitterness of some of the things which have been said.

Dr. Fowle needs no defense. The great worth of his work in Chattanooga during the last 23 years is well known. His bighearted tolerance, his sincere love of all his neighbors, whether they be his spiritual brothers or not, and whether they be of his race or not, are well known. Recognition

of his merit is not just local. He is widely known as one of the outstanding spiritual leaders of the South.

We think, however, that the controversy over Dr. Fowle's position on the phraseology of the blood pledge cards makes appropriate a reminder that tolerance should work in all directions—that the right of all men, even conservative, evangelical Christians, to hold the opinions which they believe to be true, and to act in accordance with those convictions, should be respected.

—from CHATTANOOGA NEWS-FREE PRESS  
February 23, 1952

## Worth Pondering

J.B. Phillips, Vicar of St. John's Redhill, has recently written a new translation of the Epistles entitled, *"Letters to Young Churches."* Like all translations, which are the work of one individual, there are places where the translator's individual bias may be in evidence. Nevertheless one will find many places where refreshing light is focused on the Word.

However, this is not intended in any sense as an analysis of the translation, of which we are incapable, but rather to bring to the attention of our readers the over-all impression made on this priest of the Church of England as he took up a fresh study of the epistles. As he studied these letters certain things about their authors deeply impressed him. We quote:

"1. They all had a tremendous sense of the overwhelming Moral Perfection of God. Today, when to many people God is a vague benevolence with about as much moral authority as Father Christmas, this may strike a strange, and possibly salutary, note. The terrific "fuss" made about sin and salvation, and the insistence on the only safe approach to God being through Christ, are both due to this acute sense of the peril of a sinful being coming within range, as it were, of the blazing light and purity of God. God by His very Nature, must mean instant destruction to all evil, and whereas all religions attempt "bridgeheads" towards Him, it is only through Christ that a real and safe bridge has been built between man, who has morally failed, and God the incredibly active and powerful Source of all Life, Love, Goodness, Truth and Beauty. The only safe approach to, and the only means of living in spiritual union with, such a Power lies in Christ—God-become-Man. Without special privilege, power or defence, Christ defeated Evil and then, overcoming a revulsion that men can hardly begin to imagine, He deliberately allowed Himself as Representative Man to experience in Person the ultimate consequence of Evil. These early Christians can hardly find words to express their awed appreciation of the free, but costly Bridge that was built for Man by this Act of God.

2. In view of the above convictions we can hardly be surprised to find in these writers a condemnation of "false teachers". This condemnation may strike us at first as odd and even un-Christian. We commonly suppose that all roads

of the human spirit, however divergent, eventually lead home to the Celestial Benevolence. But if we were seriously to think that they do not, that false roads in fact diverge more and more until they finally lead right away from God, then we can at any rate sympathize with what may seem to us a narrow attitude. For example, an "unorthodox" view of Christ which really means that the "Bridge" is still unbuilt, was anathema to these men who were sure of the truth, and had in many cases known Christ personally. It is at least possible that our "tolerance" has its root in inner uncertainty or indifference.

3. To the writers of these letters this present life was only an incident. It was lived, with a due sense of responsibility, as a preface to sharing the timeless life of God Himself. To these men this world was only a part, and because of the cumulative result of human sin a highly infected and infectious part, of God's vast created universe, seen and unseen. They trained themselves therefore, and attempted to train others, not to be "taken in" by this world, not to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of Reality. Today when all the emphasis is thrown upon making the most of this life, and even Christianity is only seriously considered in many quarters because of its social implications, this point of view is comparatively rarely held. Yet as we read what they have to say we may perhaps find ourselves saying a little wistfully, "perchance these men were right".

4. The great difference between present-day Christianity and that of which we read in these letters is that to us it is primarily a performance, to them it was a real experience. We are apt to reduce the Christian religion to a code, or at best a rule of heart and life. To these men it is quite plainly the invasion of their lives to a new quality of life altogether. They do not hesitate to describe this as Christ "living in" them. Mere moral reformation will hardly explain the transformation and the exuberant vitality of these men's lives—even if we could prove a motive for such reformation, and certainly the world around offered little encouragement to the early Christians! We are practically driven to accept their own explanation, which is that their little human lives had, through Christ, been linked up with the very Life of God.

There is one other point that should be made before the letters are read. Without going into wearisome historical details, we need to remember that these letters were written, and the lives they indicate were led, against a background of paganism. There were no churches, no Sundays, no books about the Faith. Slavery, sexual immorality, cruelty, callousness to human suffering, and a low standard of public opinion, were universal, travelling and communications were chancy and perilous; most people were illiterate. Many Christians today talk about the "difficulties of our times" as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly in conditions that would have killed anything less vital in a matter of weeks. These early Christians were on fire with the conviction that they had become through Christ, literally sons of God; they were pioneers of a new humanity, founders of a new Kingdom. They still speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved."

## Things That Never Change

By Henry Grube

We live upon the rough surface of a globe that is continually undergoing a change in every phase of life.

In the field of transportation we have, since the turn of the century, witnessed the rapid change of modes of travel from the highway to the skyway. As children, we went to the seaport to watch the ships come in, but now we go to the airport to watch the planes come down.

In the political world we have, during the past few years, seen democracies give way to dictatorships and kingdoms rise and fall. Our methods of education, our ideas in business, our use of medicines, our styles and customs are constantly being changed.

But sin has not changed. Men have endeavored to change its name. They have denied the fact of sin, excused the effects of sin, and refused the remedy of sin.

The results of sin have not changed. The wages of sin have not changed. The wages of sin have never been changed. Sin ends in disgrace, defeat, and death just as much today as it ever did.

Sorrow has not changed. Sorrow is just as real today as it was yesterday.

Death has not changed. The methods of burial have all been changed in an effort to minimize the fact of reality. But death is real, cruel and certain.

The wise man always prepares for the inevitable. It is the part of wisdom to seek that which will deliver from the penalty of sin, give victory over grief, and take away the fear of death.

The Lord Jesus Christ meets every need and requirement that the heart of man desires. He alone can settle the sin question. It is Jesus, the Son of God, who died to deliver us from the power of sin and will one day return to take us from the very presence of sin.

The way of salvation has not changed. We have a changeless Saviour in the midst of a changing world. He is the same, yesterday, today, and forever.

God's offer of eternal life to all who will receive the Lord Jesus as Saviour is still the same. It has never been recalled or altered. As always, the Word of God reads: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

—THE WEST AFRICAN CHRISTIAN

# New Light on Genesis

by

Edward J. Young, Ph.D., D.D.

One might have more sympathy with some of the destructive critics of the Bible when events prove them to be in the wrong, if only they would exhibit a bit more humility in their writings. It is well known that Julius Wellhausen and the critics who followed him were very sure that the book of Genesis could not be regarded as historical. We cannot learn anything about the actual time of the patriarchs from reading Genesis, Wellhausen said in effect. The only period that Genesis can teach us about is the period in which it was written, and that was several hundred years after the patriarchs lived.

Genesis, therefore, was regarded as non-historical by this particular school of criticism. And this school of criticism was very wide-spread in its influence. It seemed for a time as though anyone who did not go along with its claims could only expect to be labeled an obscurantist and an opponent of true Biblical progress. However, the time came when this almost fundamental tenet of the Wellhausen school was shown to be completely in error, and, as a result, there is now in certain circles a growing respect for the narratives of Genesis.

In 1925 excavations were made at Yorgan Tapa in Mesopotamia. This was the site of the ancient city of Nuzu. Here there were discovered many tablets inscribed with writing in wedge-shaped (cuneiform) characters, which date from about 1450 B. C. They are being studied today and are constantly revealing their importance for an understanding of the Biblical background. The present writer has worked through a number of these texts

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By Oswald T. Allis

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and believes that they are one of the most important Biblical finds to be made in this century.

For one thing these remarkable tablets from ancient Nuzu throw much light on the background of the patriarchal narratives. This is seen not so much in the use of individual words and expressions as in the illustration of different customs mentioned in the Bible. For one thing, it now becomes clear Rachel stole the teraphim or household gods. It was not because the gods had any value in themselves, but because their presence indicated the heir, and the one who had them would inherit the paternal property.

Again we may now understand Abraham's anxiety before God, and his fear that Eleazar would inherit him. If a man adopted a son to manage his goods and care for him in his old age, that adopted son would become the heir unless a legitimate son were born in the meantime. Abraham had no such legitimate son, and so feared that Eleazar, whom he had evidently adopted, would be the heir.

These are only two examples of the manner in which these texts have cast light upon the patriarchal background. Suffice it to say that as a result of this discovery, a new respect for the book of Genesis is arising. This does not mean that "critical" scholars are now willing to admit that Genesis is the Word of God. They can only do that when the Spirit of God opens the eyes of their understanding. But it is very encouraging to the Christian who does believe the Bible to be the Word of God to see here another evidence of what is really so plain.

God is after all in control of the destinies of men and nations. For a time those who disbelieve His Word may seem to have the better of the argument. The hearts of believers may be troubled when at times they are unable to answer each specific objection that is raised against His Word. In His own time however He permits more evidence to come to light, and thus His people receive further corroboration of the truth of the Scriptures.



# Revised Commission Plan Strengthens Youth Program

A Revised Commission Plan for the Senior High Fellowship of our Church will strengthen the emphasis upon evangelism, Bible study, prayer and worship. Under the plan which takes effect with the new Church year in April, 1952, a new Commission Christian Witness will challenge young people to witness to Jesus Christ through evangelism, stewardship, and loyal service to their Church. The Commission on Christian Faith will no longer be primarily concerned with program planning, but will give major emphasis to Bible study and personal spiritual growth through prayer and worship. With these as the major changes, the Revised Commission Plan provides opportunity for the Youth Fellowships of our Church to deepen their Christian witness and the personal spiritual lives of young people.

Because readers of the *Southern Presbyterian Journal* are vitally concerned with the youth of the Church, they will be interested in the new program and materials provided by the Board of Christian Education to undergird this work. The stated purpose and an outline of the Revised Commission Plan are as follows:

"The purpose of the Senior High Fellowship is to lead the young people of the Church and congregation to grow in effective Christian living by knowing Jesus, accepting Him as Lord and Saviour, following His principles in daily living, and leading others to know and follow Him; to bring the way of Christ to bear on needs in society; to develop Christian fellowship among the members in their relationship to each other and to the community; and to train them and give them opportunities for Christian service both at home and abroad."

## 1. Commission on Christian Faith

—to help youth grow in a vital Christian faith and life.

The source of our faith.

Personal enrichment and growth.

Christian faith in personal conduct.

## 2. Commission on Christian Witness

—to help youth make known to others the way of Christ by all they say and do.

Evangelism.

Stewardship.

Churchmanship.

Christian Vocation.

## 3. Commission on Christian Outreach

—to help youth know, and accept their responsibility in, the worldwide mission of the Church.

Home Missions.

World Missions.

Overseas Relief and Inter-Church Aid.

International relations.

By John S. McMullen

*Director, Youth Work, Board of Christian Education, Presbyterian Church, U. S.*

## 4. Commission on Christian Citizenship

—to help youth understand community needs and, on the basis of Christian convictions, work to meet these needs through personal influence and group action.

Service to the local church and to the community.

Intergroup relations.

Social problems.

Local, state, and national political action.

## 5. Commission on Christian Fellowship

—to help youth experience in all their relationships the bond of Christian fellowship which comes from their common faith.

Christian home life.

Local church as a fellowship.

Recreation.

Relationship with other churches.

Those familiar with the present structure of the youth program of our Church will see that the major changes are those listed above, in the Christian Faith and Christian Witness Commissions. The only other significant changes are freeing Christian Outreach of responsibility for evangelism, thus allowing for major emphasis upon Home and World Missions, and the use of the term Christian Citizenship for the Commission emphasizing service. This term reminds Christian young people of their dual responsibility in their community, as Christians and as citizens, and that their service should be an expression of both.

This Commission plan was developed by a number of denominations working through the United Christian Youth Movement, and has been or will shortly be adopted by most of the thirty-eight denominations in that movement. It has been adopted by our Church because it provides a more adequate framework for our program. The advantages in having similar terminology with other denominations are most apparent in such areas as the training of leaders, the exchange of specialized materials, the increased sense of a common purpose among the young people of a community, and the possibilities of working together in such projects as community-wide evangelism. Just as every denomination continues to have complete autonomy in adopting or declining to adopt this plan, it remains in full control of its own program. There is no possibility of this leading into a super-program for all denominations, since the principle



of denominational autonomy is basic to the nature of the United Christian Youth Movement.

This use of a similar structure for separate denominational programs is seen in the youth materials of the Board of Christian Education. The new Manuals for the Senior High Fellowship, as announced elsewhere in this issue, have been prepared by leaders in our Church for the use of youth groups in our Church. The other materials, particularly *Presbyterian YOUTH*, continue to be planned and directed to the needs of our own young people. The Board of Christian Education continues to have final authority over the program and materials of the youth program.

The Commission Plan opens channels of understanding and co-operation for those local Fellowships who wish to use them. The consciousness of Christian fellowship and the impact of a common witness by young people in a community to the power of Christ can be of great significance. As men and women personally committed to Jesus Christ lead younger friends into the fullness of the Christian faith and an ever deepening dedication to Him, our Church's program for youth will achieve its purpose. In the words of the young people's theme for the year: "Christ Is Life!" All true leaders of youth are dedicated to help them know and accept the Saviour who came that they might have life, and have it more abundantly.

## Cause For Concern

By Rev. T. P. Bradley

Bristol, Tenn.

We believe that in the election year of 1952, there is more reason for concern for the cause of Christian Missions than at any other time since the Protestant Reformation. We base this conviction and this concern on the following facts concerning the missionary enterprise of our Southern Presbyterian Church:

1. *The Progress of Principalities and Powers* in the political world today which oppose and work against the missionary effort of our Church in recent years, namely:

a. Communism—in China and Korea.

b. The Roman Catholic Church—in Brazil, Mexico, Equador and Portugal, and to some extent in all our Mission fields. The Presidential appointment of an Ambassador to the Vatican is an indication of the extent of their power and influence which is attempting to extinguish our Christian witness in the countries named above.

c. Crime Syndicates in our country and all around the world. Never before has crime been so organized, an indication that the powers of evil against which we fight are more efficient and effective than ever before.

d. Corruption in our Government is causing our nationals to lose the place of respect they once enjoyed among other people.

2. *The Half Hearted Complacency* of the large percentage of our Christian constituency:

a. We are not alerted to the danger. The house is on fire and we are still in bed.

b. We have no genuine sense of responsibility, no idea as to what our part in the struggle is, namely:

Prayer and Participation,  
Selfsacrifice and Sympathy,  
Love and Loyalty,  
Giving and Godliness,  
Concern and Consecration.

c. Our missionaries are our representatives in name only and not in fact. We are not there; we are not concerned for them:

When we are prayerless they are deprived,  
When we forget them they are discouraged,  
When we do not support them they are defeated.

But in spite of it all—

"Thanks Be Unto God Which Giveth Us The Victory Through Our Lord Jesus Christ."

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## LESSON FOR MARCH 23

*Lydia - Who Opened Heart and Home*

**Scripture: Acts 16:6-40. Devotional Reading: Proverbs 31:10-31.**

Our Devotional Reading is the beautiful eulogy of the "virtuous woman" found in the last chapter of the book of Proverbs. A good woman is a priceless jewel. Back of the good men in the Bible, and out of the Bible, we usually find the influence of some good woman, the mother, or the wife. When an especially good or bad king is mentioned, we often find that the name of his mother is recorded also. We have seen in our last lesson the influence of the mother and grandmother in the life of Timothy. The two greatest blessings which any man can have are a good mother and a good wife. Many of us can look back and thank God for such women.

The virtuous woman in Proverbs 31 has a tremendous influence upon her husband. The heart of her husband doth safely trust in her, and she does him good and not evil all the days of her life. Her husband is known in the gates where he sits among the elders of the land. Many men have risen to positions of power because of the influence of their wives. They are the "power behind the throne." If bad, as Jezebel was, they can drag a man down to ruin; if good, they can ennoble and enhance his influence for better things. I am thinking of one of our very prominent men in public life today. Much of his success is due to the gracious personality of his wife.

She is an industrious and wise business woman. She looks well to her household, and is wise in business dealings. Her merchandise is good. We think of some of the business women of our time, some very successful, and forget that there have always been women of this kind. The only new part, perhaps, is in the bigness of their enterprises. The two women we study about today were in what we would call "small business."

She does not forget her other duties. She stretches out her hands to the poor, and reaches out her hands to the needy. Her words are words of wisdom and the law of kindness is in her tongue. I read this chapter once at the funeral of a fine Christian mother, and after the funeral one of her daughters said to me, "I never knew my mother to say an unkind word about anyone."

Her reward is very rich and full.

First, there was the praise of her husband, "Many daughters have done virtuously (worthily), but thou excellest them all."

Second, her children rise up and call her blessed. I saw a fine Christian mother lying in the hospital today. She had a sweet, contented face, and her smile and laugh were refreshing. The most beautiful flowers were in the room, and a corsage on her pillow. Her husband has been dead some years,

but her children were showing their love for her. One of the sons, a doctor, had flown up from Puerto Rico to be present at the operation.

Third, her works praise her in the gates. "Their works do follow them." This is true of men and women, of the bad as well as the good, but the influence of a good woman lives on and on, forever. The influence of Moses' mother, of the mother of Augustine, of the mother of John and Charles Wesley, and countless others, is still felt in the world.

From this Old Testament picture of the model, or ideal woman, we will now turn to her counterpart, a real living character, in the New Testament, Lydia, a business woman of Philippi, who opened heart and home to the Lord.

*I. The Man of Macedonia:*  
*Acts 16:1-12*

Paul was on his second missionary journey. He and Barnabas had separated because of their disagreement over John Mark. Barnabas took Mark and sailed to Cyprus. Paul chose Silas as his co-worker and went over again to the mainland of Asia Minor.

At Lystra he called young Timothy also to be with him. They went throughout the region strengthening and encouraging the churches which he and Barnabas had founded on their first journey. They tried to go into Bithynia, but the Spirit suffered them not. Coming to Troas Paul had his vision of the man of Macedonia, saying, Come over into Macedonia, and help us. From this vision he naturally gathered that God was calling him to cross over into Greece. This he did, going to Samothracia, Neapolis, and then to Philippi, the chief city of that part of Macedonia. Paul made it a rule to strike for the large cities.

*II. Conversion of Lydia:*  
*Acts 16:13-15*

Since there was no synagogue in this Roman colony, a military city of great importance, they went to the riverside where there was a place

of prayer, and spake to the women who were accustomed to gather there. The Christian Church was born in a prayer-meeting, and the European Church also had its beginning in such a meeting. Many of the great movements, like the modern missionary movement, and the Christian Endeavor were similarly begun. Prayer lies at the basis of the Christian Church.

Among those who were in the meeting was Lydia, a prominent business woman, a seller of purple. She was already, like Cornelius, the centurion, a devout worshipper of God, one who was living up to the light she had. Her conversion is simple and quiet, very different from the spectacular one later in the chapter. "Whose heart the Lord opened." But faith cometh by hearing, and when her heart was opened, she attended to the gospel message.

She was baptized, and "her household." Of course we have no way of knowing how many were in that household, but we have several "household baptisms" noted, and it would seem at least probable that there were children in some of these households. Immediately she invited the missionaries to come and abide in her home. This became the "First Church of Philippi"; the first converts being a woman, a girl, and a man.

Hospitality is a grace highly commended in the Bible. We are to show hospitality to strangers; "Given to hospitality." In our complicated life of today it is practically impossible, or at least, unwise and unsafe, to open our doors to strangers. John, even in his day, tells us plainly to shut our door to false teachers who deny the Christ. We have many of this class now, and many others who would be dangerous to have in the home. It is a pity, however, that we cannot exercise this grace of hospitality more frequently than we do. I think, for instance, that we miss a great deal by not being able to entertain presbytery, synod, and even the General Assembly as was the custom when I was growing up. Preachers and elders ought to be a blessing in the home.

### III. Other Experiences in Philippi: *Acts 16:16-40*

1. The damsel possessed with the spirit of divination, who was healed. She followed Paul and the others giving her unwanted testimony, "These men are the servants of the Most High God." Paul grieved at this sort of publicity commanded the evil spirit to come out, and she was healed.

2. The wrath of her exploiters, or masters. She was no longer valuable to them and so they vented their anger on Paul and Silas, bringing them to the magistrates, and stirring up the mob.

3. Paul and Silas in jail. They were beaten, put in the inner prison with their feet made fast



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### TUNE IN

## "CHRIST DOES HELP" SYNOD EVANGELISTIC SERIES IN FIVE SYNODS

Speakers For Week Of March 9

Synod	Speaker
North Carolina .....	Rev. B. Frank Hall
Georgia .....	Rev. M. G. Bradwell
Louisiana .....	Dr. A. C. Ingram
Tennessee .....	Rev. John M. Magee
Appalachia .....	Rev. John D. Smith

in the stocks. In this condition, they prayed and sang praises, and the prisoners heard them. I suppose that these were a surprised bunch of prisoners. They had heard groans, and curses many a time, no doubt, but no singing and praying.

4. The earthquake which shook the prison and loosed the prisoners. This was not just an ordinary earthquake, but one sent for that particular time and occasion.

5. The keeper of the prison.

His first reaction was characteristic of a Roman soldier. He drew his sword to kill himself, rather than face the disgrace and certain death which the Roman law demanded. Paul cried out loudly, do thyself no harm, for we are all here. This was as big a surprise as the other.

His next reaction was an entirely different one. He came in trembling, and fell down before Paul and Silas, saying, Sirs, what must I do to be saved. From their praying and singing he knew that they must be devout men. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Here is the simplest answer to that all-important question. Faith brings salvation.

His faith showed itself in deeds. He took them the same hour of the night, washed their stripes, and was baptized, he, and all his: another of these "household baptisms."

6. The magistrates had to "eat humble pie." In their haste they had mistreated a Roman citizen. So they had to come and beseech the prisoners to leave. The tables were completely turned.

## Tell Your Friends About THE JOURNAL

## YOUTH PROGRAM FOR MARCH 23

*God's Being*

When we think of God, we think of Him as one, and He is. Still we think of God as existing in three persons, and He does. This mystery of One in three, and Three in One is infinitely beyond our power to explain or adequately illustrate, yet it is so clearly implied in the Scriptures as to make it a necessary teaching in the body of Christian truth. Our Catechism teaches us that "there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." For our purpose here we will accept the statement as true and Scriptural, and will proceed to examine it for a moment.

There is order in the Trinity. The Father, eternally existent; the Son, eternally begotten of the Father; the Holy Spirit, eternally proceeding from the Father and the Son. All things are *of* the Father, *through* the Son, and *by* the Holy Spirit. For instance, the work of Creation: "In the beginning God created . . ." (Gen. 1:1); "In the beginning was the Word, and the Word was with God, and the Word was God . . . ; all things were made by Him, and without Him was not anything made that was made . . . . And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:1,3,14) "And the Spirit of God moved upon the face of the waters." (Gen. 1:2) Thus we see the Trinity active in creation, which is the work of God, the Three in One.

Then again, in the work of Redemption: "For God (the Father) so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (Jno. 3:16) "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5) The love of the Father, the life of the Son, and the labor of the Holy Spirit are involved in the work of Redemption, the work of the Triune God.

Let me give you a simple illustration that has helped me to understand a bit more clearly this glorious doctrine of the Trinity. It is inevitably faulty, as every illustration of the Trinity will prove to be, but admitting the faults, perhaps we'll find something helpful in it.

Let's imagine a corporation in which there are three stockholders. Each has equal interest in the corporation; all are *perfectly* agreed in all matters concerning the operation of the corporation (you can see it has to be hypothetical); when one speaks, he speaks for the other two because of the perfect union of minds in all matters. They are of the same family, and all are equally concerned for all that concerns the corporation. Now, for the purpose of

order and efficiency of operation, the first is president, in charge of planning; the second is vice-president, in charge of production; and the third is vice-president, in charge of distribution. Each office is essential to the other two, and all three are essential to the work as a whole. Thus the three are one corporation, and the corporation is three persons.

Again acknowledging the illustration to be faulty, let's apply it where possible to the work of the Trinity. In the work of Creation the Father planned, the Son executed through the power of the Holy Spirit. Planning, production, and distribution.

In the work of Redemption, the illustration may be more clearly applied. The plan of redemption is the work of God, the Father. "God so loved that He gave . . . ; God commendeth His love toward us, in that while we were yet sinners, Christ died for us . . . . Herein is love, not that we loved Him, but that He loved us and sent His son . . . ". The execution of that plan, born of the love of God, was the work of the Son. "I came to seek and to save that which was lost . . . I came to give my life a ransom for many . . . I seek not mine own will, but the will of the Father." When He cried on the cross, "It is finished", He was saying again, "I have finished the work thou gavest me to do." The work of redemption was accomplished. Now the benefits of His finished work are applied to the hearts of men by the Holy Spirit as He convicts, quickens, regenerates, and "distributes" that which has been planned by the Father, and provided through the Son. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2).

How precious indeed this "so great salvation"; the salvation born of the love of the Father, purchased by the Blood of the Son, and made available by the power of the Holy Spirit!

"Holy, holy, holy, Lord God Almighty!  
Early in the morning our song shall rise  
to Thee!

Holy, holy, holy! merciful and mighty!  
God in Three Persons, blessed Trinity!"



## CHURCH NEWS

### *Henry Sweets, Loved Leader, Servant Of Church, Dies Suddenly*

LOUISVILLE, Ky. (PN)—Dr. Henry H. Sweets, Sr., who for 39 years served as executive secretary of the General Assembly's Committee of Christian Education and Ministerial Relief, Presbyterian Church, U. S., died suddenly at his home here Monday evening, February 25. Dr. Sweets had been retired since 1948.

The first executive secretary of Christian Education and Ministerial Relief, Dr. Sweets served from 1904 until 1943, at which time he retired but continued to serve the Committee as a consultant until 1948. He crusaded for the ministers' annuity fund and for the employees' annuity fund and was largely responsible for putting these plans into effect. The ministers' annuity fund was established April 1, 1931, while the employees' fund was adopted by the General Assembly in June 1942. In 1935 Dr. Sweets was elected to the church's highest office, Moderator of the General Assembly.

Born in Elizabethtown, Ky. Oct. 6, 1872, Dr. Sweets would have been 80 years of age on his next birthday. He is survived by his wife, Mrs. Douschka Martin Sweets of Louisville; three children, Mrs. Robert V. Ackerman of Louisville, F. Martin Sweets of Louisville, and Dr. Henry H. Sweets, Jr. of Columbia, Mo.; two sisters living in Elizabethtown, Ky.; and six grandchildren. The funeral was held in Louisville February 28.

Although best known for his tireless effort in establishing the annuity funds, Dr. Sweets has made notable contributions in the fields of Christian education, evangelism, and women's work. His "Source Book on Christian Education" and "Source Book on Spiritual Life and Evangelism" are still extensively used throughout the church. Writing in the preface of the latter book, Dr. Wade H. Boggs, who succeeded Dr. Sweets as executive secretary of Christian Education and Ministerial Relief, has said: "For seven and a half years Dr. Henry H. Sweets did the work of an evangelist in a neglected part of the city of Louisville. He established outposts in the county and held meetings in various parts of the Church. He carried this spirit into his later work when in September 1904 he became Executive Secretary of Christian Education and Ministerial Relief, in which position he served with constant fidelity until September 1943."

Dr. Janie W. McGaughey, Executive Secretary, Board of Women's Work, Atlanta, Ga., commended Dr. Sweets' efforts in connection with the establishment of the church's board of Women's work.

"Dr. Sweets was until his death the only living member of the former supervisory committee of Women's Work which was set up by the General Assembly in 1912 to organize and supervise women's work," she said. The committee was composed of the four executive secretaries of the boards of the church at that time. They were R. E. McGill, Dr. S. L. Morris, Dr. Egbert W. Smith, and Dr. Sweets.

The Rev. Herman Jones, Sr., Atlanta, a retired pastor and friend of Dr. Sweets summed up the spirit of the man when he said: "It was the hardest thing in the world to get Henry Sweets to believe anything adverse about his fellow workers."

Other church leaders who have spoken highly of Dr. Sweets are:

Dr. James G. Patton, Jr., Executive Secretary, The General Council, Decatur, Ga.; "Our Church has never produced a greater man nor a lovier person than Henry H. Sweets."

Dr. Vernon S. Broyles, Executive Secretary, Board of Church Extension, Atlanta, Ga.: "Although I have never had the privilege of knowing Dr. Sweets personally, he was undoubtedly one of the choice spirits of our Church. He made a contribution in the establishment of the ministers' and employees' annuity funds which will last as long as the Church does."

Graham White, secretary, General Assembly's Committee on the Minister and His Work, Atlanta, Ga.: "Dr. Sweets was like a father to me. The church has lost one of its greatest leaders."

### *Pay Increase Voted Davidson Faculty, Administration*

The board of trustees of Davidson College have announced an increase of about 10 per cent in the salaries of faculty and administration personnel.

The increase was recommended by President John R. Cunningham, and approved by the finance committee of the board at the semiannual meeting, February 20. The new salary rate will go into effect July 1.

A memorial resolution was passed by the board honoring the late Dr. Joseph Johnson, former superintendent of the Barium Springs Orphanage and a member of the Davidson trustees.

Dr. Cunningham reported to the trustees that the new \$700,000 college church would probably be dedicated during commencement

exercises in June. The contractors are expected to complete their work in approximately two weeks, and then two months will be required for the construction of an organ and furnishing the building.

Work on the new David Owens Student Union is also progressing well with present plans calling for a completion date in September.

The Davidson president also revealed the donation of more than \$700,000 in new gifts last year, and that collection of the Development Program pledges have now passed the \$2 1-2 million mark with some \$400,000 still to come in.

Treasurer D. Grier Martin reported that a balanced budget is expected by the end of the fiscal year. Chaplain Alan G. Gripe told of the religious activities on the campus, and Alumni Secretary John L. Payne reported to the trustees on the activities and accomplishments of the alumni and public relations department.

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### *Ninety Thousand Attend Evansville Mission*

More than 91,000 people attended the recent Evansville, Ind. Evangelistic Mission in a two-week period, January 27 to February 11. The Mission was sponsored jointly by the Evansville Council of Churches and the National Council of the Churches of Christ in the U. S. with more than 90 churches in the "Tri-State area" cooperating.

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### *Montreat College Announces Honor List*

Students at Montreat College making the dean's list for the first semester were recently announced by Dean Elizabeth Wilson. These girls have a "B" average on each subject which means an average of 90 percent or above.

Seniors: Betty Marshall, Williamsville, Va.; Jeanette Nash, Atlanta, Ga.; Carolyn Williams, Wilmington, N. C.

Juniors: Helen Duke, LaFayette, Ga.; Patricia Williams, Gaston, S. C.

Sophomores: Elinor Ammons, Seneca, S. C.; Carolyn Fritts, Lexington, N. C.; Heidi Funke, Grants Pass, Ore.; Ellinore Krieger, Portsmouth, Va.

Freshmen: Margaret Barrett, Monticello, Fla.; Ivey Dee Chaffin, Jesup, Ga.; Margaret Leech, Troutville, Va.; Evelyn Morris, Montgomery, W. Va.; Frances Mouzon, Greeleyville, S. C.; Kathryn Mull, Asheville, N. C.; Mary Alice Reed, Asheville, N. C.; Janet Ruth Smith, Jellico, Tenn.; Elizabeth Stewart, Kings Mountain, N. C.; Ruth Wooten, Olin, N. C.

### *W. H. Belk, Christian Philanthropist, Head Of Chain Stores, Dies In Charlotte*

William Henry Belk, 89, founder and president of Belk Bros. Company, and Christian philanthropist, died of a heart attack in a Charlotte, (N. C.) hospital February 21.

Funeral services were held February 24 at the residence on Hawthorne Lane. The Rev. Charles G. McClure, pastor of Caldwell Memorial Presbyterian Church of which Mr. Belk was a member, conducted the services. Burial was in Elmwood Cemetery in Charlotte.

Survivors include the widow, six children: W. H. Belk Jr., Miss Sarah Belk, John Belk, Irwin Belk, Henderson Belk and Tom Belk, all of Charlotte, and four grandchildren.

Belk was born June 2, 1862, in Lancaster County, S. C., the son of Abel Nelson Belk and Sarah N. Walkup Belk. His father was killed in 1865 by a group of marauding Federal soldiers under General Sherman. In 1866 his mother married John R. Simpson. When Henry Belk was 11 years old the family moved to Monroe where, at 14, Henry went into the dry goods business as a \$5 a month clerk.

In 1888, Belk opened a store in Monroe. His method of selling only for cash was a novelty in the South. Three years later he gave his younger brother John a half-interest in the store, forming the first Belk Bros., Company. The brothers worked together until John's death in 1928.

The company's first branch store opened in Chester, S. C., in 1893. A year later the second branch store opened in Union, S. C. In 1895, the Belk organization opened its Charlotte store.

The organization grew steadily through the years. By 1951, the Belk store group numbered nearly 300.

In 1915, Belk married Miss Mary Lenora Irwin, daughter of Dr. and Mrs. John R. Irwin of Charlotte. The couple had five sons, and one daughter, Irwin, Tom, Henderson, Henry, John and Sarah.

A well-known philanthropist, Belk founded the John M. Belk Memorial Fund which helped establish 335 Presbyterian churches and manses. Other philanthropies included the program at Montreat, the Presbyterian colony, the seven-story building for the Presbyterian Hospital here, the Presbyterian Junior College at Maxton and a large number of schools and colleges for which he was trustee.

## ***Appalachia Women Will Hold Annual Training School***

The Fourth Annual Training School for the Women of the Church of the Synod of Appalachia will be held June 2-7 at King College, Bristol, Tenn. Courses offered for credit are as follows:

***How To Study The Bible*** (Platform Hour): Miss Janie McCutchen, director, Christian Growth Department, Board of Women's Work.

***World Missions:*** Mrs. A. R. Craig, Knoxville, Tenn.

***Organization And Work Of The Women Of The Church:*** Mrs. J. M. Williams, Jr., McConnellsville, S. C.

***Stewardship:*** Mrs. Richard A. Dobyns, Dublin, Va.

***Informal Ways Of Learning:*** Mrs. D. R. Freeman, Concord, Tenn.

Conferences will be conducted on circle problems by Mrs. D. R. Beeson, assembly causes by Mrs. L. Bert Preston, and worship and Bible teachers by Miss Janie McCutchen. Registration fee is \$2.50, board and room \$12.50. Advance registration should be sent to Mrs. W. W. Piper, registrar, 224 Emoriland Boulevard, Knoxville, Tenn.

## ***Dr. Garth Dies In Charlotte***

Funeral services will be held at the residence at 700 Sunnyside Ave. at 2 o'clock this afternoon for Dr. John Goddall Garth, 81, who died in a local hospital Friday night after an illness of several weeks.

The Rev. R. Hamlin Stone will conduct the services. The body will then be taken to Hickory for services to be held in the First Presbyterian Church at 5 o'clock with Dr. John R. Hay, pastor, in charge. Burial will be in Hickory.

Serving as pallbearers will be Granbery Dickson, Dan J. Conn, H. M. Woodside, Rufus A. Grier, Frank Kovey and Marshall E. Propst.

Dr. Garth, widely known Presbyterian minister for many years, was the author of four books and also had contributed to The Observer's church page for many years.

He is survived by his second wife, the former Miss Sadie Wilfong Grier; three children, Voorhees Garth of Hickory, Dr. Robert C. Garth of Brooklyn, N. Y., and Mrs. Raymond Adams of Chapel Hill; seven grandchildren; and six great-grandchildren. The children are by his first marriage to Miss Ethel Voorhees, who died in 1934.

—The Charlotte Observer

February 24, 1952

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## ***W. G. Perry Estate Leaves \$30,000 To Davidson College***

A bequest of approximately \$30,000 to Davidson College by the late Dr. William G. Perry, of Atlanta, Ga., has been announced by President John R. Cunningham.

Dr. Cunningham said that the bequest would be set up in a scholarship fund for Davidson students.

A graduate of Davidson with the Class of 1898, Dr. Perry was Professor of English for 47 years at Georgia Tech before his retirement in 1948. He started teaching as Adjunct Professor of English there in 1902, and became head of the department in 1922.

Dr. Perry died in Atlanta, November 22, and was buried in Charlotte, N. C. He was 74 years old.

## ***Henry W. W. Allen, Bridgeport Pastor, Dies At Home***

Funeral services for Rev. Henry William West Allen, 72, former pastor of North Fort Worth Presbyterian Church, will be conducted at 2 p. m. Sunday in Bridgeport Presbyterian Church.

Rev. B. K. Tenney of Fort Worth, assisted by Rev. Charles Tucker, pastor of First Presbyterian Church at Bowie, will officiate.

Pastor of the Bridgeport Presbyterian Church, Rev. Mr. Allen died at his home there Friday.

He was a native of Dublin, Ireland, and came to the United States in 1898. He attended Moody Bible Institute in Chicago and was ordained in 1908.

Rev. Mr. Allen served his Fort Worth pastorate between 1936 and 1941. He also had held pastorates in Nebraska, Michigan, Ohio and Arkansas.



He was a charter member and past president of Brankley, Ark., Rotary Club and at one time moderator of Little Rock Presbytery. He was moderator of Forth Worth Presbytery in 1938.

Survivors are his wife and three sons, Thomas and Harry Allen of Brankley and Dwight L. Allen of Washington.

Pallbearers will be officers of the Bridgeport church.  
—Fort Worth Star-Telegram.

### ***Union Presbyterian Church Goes All Out For Tithing***

DECATUR, Ga. (PN)—A mere fledgling in age—it's only been organized three and one-half months—the Second Presbyterian Church, Union, S. C. cannot be surpassed in tithing. Its members have signed tither's covenant cards 100 percent, according to the Rev. Charles H. McLean, pastor.

The church, which is the youngest daughter church of the First Presbyterian, Union, first presented the "Prove God Covenant Plan" to its congregation on Feb. 3. All members present signed immediately. The six members who were absent that day were signed during the next two weeks by the three newly-ordained elders.

"It's an enviable and remarkable record," said the Rev. Benson Sloan, pastor of Union's First Church. "We hope this story will encourage others to do likewise."

### ***Religious Emphasis Week Held At Presbyterian Junior College***

The annual college communion service closed religious emphasis week at Presbyterian Junior College, Maxton, N. C., conducted by the Rev. James B. Ficklen, III, co-pastor of Covenant Presbyterian Church, Charlotte, N. C. Mr. Ficklen has been speaking daily during the past week.

Those assisting in the service were: Dr. R. L. Wharton, Dr. E. Lee Stoffel, Dr. Louis LaMotte, Dr. C. L. Hornaday, Professor William A. Parker, and Professor Milton A. Reilly.

The week of special services was sponsored by the Student Christian Association of the college and a student presided at each service. The glee clubs of Flora Macdonald College and Presbyterian Junior College furnished special music during the week.

### ***Senators Opposed To Vatican Appointment***

DECATUR, Ga. (PN)—Thirty-five senators have indicated their opposition to President Truman's appointment of an ambassador to the Vatican, according to the latest information from Protestants and Other Americans United for Separation of

Church and State. At least three others have indicated their opposition in letters to Dr. James G. Patton, Jr., executive secretary, the General Council, Presbyterian Church, U. S.

### ***Miss Talmage Engaged To Raymond Provost***

NASHVILLE, Tenn. (PN)—Miss Mariella Talmage, who is serving in our hospital at Chunju, Korea, has announced her engagement to Mr. Raymond Provost, a missionary to Korea of the Presbyterian Church, U.S.A. Miss Talmage will return to this country the end of March and the wedding will take place in late spring. Mr. Provost is at present studying at Princeton Theological Seminary.

Miss Talmage, daughter of Dr. and Mrs. J. V. N. Talmage, long time missionaries to Korea, went to Korea in September 1948. She has served since then at the hospital in Chunju and has remained on the field except for the short period when that area was over run by the Communist armies in 1950.

### ***Death Of Mrs Carper Leaves Four Motherless***

NASHVILLE, Tenn. (PN)—Mrs. Day Carper of our Congo Mission died in Bibanga February 9, 1952. Mrs. Carper, who was Bessie Stollenwerck, was a native of Birmingham, Ala. and a graduate of Mary Baldwin College. She and Mr. Carper went to the Congo in 1940 to serve as evangelistic missionaries. Mrs. Carper returned to the field in July 1950 from her most recent furlough.

Besides her husband, Mrs. Carper is survived by four children—Frances, ten; Stephen, eight; Mary, 2½; and Janet, 4 months.

Her fellow missionaries testify to how unstintingly Mrs. Carper gave of herself and her limited strength to the people of the Congo whom she loved.

### ***World Missions News Notes***

#### ***By Presbyterian News***

The Rev. and Mrs. Walter P. Baldwin have announced the birth of a son, Paul, February 17, in Japan.

Rev. and Mrs. L. Sherwood Taylor, new missionaries to Brazil, departed February 21 to take up their work in the mission there.

Miss Emma Eve Gardner arrived in this country January 9 from Japan.

Rev. Langdon M. Henderlite arrived January 23 to attend the Study Fellowship on the Christian Approach to Communism in New York. He will remain in this country for his furlough after the study is completed.



# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MARCH 19, 1952

MAR 19 1952

## Equally True

"The doctrine of plenary inspiration does not hold that all parts of the Bible are alike; it does not hold that they are all equally beautiful or even equally valuable; but only holds that all parts of the Bible are equally true, and that each part has its place."

—J. GRESHAM MACHEN

*The Christian Faith  
In The Modern World*

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Watch It!!

We are informed that at the coming meeting of the Joint Committees on Cooperation and Union, to be held in Cincinnati, a supposedly realistic approach to the question of organic union with the U.S.A. Presbyterian Church is to be suggested.

This suggestion, coming from an advocate of union, is based on the conviction that at the present time there are not a sufficient number of Presbyteries in our church which will vote for union, and that an attempt to force this issue will work great harm to the church.

Here is the proposal: That rather than push for organic union—"marriage"—at this time, that we set out on an intensified program of "cooperation" in the fields now administered by the various agencies of our church.

In many of our endeavors we are already co-operating with the U.S.A. church and we see no reason to stop such co-operation. But, when "co-operation" is to be multiplied in our agencies for the avowed purpose of eventually presenting to the church a *fiat accompli*, the plan does not commend itself as being worthy of serious consideration.

Not only does it presage confusion and conflict in the administration of existing work; it also appears to be an oblique method of accomplishing something by means which cannot be attained legally at this time. It is *indirect* to say the least.

—H.B.D.

### Certainty

One of the most precious possessions of the instructed Christian is that of the certainty of his eternal security. This is a possession accorded to all who believe and act on the promises of God's

Word and it is something which should always set the Christian completely apart from others in the world, making him a person so distinct from the rest of humanity that this in itself is a witness to the saving and sustaining power of Jesus Christ.

Uncertainty is one of the characteristics of the time in which we live. The combined effect of social, economic, ideological and political unrest is to produce a grave sense of insecurity, even apprehension as to what the future may hold. Those who are older may not feel undue concern for themselves but they are honestly worried about the world in which their children will have to live.

Under these conditions people are earnestly looking for something which will bring them security; a certainty with reference to their immediate needs and problems and which carries over into the life beyond.

Jesus Christ answers completely every problem, but, He is the answer only for those who recognize Him as God and accept Him as Saviour, with all that that implies. Never has the Church of Jesus Christ found itself in a world more in distress than now. Science has made the world a small place, both for travel and communications, but science has not thereby brought security or peace, rather the opposite. Our Lord's words foretelling the day when, "*Men's hearts failing them for fear and for looking after those things which are coming on the earth;*" are now being literally fulfilled, although there may be a yet more complete fulfilment in the distant future.

THE MAN ON THE STREET IS SCARED TO DEATH. IT IS HIGH TIME THAT THE CHURCH RECOGNIZES THIS FACT AND TAKES ADVANTAGE OF THIS OPPORTUNITY TO PRESENT THE CERTAINTIES AND THE SECURITY OFFERED IN THE GOSPEL OF JESUS CHRIST.

We have emphasized the above paragraph because with all our heart we believe the Church has an opportunity unparalleled in its history, an op-

portunity to show the world that *right now* men may have peace and security. That is one of the glories of the Christian religion, that these precious privileges are in no way dependent on outward circumstances. One may have absolute peace in the midst of strife. One may have security while living in physical want.

Most of the talk about peace in the world is spurious, because the peace men want is the absence of war or the fear of war; whereas the peace they need is the peace *of God* which comes into the heart after man has made peace *with God*.

Security from want is a pleasant prospect and politicians and economists talk much about it. But it is Jesus Christ who promises every material necessity to those who put Him and His Kingdom first. The philosophy of the world is naturally the very antithesis of the spiritual perceptions offered in the Bible. The philosophy of the world is unregenerate while that revealed by the Holy Spirit puts material things in their proper perspective.

How imperative it is therefore that the Church and individual Christians give a daily testimony to the saving and keeping grace of the Lord Jesus Christ, a supernaturally imparted assurance of certainty and security which rises above immediate circumstances and goes beyond all possibilities of worldly disaster.

It is given to men who have this certainty in their hearts to bear a witness of eternal import in such a time as this. Paul had a message and a mission and he knew that he was immortal until his work was done. Standing on a storm-tossed ship, destined for almost immediate dashing on a forbidding shore, he brought comfort to his terrified shipmates when he said, "*Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.*" Paul recognized the hand of a sovereign God and he believed His word. He saw beyond the shipwreck.

To those of us who bear the name Christian; to the Church of Jesus Christ; there is given in this hour both the glorious privilege and duty of preaching about the sovereign God of the universe, His eternal Son, the only hope of lost sinners, and the comforting truth that His Spirit has come into this world for the express purpose of witnessing in our hearts to draw us to Him, in Whom alone there is real PEACE, SECURITY AND CERTAINTY - - - NOW and FOREVER.

—L.N.B.

A CALL TO  
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Every Church  
Participating  
Every Christian  
Witnessing  
IN THE  
SPECIAL  
EVANGELISTIC SEASON

March 23 - April 13  
1952

### Vital Christianity

Vital Christianity has *power* because it goes forward trusting in the leadership and the power of the Holy Spirit.

It is *personal* because it goes to the root of our greatest need, sin in the human heart, and presents the One who came to redeem us.

It recognizes the vital part which *prayer* has in our personal lives and in the life of the Church; not the empty motions of a liturgical rote, nor the glib reciting of a morning and evening formula, but a daily living experience in worship, praise, thanksgiving and supplication, a prayer life which changes things by divine intervention.

It is *world-wide* in its vision because it brings men face to face with the truth that as we are recipients of God's grace and mercy so we are obligated to make Him known to others.

It is *satisfying* because it answers those eternal questions which are only answered in God's Word, and because in Christ there is the satisfaction which comes alone through the reconciliation which He has made for us.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 47, March 19, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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It is *current* because God is the same yesterday, today and forever. In a vital Christian faith is found the solution for our personal needs and problems today as well as the needs and problems of the sin-sick world in which we live.

It is *Bible-centered* because here we have the facts on which Christianity is based, the doctrines which explain its meaning and the dynamic to apply this faith to personal living and social responsibility. Here there is recognition of the Bible as the Sword of Spirit, the only offensive weapon in God's armour for Christian warfare.

Yes, vital Christianity is something which is *living*. Others will see it in our lives, they will hear it in our sermons, they will sense it in our institutions. Christ did not come to reform mankind; rather He came to redeem us, to make us new creatures, men and women to whom has been imparted something of His divine nature.

There are individuals and churches which are doctrinally sound and yet apparently moribund. There are others who have a form of godliness but who deny the power thereof. But where the Holy Spirit is honored and His blessed guidance and help sought there is life, that is vital Christianity. —L.N.B.

## God's Answer To Sin

*"Christ died for our sins according to the Scriptures."*

God's answer to sin is Jesus Christ, Who was delivered up for our offenses and raised for our justification.

Under the preaching of John the baptizer men's consciences were aroused. They cried out for forgiveness and came to his baptism for repentance. Then pointing to Jesus, the wilderness Voice cried, "Behold Him, the Lamb of God, Who by being baptised with and for sinners has taken on Himself the sins of the world."

Seeing the faith of those who brought to Him a paralytic a man whose outrageous sins had ruined his health and made him a bed-ridden invalid, the Lord Jesus said: "Son be of good cheer, thy sins be forgiven thee." And then the Saviour sealed the act of pardon with the word of power: "Arise, take up thy bed and walk."

To a woman of the city, known as a notorious sinner, the Saviour of the world said: "Thy sins are forgiven. Thy faith hath saved thee; go in peace."

Of a Publican who beat upon his breast crying, "God be merciful to me a sinner," Jesus said, "This

man went home justified." To a dying thief who confessed that he was so wicked he deserved capital punishment, who threw himself in naked faith upon the dying Saviour, Jesus answered: "Today, thou shalt be with me in Paradise."

From the Old Testament Paul reminds us of one Abraham, formerly a worshipper of the Moon God, who believed the Word of the living LORD and his faith was reckoned unto him for righteousness. And of David the adulterer and murderer who testified,

"Blessed are they whose iniquities are forgiven And whose sins are covered.

Blessed is the man unto whom the Lord will not impute sin."

How is it that God forgives sins? Perhaps Romans 3: 22-25 answers the question as conveniently as any passage. "Being justified freely by His grace." Yes, as Calvin well said, "The mercy of God is the logic of our religion." He has not dealt with us after our sins, nor rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is His mercy toward them that fear Him. The LORD is gracious and merciful, forgiving iniquity and transgression and sin.

Moreover, God is a just God at the same time that He is a Saviour. His grace is "through the redemption that is in Christ Jesus whom God set forth as a propitiation in His blood." The mercy of God and the merit of Christ unite in the one plan of salvation. James Denney puts it thus, "It is a merit of Anselm that he treats the forgiveness of sins as the result of Christ's redemptive work. . . As far as sinners are concerned, God's grace and Christ's work are for him the same thing." We are reconciled to God by the death of His Son, for God made Him Who knew no sin to be sin for us that we *who had no righteousness of our own* might become the righteousness of God in Him.

Furthermore, this blessed forgiveness which cost our Lord such agony and death is ours when faith receives it. The Gospel is the power of God unto salvation through faith and for faith. It is unto all them that believe. In this way, only in this way, is God vindicated both as just and as the justifier of him that believeth in Jesus.

As we receive God's answer, we begin to reflect His glory: the riches of His grace in forgiving others; the marvel of His justice in dealing righteously; the might of His power in the faith that gives Him all the glory of saving sinners. For the LORD hath shown thee what is good and what doth the Lord require of thee, but to love mercy, and to do justly, and to walk humbly with thy God.

—Wm. C. R.



## Expediency Or The Word Of God?

There has just come to our study through the mail, a copy of the Union Theological Seminary Bulletin which tells of a meeting held in the St. Andrews church in Wilmington, N. C., January 27, 1952, in the interest of the Mid-Century Development Program of Union Seminary.

In this bulletin, there are two paragraphs that arrested our attention:

"From the audience the question came to panel moderator, Edward D. Grant, 'whether or not to have women on the session and the board of deacons.' Dr. McCain answered, 'I would go all out in favor of having women as elders and deacons and as participants in all the work of the church. I think they have just as much wisdom, and on the average more consecration, than those of us who wear pants.'"

We most heartily agree with our distinguished moderator in the latter sentence. We yield to no one in our admiration of the wonderful work our good women are doing in our church, and they are doing it outside of the session and the board of deacons.

However, we must take issue with our moderator, in the first part of this statement, for it is founded on expediency and is contrary to the Word of God. The Presbyterian Church claims to look to the Word of God for its doctrine and for its government:

*"The Old Testament in Hebrew . . . and the New Testament in Greek . . . Being immediately inspired of God, and by His singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them."*

The Confession of Faith

I, viii.

*"The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures."*

The Confession

I, x.

What do the Scriptures say? In the New Testament, the word bishop and elder are used interchangeably, that is, they refer to the same office. In I Timothy 3: 2-4, we read, "A bishop then must be blameless, the husband of one wife . . . One that ruleth well in his own house, having his children in subjection with all gravity."

In accordance with the Scriptures, our Book of Church Order says, "Ruling elders, the im-

mediate representatives of the people, are chosen by them . . . Those who fill this office ought to be blameless in life and sound in the faith: They should be men of wisdom and discretion; and by the holiness of their walk and conversation should be examples to the flock."

Book of Church Order

X, xliii, xlii.,

No matter how expedient it may seem to be, there is no provision in the Word of God or in our standards for women to be ruling elders in the Presbyterian Church. Dr. T. C. Johnson, professor of church history in Union Theological Seminary (Richmond) 50 years ago, taught us this: "You can't improve on God's plan in the management of the church."

In regard to the deacons, the Word of God says: "Let the deacons be the husbands of one wife, ruling their children and their own houses well." I Timothy 3:12.

Our Book of Church Order says in Chapter XI, Par. 46, "To the office of Deacon, which is spiritual in nature, should be chosen MEN of spiritual character, honest repute, exemplary lives, brotherly spirit, warm sympathies, and sound judgement."

So we find that the Scriptures teach that the elders, both ruling and teaching elders or preachers, are chosen by the people and ordained to their work. The presbytery ordains the ministers and the elders, and deacons when a new church is organized. After that the elders and the deacons are ordained by the session of the local church. This we hold to be the Presbyterian form of government derived from the Scriptures.

However, we want to go as far as the Scriptures go and stop where they stop. Paul in Romans 16: 1, says: "I commend unto you Phebe, our sister, who is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many and of myself also."

Here the word translated *servant* is the word *diakonan* in the Greek and should be translated *deacons*.

So our Book of Church Order says: Chapter XI, Paragraph 50, "It is often expedient that the Session of a church should select and appoint godly women of the congregation to assist the deacons in ministering to the sick, to widows, to orphans, to prisoners, and to others who may be in any distress or need. They may also aid the deacons in collecting and distributing the offerings of the people."

This is an expediency that is not contrary to the word of God. You will notice that these godly women are to be selected and appointed by the session, and not elected by the people and ordained by the session.

Some of our foreign missionaries are ordained as evangelists, some are ordained elders or deacons in the local church, some are doctors, some nurses, or teachers; Some go as agricultural experts, or house builders. Some are men and some are women, but all of them are appointed to their tasks by the proper authorities in the church. But these appointed servants of the church are very different from the elders and deacons in the local church.

Let us follow the word of God and use the form of government He has laid down in His Word. Let us not try "to improve on God's plan."  
—J. E. F.

*Baptism in the New Testament*, O. Cullman, London, 1950, pp. 84.

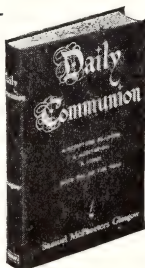
This little treatise gives some of the best current research on the question of infant baptism in its relation to baptism in general, to proselyte baptism, to I Cor 7:14, to cases in which parents or friends came in faith and prayer to our Lord for their loved ones, in relation to the covenant and circumcision.

But more than that this is a careful study of the Christian doctrine of baptism. While some treatises relate baptism largely to the covenant and others more to the work of the Holy Spirit, this considers the initiatory sacrament primarily

in relation to Christ—that is, "our engrafting into Christ." The foundation of baptism is the death and resurrection of Christ, in which He acted for us before and independent of our actions. In the act of baptism "it is Christ that operates while the person baptised is the passive object of His deed." Baptism must take place in the atmosphere of faith. The reviewer likes to have the congregation stand and repeat the Apostles' Creed as a part of this sacramental service. In the case of adults, preparatory faith is an indication of God's choice of the candidate to be incorporated into His Church, even as birth of Christian parents is a similar indication of God's purpose. In both cases baptism calls for subsequent faith. (cf. Institutes. IV: XVI. 20). Cullman's statement that "possession of Christian parentage is indeed no guarantee of later faith, though indeed it is a *divine indication of it*" (p.51) is about the view taught by Dr. Thornwell on this point.

On the basis of the *general baptism* of Christ procured by His death and resurrection, God by His sovereign act of grace permits the person baptised to take part in that once-for-all event, as a call and obligation to faith in response to this grace, and as a seal of the covenant in place of circumcision, consequently infant baptism is *congruous* with the general doctrine of baptism..

—Wm. C. R.

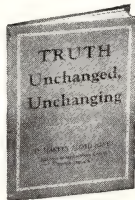


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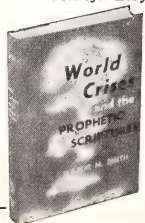
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# Lange's Commentary

on the

## Holy Scriptures

By The Rev. John R. Richardson, D.D.

ONE of the major decisions that a minister has to make is the choice of Commentaries. A good theological professor insists that they "form the foundation of the Biblical preacher's library." It is a well-known fact that our best ministers form the habit of reading their text in the original language, and then consult a reliable Commentary or two before they proceed to prepare their sermon.

Opinions differ widely concerning the merits of various Commentaries. It is safe to say, however, that among all the Commentaries which have been in use during the past and present generations, no set has been loved more than the one by Peter John Lange, edited by Philip Schaff, in twenty-four volumes. Charles Haddon Spurgeon said of this set, "For homiletical purposes, these volumes are so many hills of gold. We have nothing to equal these volumes . . . a treasury to the preacher."

We are happy to announce that the Zondervan Publishing Company, Grand Rapids, Mich., has recently reprinted this classic work. They are sold at the price of \$3.95 per volume, with the exception of Psalms, Isaiah, Ezekiel-Daniel, which are \$4.95 per volume.

THE Germans have a reputation for thoroughness, and Lange exhibited Germanic thoroughness in the production of this classic Commentary. First of all, there are brief comments on the original, under the heading, "Textual and Grammatical." To this are added the sections entitled, "Exegetical and Critical," and "Homiletical and Practical." For nearly a century, this work has been leading the diligent student to a deeper appreciation of God's revelation to sinful men.

The Commentary on Genesis exhibits a vast amount of labor, and will merit the respectful attention of Biblical scholars. The great problems

which the interpretation of Genesis involves are discussed in a courageous and honest spirit. Dr. Philip Schaff wrote of it, "I venture to assert that no single Commentary on this book presents so much original thought and research as the combined labors of the author and the translators of this volume."

Lange acknowledges Genesis, as well as other portions of the Bible, as truth, and revealed faith, and therefore cannot contain any myths. He accepts Genesis with all its historical statements, and argues that these statements resemble myths as the watermelon resembles the gourd, or the parsley the hemlock, and then adds, "But no one need be deceived by the most striking resemblances. . . . It is inconceivable that the Old Testament should have carried out its antagonistic opposition to the subject matter of heathenism by using the specific form of heathenism, that is by the use of myths. . . . The myth as such has no historical efficiency or results. It is a form of a passive, lifeless religion. Religion, having life in activity, must have a form suited to its inward nature."

IT will be of interest to our readers to note the following important critical positions held in this Commentary. The unity of Genesis is maintained. The Mosaic authenticity of the Pentateuch is affirmed. The authentic historical character of the historical books following the Pentateuch, the age of Job (also as to its historical basis), the limits as to the time of the collection of the Psalms, the authenticity of the writings of Solomon (and the import of the Song, in particular), the integral relation between the first and second parts of Isaiah (Chapters 40-56), between the Hebrew text of Jeremiah and the text of the Septuagint, between the book of Daniel and Daniel himself, the import of the book of Jonah, and finally the relation of the first part of Zechariah to the second (Chapters 9-14), are all ably defended with sound scholarship.

Lange recognizes the interchange between revelation and redemption. He writes, "As the eternal living Spirit, God communicates Himself, His life, when He communicates the living knowledge of Himself. Man as a spiritual being, allied to God,



cannot know God without receiving into himself the divine life. But as man is sinful, he is blinded as to his intelligence to the same extent that he is perverted and enslaved in his will. Hence, there cannot be a revelation of salvation to him without redemption, nor redemption without revelation. It follows also that the introduction of this revelation must be very gradual. With a spiritual eye, the heart must be purified; with the heart, the eye. Revelation is the ideal redemption; Redemption the actual revelation. In this interchange between revelation and redemption in general, revelation precedes redemption, but at the same time it must, through its preliminary redemption, prepare the way for every new stage in its development."

**T**HE objective form of revelation is described by the author as the Theophany as it rises from the form of the ideal, dynamic theophanies to the grand real Theophany of God in Christ. It manifests itself in the elements of human faith, strengthened to open vision or sight. On this point he remarks, "Its first form is the miraculous report, the divine voice, the Word, whose dull echo—the Bath Kol—meets us only in the region of the apocrypha. Its second more developed form is in the miraculous vision. In a narrower sense, angelic appearances as an ideal dynamic Christophany, surrounded and even represented by wider encircling angelophanies and symbolical signs. Its third and perfect form is the incarnation of God in Christ. Its effect throughout is prophecy; and miracle of prophecy."

It is pointed out by the author that the Old Testament as the word of God is exalted through the New Testament to be a constituent part of the eternal revelation as it furnishes the foundation, introduction, and illustration of the New Testament. As the Gospel itself is a provision or law for the unbeliever, so the Old Testament law was a provision or law for the believer.

The relation of the Old Testament to the New Testament is treated with great insight. On this point we are told, "The development of Biblical doctrine is ever in the direction of an onward progress; and unfolding from the germ of a growing spirituality, of a rejection of temporary forms, but never the form of a progress and growth through opposition. All the antitheses of sacred Scripture, even that between the Old and New Testaments, are harmonious, not antagonistic or contradictory oppositions."

**I**N the section dealing with the New Testament, we are continually reminded of the importance of recognizing the intrinsic unity of the New Testament. The author remarks, "It is this grand unity of character, of history, of doctrine, and a spirit which gives to the Gospel a common designation. . . . To doubt this essential unity is to lose to the same extent the capacity for the churchly appreciation,

and even the Christian understanding of the Gospels."

The writings of Paul are said to extend over every department of life. Thus they are divided into five categories. (1) Eschatological Epistles: the two Epistles to the Thessalonians, which treat of the doctrines of the last things. (2) Ecclesiastic Epistles: the two Epistles to the Corinthians, which treat of the organization and discipline of the church. (3) Soteriological Epistles: the Epistle to the Galatians, which treats of the doctrine of redemption, presenting the righteousness by faith in contrast with the spurious righteousness by works; while the Epistle to the Romans exhibits the same righteousness in its nature and effects, in opposition to sin and its consequences. (4) Christological Epistles: the Epistle to the Philippians which shows the exaltation of Christ in and by His humiliation, forms the transition between the previous Epistles to the Colossians and the Ephesians. The Epistle to the Colossians commences by presenting the eternal and inherent glory which Christ possessed before all time, and then presents Him as the sole object of our faith; while the Epistle to the Ephesians commences with the final glory of Christ at the termination of all time, and presents Him as the only goal of the church, and His forming the grand bond of unity. (5) Pastoral Epistles: among which we include, besides the two Epistles to Timothy and that to Titus, the Epistle to Philemon.

It will be of great interest to note that this distinguished German scholar accepts the authenticity of II Peter. Standing upon the solid ground of internal evidence, he writes, "It is impossible to enter into the stream of truth and power and apostolical majesty which we encounter at the opening of this Epistle without gaining the firm conviction that here speaks not an unknown personage of the second Century who falsely allocates to himself the title of an apostle in the name of the Prince of the Apostles, but that it is he himself, as he testifies in the introduction to the Epistle."

**T**HIS commentator deals sanely with the prophetic portion of the New Testament. The book of Revelation is said to contain a prophetic description of the second advent of the Lord and of the manifestation of His new creation and of the transformation of the world, which is to be brought about by a great series of triumphs and conflicts of Christ over Anti-Christ and over the world. The description of this new work of Creation opens with the Sabbath of redemption (hence the prophet has his vision on the Lord's day), the sacred number seven, seven times repeated—the seven churches, the seven seals, the seven trumpets the seven thunders, the seven vials and the seven heads of Anti-Christ. At the close, we have the manifestation of the seven spirits of God—who throughout have guided the struggle (Chapter 1)—in the appearance of Christ in the transformation



of the world; a new Genesis by which the Bible at its conclusion points back toward its commencement, showing how final and perfect fulfillment had now been attained.

At all times the writers have practical objectives in mind. Homiletical suggestions are designed to meet present requirements of the church. The salient ideas here are addressed to a congregation and not to students. Hence, they are clear, pointed and practical—avoiding obscurity, confusion and abstract propositions. Preachers and Sunday School teachers who would use these volumes will find them edifying. Each one is set forth to build up the living temple of God with living stones. Each Commentary seeks to promote spiritual communion, and thereby to quicken Christians.

**T**HE theology set forth by Dr. Lange in this Commentary is essentially Biblical and Evangelical. It is positive without being harsh and repulsive. Lange refuses to compromise with German rationalism and scepticism, and makes no con-

cessions to the modern attacks on the integrity of the Word of God. His view point is not strictly that of the old Lutheran or the old Calvinistic Confessions, it rather aims to unite the two elements of this firm historical basis to promote unity and the Reformed and Lutheran Confessions, and on harmony among both branches of the Protestant church.

In commending this exceedingly able and stimulating work, we do not endorse all positions held by Dr. Lange and his associates. Nevertheless, the genius, learning, and piety found in these volumes will command the respect of all honest students of God's redemptive revelation. Not the least value in this Commentary is its freshness, vigor, and fascination of style. It is small wonder that there is a new demand for this proven Commentary which has become such a rich storehouse for theological students. We predict that it will continue to grow in favor, and that the valuable findings of Lange's exegetical labors will be increasingly appreciated.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MARCH 30

## *Luke - Physician and Historian*

**Scripture: Luke 1:1-4; Acts 1:1-2; 16:6-10; 27:27; 28:1-10; Colossians 4:14; II Timothy 4:11. Devotional Reading: Luke 4:33-41.**

In Exodus 15:26 God says, "I am the Lord that healeth thee." The water at Marah was bitter so that the Israelites could not drink it. The people, as usual, murmured, and God showed Moses a tree which when he had cast some of it into the waters they were made sweet. God has put many herbs and trees and chemicals in the earth which are used to heal diseases. The Cinchona Calisaya, from which quinine is made, is one example. He has not only put healing medicines in the world, but he has given men the wisdom and skill to find and use these medicines. In heathen countries there have been "medicine men" who are frauds, but this does not invalidate the fine work of real doctors. A Christian physician who uses the knowledge he has acquired, and depends upon God, and prays, is one of the greatest blessings which can be given men.

Personally, I have known many splendid Christian doctors. I remember very distinctly a very striking illustration. The child of one of our deacons was desperately ill. The grandfather was an elder in our church, as also the doctor. The four of us were in a car going to the home of the deacon. As we approached the house the physician asked us to stop the car while the four of us prayed. This is only one of many such experiences. In Korea, before operating we would stand around the operating table while we prayed. In our own home we had a direct answer to prayer on the part of the doctor in guiding him, and the prayers

of others for the healing of one of our children. God is still the God that heals.

Luke, beloved physician, must have meant much to Paul, not only as a doctor, for Paul seems to have been frail physically, but also as a most valuable friend and helper.

In our Devotional Reading we have Luke, the physician, describing the work of a much Greater Physician, as He healed all manner of sickness and all manner of diseases. There is not very much said about Luke as a physician but I wish to gather it together.

*I. Luke, the Beloved Physician:*  
*Colossians 4:14*

From Acts 16:6-10 we learn that Luke joined Paul, Silas, and Timothy at Troas. Paul had tried to go up into Asia proper but the Holy Spirit had

not allowed him to go there. He came to Troas and there heard the voice of the man of Macedonia, saying, Come over into Macedonia and help us. Notice the transition in the use of the pronouns: in verse eight, "they" is used, while in verse ten is is "we," showing that Luke had now joined the party.

In the account of the shipwreck in chapter 27 there is again the use of this "we," "as we were driven up and down." What a comfort to Paul to have his doctor with him on this voyage!

In chapter 28:1-10 the pronoun used is "us." "The barbarians showed us no little kindness": "who also honored us with many honors."

In II Timothy chapter 4 Paul is writing his own "funeral sermon." "For I am ready to be offered, and the time of my departure is at hand" (see verses 6, 7, 8). He adds some personal notes and messages; one showing the desertion of a so-called friend, and the faithfulness of another: "Demas hath forsaken me" "only Luke is with me." Luke was a loyal friend and helper as well as physician.

Luke, the beloved physician, is the forerunner of many other "beloved" physicians, medical missionaries and family doctors, who have gotten close to the hearts of us all, and have done splendid work for Christ and His Kingdom. The history of Missions and the history of our country are both full of the names of these heroic and faithful men and women.

## II. Luke, The Trustworthy Historian

Some historians are *not trustworthy*. Sometimes this is due to insufficient or inaccurate knowledge. The sources of their information may be faulty, or they may not take the time and effort to search out the truth. Often, however, we find that historians, like most people, are prejudiced and biased. After the War between the States in our country, it was impossible to get a true history of that War. If the writer was a Southern man, his views were naturally colored in favor of the South, and if he was from the North, then he would write an entirely different story. History and biography are valuable forms of literature, but both are likely to be highly one-sided, and for that reason, lose much of their value. For instance, there have been about a dozen biographies of one of our late presidents, and as you read them you wonder if the writers are talking about the same man.

Two great facts make *Luke a trustworthy historian*. First, he was diligent in his research work, making a most careful study of the sources. (See his introduction to the Gospel and Acts).

Second, he was *inspired of God*. This, in itself, would have kept him free from error. His inspiration by the Holy Spirit did not conflict with his

use of all truthful sources of information: he was guided by the Spirit in this.

The "critics" have tried very hard to discredit Luke, but the more they investigate, the clearer is the evidence that Luke was right and their "theories", as usual wrong.

### 1. The Gospel of Luke.

Luke wrote two "treatises" the Gospel of Luke and the Acts. By permission, I wish to quote from The New Analytical Bible, published by the John A. Dickson Publishing Company, Chicago, which I use a great deal.

"According to Eusebius and Jerome, Luke was a native of Antioch in Syria, and was therefore the only Gentile writer of the Scriptures. He was a man of education, a Greek of Grecian culture. He was a physician, a profession that in his day was almost entirely in the hands of the Greeks. He was Paul's companion from Troas to Philippi on the second missionary journey (Acts 16:10-17), where he probably remained for some time, but again became his companion and continued with him to the close of the narrative which was about 58 to 63 A. D. in II Timothy 4:1 Paul mentions that Luke is with him, which was during his second imprisonment in Rome. We know nothing of Luke's later life. We can understand how he, the physician, would give such prominence to the healing nature of Christ's redeeming work. . . . What is of great importance is the fact that Luke was closely associated with the Apostle Paul, the great Apostle to the Gentiles. To him he was 'the beloved physician', was the companion and fellow-laborer of the greatest of the apostles, came under his influence and, no doubt, was greatly aided by him in his work. Origen, who flourished in the first half of the third century, declares that this gospel was written for the sake of the Greeks who had espoused the Christian faith. Gregory, bishop of Constantinople, in the fourth century, states that 'Luke,' the companion of Paul, wrote in Greece,' and also 'for the Greeks.'"

### 2. The Book of Acts.

This book is addressed to the same person as the gospel, Theophilus, and is a continuation of the gospel. In the gospel, Luke tells what Jesus *began to do and teach while here on the earth in person*, and in Acts he tells what the Great Head of the Church continued to do through the Holy Spirit Whom He had promised to send. It is called The Acts of the Apostles, or simply Acts. It might be well called The Acts of the Holy Spirit, so prominent is His power and guidance in all the life of the early church.

This book can easily be outlined by verse 8 of chapter one: (1) Ye shall receive power, and (2) Ye shall be witnesses unto Me in Jerusalem, and

in Judea, and unto the uttermost parts of the earth.

We have the coming of the Holy Spirit on the Day of Pentecost, and then the spread of the Gospel until it reaches Rome, the center of the world at that time. In the first part the chief characters are Peter, John, James, Philip, and Stephen, as they preached in the city of Jerusalem, then in Samaria, then to the Gentiles, as Peter was sent to Cornelius.

The latter part of the book is taken up largely with the work of Saul of Tarsus, converted on the road to Damascus, and going out on his three missionary journeys. He took the Gospel first to Asia Minor, then to Greece, and finally to Rome. After two years of rather mild imprisonment, being allowed to live in his own hired house and to preach to all who wished to hear him, he was released, went to Spain, then was arrested again and beheaded by Nero.



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## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

### YOUTH PROGRAM FOR MARCH 30

## God's Plan

The great plan of God as set forth in the Bible is His plan for the redemption of sinners. Prior even to the work of creation is this plan for redeeming those creatures of His hand, who, in violating His revealed will came under the wrath and condemnation of God. Let us examine the plan for a moment to discover its origin and its object.

### *Its Origin*

Paul's note of praise in the first chapter of Ephesians gives us insight into the origin of the plan of God: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

God, before the foundation of the world, knowing of man's need, planned the work of redemption. It originated in the heart of God. Back of all that God planned for the creatures fashioned in His image was His love, an everlasting love, which has been commended unto "us in that while we were yet sinners Christ died for us."

There are those who would have us believe that God experimented along the way, and when

His experiments failed, as a last desperate measure, He sent His Son, the Lord Jesus Christ. This is not true. From the beginning the Lord Jesus Christ was in the center of God's plan. In type and symbol, in the preaching of the prophets, in the law and the tabernacle there was one message, and this message was Jesus Christ, and Him crucified. When Christ unfolded the Scriptures to His disciples, He began with Moses and went through the prophets teaching them all things concerning Himself; how He came to suffer, die, and to rise again. Christ was not God's last resort, but God's *first and last* intent! Peter in speaking of Him whose blood was shed for remission of sin, speaks of Him as the Lamb "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." This Word, the Word which was in the beginning with God, and indeed was God, "became flesh and dwelt among us," revealing to us the God of redemption and the redemption of God as planned before the foundation of the world!

God had a plan, and the plan was for the redemption of guilty sinners through the death of His Son, the Lord Jesus Christ. He by the grace of God tasted death for the redemption of the transgressions of those who were without strength, that He might reconcile them unto God by the blood of His cross.

## *Its Object*

The plan was forever in the heart of God, but who is included in it? Jesus, in His high priestly prayer prayed thus: "I pray *not* for the world, but *for them which thou hast given me.*" He had said before, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out . . . And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." And then again, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life," Paul puts it thus in second Timothy, "Nevertheless, the foundation of God standeth sure, having this seal; the Lord knoweth them that are his."

We know that all men will not be saved, even though it is not the will of God that any should perish. Though the sacrifice of Christ was sufficient to save the world, it is efficient only for them that believe; for them that were chosen in

Him before the foundation of the world. The Bible speaks of these as the "elect." Why did God choose some, and pass over others? The Bible does not say. It simply says "according to his good pleasure which he hath purposed in himself." It speaks of believers as those who "have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The object of God's plan is to provide redemption for the elect. To enter into this plan we make our calling and election sure by receiving the Lord Jesus Christ as our personal saviour; by believing on Him who loved us and gave Himself for us. "And this is the will of him that sent me," Jesus Said, "that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

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## CHURCH NEWS

### *P. D. Miller To Serve As Co-Chairman With Farnsworth*

Dr. P. D. Miller, pastor, Druid Hills Presbyterian Church, Atlanta, Ga., has been named to serve as co-chairman, with R. A. Farnsworth, Houston, Tex., of a \$1,500,000 campaign for expanding Negro work in the Presbyterian Church, U. S.

Mr. Farnsworth was named by representatives of the Stillman College Board, Tuscaloosa, Ala. and the Board of Church Extension's sub-committee on Negro Work, Atlanta, at a meeting in November. Dr. Miller will serve with him in the campaign which is to be conducted during the church year 1953.

Dr. Miller and Mr. Farnsworth, a successful Houston contractor, have had occasion to work together before. They served consecutive terms as Moderator of the Synod of Texas in 1946 and 1947. They also worked together in raising the money to purchase Mo-Ranch, Texas Synod's conference grounds. Dr. Miller was pastor of the First Presbyterian Church, San Antonio, from 1941 to 1948. Long interested in the field of home missions, he served as educational secretary of the Executive Committee on Home Missions from 1929 to 1935.

According to Dr. Vernon S. Broyles, Executive Secretary, Board of Church Extension, Atlanta, the money from the campaign will be divided between the Board's Division of Negro Work and

Stillman College. The campaign was approved by the 1951 General Assembly. The Division will use its share in expanding its work in the church's 16-state area.

The money for Stillman College is to erect needed buildings, expand the school's curriculum and faculty, and increase the endowment. Last year Stillman graduated its first students as a four-year approved college. It is the Church's only Assembly-supported school for Negroes.

Stressing the need for expanding the number of churches and ministers among the Church's Negro members, Dr. Broyles cited results of a recent survey made by his Board in Miami, Fla. In one area there the survey showed 1,000 Negro families and no Protestant church. There is an ideal location and the church can be built as soon as money and a minister are available. Such opportunities exist all over the South, Dr. Broyles said.

Part of the money for the Division of Negro Work is to be used for the building of Negro churches. Another part will be used to supplement salaries of Negro ministers. Low salaries and lack of educational facilities have kept many men from entering the ministry, Broyles said.

"This campaign is being conducted with these needs in mind," Broyles said. "Stillman College will offer a high standard of undergraduate work, and the Church's four seminaries are all now open to Negro graduate students. We hope the salary supplement will alleviate the financial barriers."

—P. N. S.



## Dr. Johnson Concludes Supply Work At Jackson: Dr. Miller To Be Installed

Rev. Albert Sidney Johnson, D.D., former pastor of the First Presbyterian Church, Charlotte, N. C., has concluded his year's services as stated supply of the First Presbyterian Church of Jackson, Miss.

While in Jackson, Dr. Johnson's powerful and deeply spiritual sermons were a blessing to the entire congregation, and the attendance from Sunday to Sunday was the largest in the history of that church. Although the sanctuary of the beautiful new church building seats 1,035 persons, on some occasions it was necessary to place folding chairs in the aisles to accommodate the crowd.

The prayer meeting held Wednesday night, February 27, in the church sanctuary, was Dr. Johnson's concluding service and approximately 500 persons were present. Immediately after the service a reception was held, honoring Dr. and Mrs. Johnson, and the congregation surprised the Johnsons with a generous honorarium as a parting gift.

Dr. and Mrs. Johnson are now making their permanent home at 648 Park Avenue, Montgomery, Ala.

In the latter part of March 1952, Rev. John Reed Miller, D.D., will be installed as the new pastor of the First Presbyterian Church of Jackson.

### World Missions Receipts

Apr. 1, 1950, to Mar. 1, 1951 .....	\$ 889,871.49
Apr. 1, 1951, to Mar. 1, 1952 .....	1,019,652.96
Gain .....	\$ 129,781.47

### Program Of Progress Net Receipts

Apr. 1, 1950, to Mar. 1, 1951 .....	\$ 218,313.63
Apr. 1, 1951, to Mar. 1, 1952 .....	272,534.82
Gain .....	\$ 54,221.19

Announcement is made by Dr. David L. Stitt, President, and the Board of Trustees of Austin Presbyterian Theological Seminary, of the appointment of the Reverend James A. Millard, Jr., Th. D., as Professor of Practical Theology and Director of Field Work. Dr. Millard has expressed his desire to accept the call, and plans to begin work on April 1. He will spend a month

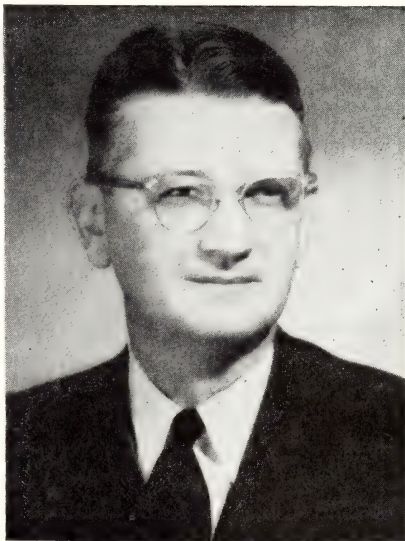
studying field work procedures in several seminaries before coming to Austin to assume his teaching duties.

Dr. Millard has been pastor of the First Presbyterian Church, Hot Springs, Ark., since May, 1947, and has served the Prytanian Street Church, New Orleans, La., and the Emporia-Lawrenceville group of churches in Virginia.

A graduate of Union Theological Seminary, he received the Charles D. Larus Fellowship. In 1944 he was awarded the Doctor of Theology degree by Union Seminary, majoring in Church history and polity. A portion of this work was prepared for the General Assembly as its current "Digest."

The new professor is a member of the General Assembly's Judicial Committee, and the Assembly's Commission on the Minister and His Work.

His wife, the former, Mary Sunshine Hooper, and their three daughters, Eleanor Hooper, Pamela Anne, and Lora O'Cain, will move to Austin the latter part of April.



James A. Millard, Jr.

Tell Your Friends About  
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## ***Kim Receives Honorary Degree From Austin College***

NASHVILLE, Tenn. (PN)—On February 28 at a special convocation, Hyung Mo Kim was awarded the honorary degree of Doctor of Divinity by the board of trustees and faculty of Austin College, Sherman, Tex.

Dr. Kim, who is the principal of Maison High School in Soonchun, Korea, came to this country in the summer of 1949 to study under one of the scholarships provided by the Board of World Missions. Dr. Kim received his Th.M. from Columbia Seminary and did special graduate work at Union Seminary in Richmond. He spent a part of his time in this country doing translation work for J. Curtin Crane, Korea missionary who is preparing a Digest of Theology for use in that country.

Dr. Kim went from Sherman to San Francisco where he is awaiting passage back to Korea. In Korea he will again take up his work at the Maison School in Soonchun.

## ***C.T.S. Choir Tours South Carolina***

Columbia Theological Seminary's Choir has been on tour of the Synod of South Carolina, singing in ten Churches and in schools and institutions throughout the area and presenting the life and work of the Seminary during the ten-day period, March 15-24.

The choir of thirty voices is composed of Seminary students and is under the direction of the Rev. Hubert Vance Taylor, professor at the Seminary and assistant pastor of the Central Presbyterian Church of Atlanta.

The program consists chiefly of sacred music. Members of the choir conduct the services, and in each service three five-minute talks will be presented by different students on the subjects, "My Call to the Gospel Ministry," "My Call to the Foreign Mission Field," and "What Goes on at a Theological Seminary." Object of the tour is to present the life and work of the Seminary, and to challenge young people throughout the Church to consider the call to the ministry.

On tour of South Carolina, the choir will be in Spartanburg, Rock Hill, Gastonia, N. C., Florence, Columbia, Sumter, Kingstree, Charleston, and Savannah, Ga.

## ***World Missions News Notes***

NASHVILLE, Tenn. (PN)—Miss Iona Smith, R. N. returned to Mexico February 1 after her regular furlough in this country.

Rev. and Mrs. R. F. Cleveland and Rev. J. K. Hobson sailed from New York for the Belgian Congo February 25. They have been in this country on furlough.

Dr. and Mrs. J. R. Boyce of our Mexico Mission announce the birth of a son, William Erskine, on February 25 in Mexico City. The Boyces two oldest children, who have been hospitalized as a result of polio attacks, are reported to be making satisfactory progress in their recovery.

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## **WOMEN'S WORK**

### ***Results Of The Project***

When the Business Women's Circle of the Decatur Presbyterian Church, Decatur, Ga., decided to present each school in the city of Decatur and in DeKalb County a large copy of The Ten Commandments suitable for the wall, I thought it a splendid idea.

It was my privilege to carry one to my school and I was delighted. But when I showed it to my principal and he unenthusiastically asked me what I proposed be done with it, I realized that he thought we had a "white elephant" on our hands. (There is a ruling in some of the new schools that nothing be tacked or nailed on the new wall!) So the large canvas bearing the inspired commandments was rolled up and stored in my locker.

Investigations concerning the framing of it, so it could be hung from a molding, proved discouraging. The very cheapest estimate for frame with glass was prohibitive, since there seemed no way to *make* the money for it at that time.

We talked it over in our classroom and decided to pray for a way to be provided, that it might be a blessing to our school. Less than a week later, the principal came in one morning and said, "Where is the copy of The Ten Commandments your church circle gave us? The P.T.A. wants to finance the framing of it." Just like that! The children were as happy as I.

It is now hanging in a splendid space in our *Cafetorium* (cafeteria and auditorium combined), where every child sees it every day.

And now for a more wonderful story: A mother (a member of the P.T.A. who had, at first, thought the expenditure of hard earned P.T.A. funds for framing this copy an extravagant gesture), came to me one day and told me of a precious experience and demonstration of its usefulness.

It seems that her little boy, a fourth grade pupil, had found a fountain pen. He had wanted one

very much and no one knew that he had found it. Later, a school monitor came in and asked if anyone had found a fountain pen. The little man said nothing; he reasoned that so long as no one knew that he had found it and that since he was not actually telling a falsehood that he bore no guilt. Then when he came into the cafeteria for lunch, it so happened that he *faced* the commandments on the wall.

He told his mother when he got home that afternoon that he couldn't eat his lunch. That mother-love and mother-instinct sensed something wrong. Wisely she fed her son and bided her time; finally she was rewarded. "Mother," he sobbed, "I couldn't see a thing on that wall but 'THOU SHALT NOT STEAL.' How can I get the pen to its owner without everyone thinking I'm a thief?"

It was a superb moment for that mother. It was a superb moment for me when she told it. I shan't betray that confidence, but isn't a superb moment for you, just hearing about it?

### *Three Church-Wide Emphases January To March*

The 1951 General Assembly designated March 26—April 13 as a period for special evangelistic effort in every church.

The Council of Evangelism calls upon the total Church membership to make the first three months of 1952 a period of preparation leading up to the pre-Easter Evangelistic Season. A three-fold emphasis for the enrichment of us all is suggested:

1. Regular Church attendance
2. Daily Bible Reading
3. Special neighborhood prayer services

*All women* are urged to share in these three emphases and attend Church each Sunday January through Easter; read God's Word every day—reading from a selected book of the Bible, following the daily reading of the International Sunday School Lessons, using DAY BY DAY or any other plan for regular reading; and share in the weekly prayer services.

*Mothers* are encouraged to plan with fathers for leading the family to benefit by these emphases that there be enrichment to the end that we as a church be prepared to witness to others of Christ.

*Presidents and Chairmen of Spiritual Growth* are asked to work with pastors in helping to set up any special prayer groups for this period which he might wish to have meet in the homes of the Church community, and to seek to enlist the women in these three emphases.

*The whole Church* is urged to pray personally, as families, and in groups throughout this season that God may find us prepared for a mighty work-



ing of His Holy Spirit in our midst convicting and converting many to Christ in the special Pre-Easter evangelistic period.

### *Two Women Kept Oldest Church Of Texas Alone*

Because two women members once defied a dissolution order, the oldest Presbyterian Church in Texas celebrated its 113th birthday.

During the early days of the San Augustine church, the struggle for survival became bitter and the membership dropped to three persons—J. D. Sharp, his wife, Martha, and her sister, Mrs. Polly Nicholson. The Presbytery issued the dissolution order to Sharp, who was serving as elder, but the women announced they would not abide by it. A two-thirds majority could block such a move, they said, and they held that majority.

Today the San Augustine Presbyterian Church has a membership of 134—100 residents and 34 non-resident. The church building was erected in 1887, and members are planning to have a new home eventually. The Rev. J. L. Spencer was pastor until recently.

Present construction efforts, however, are concentrated on Fellowship Hall, which will be used as a community and recreation center. Plans include a kitchen and a portable stage.

Church members are supplying much of the labor as well as the money for the new center and when completed, it will have a value of approximately \$12,500.

FROM THE BRAZOS PRESBYTERIAN.

Suggestion! Does the public library in your city receive a copy of THE JOURNAL? How about your church library? YMCA? YWCA? Investigate now. If these, or any other worthy institutions, such as hospitals (reading rooms), are not receiving a copy, there could be no finer gift that you could make than to give a JOURNAL subscription.



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MARCH 26, 1952

## Plenary Inspiration

### Plenary Inspiration Does Not Mean Dictation

"The Church, then, has held from the beginning that the Bible is the Word of God in such a sense that its words, though written by men and having indelibly impressed upon them the marks of human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His mind and will. It has always recognized that this conception of co-authorship implies that the Spirit's superintendence extends to the choice of the words by the human authors (it ought to be unnecessary to protest again against the habit of representing the advocates of "verbal inspiration" as teaching that the mode of inspiration was by dictation), and preserves its product from everything inconsistent with a divine authorship—thus securing, among other things, that entire truthfulness which is everywhere presupposed in and asserted for Scripture by the Biblical writers (inerrancy). Whatever minor variations may now and again have entered into the mode of statement, this has always been the core of the church doctrine of inspiration. And along with many other modes of commending and defending it, the primary ground on which it has been held by the Church as the true doctrine is that it is the doctrine of the Biblical writers themselves, and has therefore the whole mass of evidence for it which goes to show that the Biblical writers are trustworthy as doctrinal guides. It is the testimony of the Bible itself to its own origin and character as the oracles of the most high, that has led the Church to her acceptance of it as such, and her dependence on it, not only for her doctrine of Scripture, but for the whole body of her doctrinal teaching, which is looked upon by her as divine because drawn from this divinely given fountain of truth."

B. B. WARFIELD

*The Inspiration and Authority of the Bible*

VOL. X NO. 48

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## EDITORIAL

### God's Answer To Death

When the noted skeptic, Clarence Darrow, returned to visit the little village and Church where he was reared, he complained of the "general conspiracy to keep silence about that event which awaits us all." Well God is not a part to this general conspiracy. He has manifested His gracious purpose to abolish death by the appearing of Christ Jesus, and has brought life and immortality to light through the Gospel.

The human race may be compared to a group of children gathered in a circle about a common center. That center which we all face is the fear of death. But it is just this fear which Christ came to face with and for us. By tasting death for every man He drew its sting. For the sting of death is sin; and the power of sin is the law. But thanks be unto God who gives us the victory through Jesus Christ: Who was delivered up for our transgressions and raised for our justification.

Some have sought an answer to the mystery of death in man's well-nigh universal belief in another life. Some have found intimations of immortality in nature. Some read Plato's arguments for the immortality of Socrates. But when one comes face to face with the grim reaper the word that counts is the Resurrection of Jesus Christ. Death like a mighty avalanche swept everything before it until it came to Him. In His resurrection, the mighty avalanche of death was met and conquered. And His victory is the sign and the harbinger of ours: Christ the first-fruits and they that are Christ's at His coming. His resurrection is the first fair flower that promises the myriad birds and the blossoms of the Spring.

When we are considering immortality why should we begin with the temporary things of this life?

Is it not more reasonable to begin with Him Whose years shall not fail? The eternal life was with the Father and He has given it unto us in His Son. Accordingly, he that has the Son has the life and he that has not the Son of God has not the life. He came to earth that we might participate in the eternal life which is with the Father and with His Son Jesus Christ.

The coming of Jesus Christ, His death for our sins, and His resurrection as the first fruits of them that sleep are all historical events. Hence we come to share in this life by listening to the testimony of those who were with Jesus. Their testimony to the Risen Redeemer is the New Testament. Listen to the testimony of primitive disciples if you would enter into the fellowship that death does not conquer.

The disciples affirm: that which we have seen and heard, and our hands have handled declare unto you that you may have partnership with us in this death-conquering-life.

There is a fine list of eye-witnesses to the resurrection of Christ in I Corinthians beginning with Peter and reaching a climax in more than five hundred brethren who saw Him at one time—of whom the greater part were alive when the Epistle was written. The testimony of those who heard found in such passages as Matthew 28.18-20 and Luke 24.25-27, 34-49. Matthew the Publican could no more have fabricated the Great Commission than he could have made up the Sermon on the Mount. The Saviour of the World spake the one as true as the other.

To the testimony of sight and hearing there added that of touch. When a dearly loved friend returns from a dangerous mission, his friends claim to their hearts. Jesus said, "Handle me and see; for a spirit has not flesh and bones as ye behold me having." "And they came and took hold of His feet, and worshipped Him." "That which we beheld and our hands handled, concerning the Word

Life." According to a number of our best exegetes, what the Risen Lord said to Mary was not, "Touch me not"; but rather, "Do not continue to cling to me, for I must ascend to My Father and your Father and to My God and your God." He was to ascend to the right hand of the Father that in the Holy Spirit He might be not only with Mary but with everyone of His people, everywhere, all the time. That He might graciously call and keep His sheep here, take them where He shepherds them there, finally call them bodily from their graves that they may the glory of His Resurrection share.

—Wm.C.R.

## Shall We Remove A Wart From A Patient

### Dying With An Internal Hemorrhage?

We recently operated on a patient for an obvious condition which needed surgical correction, but which did not involve a question of life or death.

After opening the abdomen a carcinoma of the colon was found, well advanced but still completely operable. Plans for the first operation were immediately abandoned and a radical resection of the colon was carried out, with strong reason for believing that the cancer was entirely removed and the patient cured.

Does this not have an obvious counterpart in the realm of Christian work today? Only too often we are spending our time and effort on desirable social and economic changes while we ignore the fact that man is in this world for a few decades only, and that his *eternal destiny* is being determined, not by his social advantages, economic security, or racial privileges, but rather by whether he is born again through faith in the redeeming work of the Lord Jesus Christ.

Christ made this difference crystal clear when he said, "*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*"

The welfare of his soul is man's primary need, compared with which everything else in this world pales into complete and absolute insignificance. Where man recognizes this need its answer is found in Jesus Christ, the divine son of God. Where the Church recognizes her primary mission she preaches and lives Him as Saviour, the only hope of the individual and of the world.

Only too often Christian work has concerned itself with the plastic surgery of improved living conditions for people in this world, while losing sight of the fact that mankind is dying from the cancer of sin in the heart, a cancer which has a sure cure—the blood of Jesus Christ shed on Calvary.

No reputable surgeon would perform an operation for the comfort or looks of the patient and at the same time leave untouched a cancer which, untreated, means sure death.

Can Christians and the Church do less?

—L.N.B.

## Rambling In Ephesians

Or

(The World's Largest Jewelry Store)

### Introduction

I like to think of Paul's letter to the Ephesians as a great jewelry store. The difference between this marvellous book and an ordinary jewelry store is two-fold: (1) The jewels are far more precious than any earthly jewels, and (2) We can make these jewels ours without money and without price.

### Theme

Chapter 3:8:

"The Unsearchable Riches of Christ." This word, "unsearchable" has been variously translated: literally, it means, "not tracked out," "untraceable," "inexhaustible," "unfathomable." "Of Christ": The book centers in Him.

### Outline (Suggestive)

Salutation: 1:1,2.

I. Our Calling: Chapters 1-3

II. Our Walk, (Life) Chapters 4-6.

(The book divides itself into these two parts, the doctrinal part, and the practical part).

### I. Our Calling:

1. A great and blessed *Salvation*: 1:3-23. A doxology.

2. A great and blessed *Quickening* (Make alive): 2:1-18.

3. A great and blessed *Fellowship* (The Church): 2:19-3:21.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 48, March 26, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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## II. *Our Walk (Life):* Chapters 4-6.

1. Our walk in the Church: 4:1-16.
2. Our walk in the world: 4:17-5:20.
3. Our walk in the home: 5:21-6:9.
4. Our walk on the battlefield: 6:10-20.

*Personal message and closing prayer.*

—J.K.P.

## His Hand Clave Unto The Sword

"He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day." (II Sam. 23:10). Thus the Scriptures speak of Eleazar, one of the mighty men of David, king of Israel.

May God give us such mighty men today; servants of the King of kings, whose hands will wield the Sword of the Spirit, which is the Word of God; who, though weary in battle, will cleave unto the Sword. Eleazar did not daintily clasp his weapon between thumb and fore-finger, but the hilt was firmly encircled by his mighty hand. So indeed must soldiers of the Cross grip the Sword of truth with

the strong hand of faith, placing the thumb on "in the beginning God," enfolding the Scriptures until the fingers overlap at "even so come, Lord Jesus," cleaving with unwavering confidence to the sharp, two-edged sword; the time-tested, untarnished, gleaming blade of Truth as revealed in the Word of God from Genesis through Revelation. No other blade can penetrate the armor of indifference, pierce the flesh of self, divide the bone of guilt and reveal the cancerous marrow of sin and corruption, cast down every stronghold, and bring every thought obedient captive to Christ.

The broken blade of Modernism, dulled by doubts, nicked and gapped by higher criticism, wielded by half-hearted men who seek to please both God and Mammon, can never put to flight the hosts of demons that have already enslaved the souls of men; that have penetrated the fortress of our faith and usurped the throne of Christ.

With faces toward the foe, fearing only God and hating only sin, may there rise up men of God who will wear the whole armor of God, and wield the sword of truth till the battle is over. May every minister of Christ, and every soldier in the army of the living God merit the epitaph of Eleazar:

"His hand clave unto the Sword:

And the Lord wrought a great victory!"

—H.L.L.

## Christians May Limp

It was recently our privilege to be one of a number of doctors who were the invited guests at a layman's meeting in a certain church. The leader, himself a physician, had decided that for several months there should be presented a history of the Christian Church and an outline of the distinctive beliefs of Christianity.

The local rector was the speaker for the first evening. In his prefacing remarks he made one of the finest and clearest statements on the deity of Christ that we have ever heard; His pre-existence, His being one in the Trinity, His incarnation in the flesh, His death and His bodily resurrection as crowning proof of His deity.

That this man is a Christian is absolutely certain. That his Christian testimony was impaired we already were aware of but not of the reason. During the course of his discussion he was asked by one of his parishioners whether he had heard him aright on a previous Sunday when he had said that he doubted if Jesus ever turned water to wine. His reply was, "Yes, I doubt that and also the other miracles John records in his gospel. John was so anxious to prove the deity of the Lord that I do not think he hesitated to fabricate supposed miracles to substantiate his claim."

When the meeting was over we left a vestryman in earnest conversation with his rector, remonstrat-

ing with him in no uncertain terms for his unwarranted remarks about both the writings and the character of the writer of the fourth gospel.

Why mention this incident? Because it is in some measure typical of the problem abroad in the Church. There are many men in positions of leadership about whose Christianity there is not the slightest doubt. They believe in and accept Jesus Christ as their divine Lord and Saviour. But, owing to the training they have received, the books they have read and the illusion they hold with reference to the untrustworthiness of much of the Bible they are limping when they should be leading in the fight.

The Christian warfare will never be carried to a successful conclusion by use of the carnal weapon of an intellectualism which depends on the vagaries of human reason. Rather the battle is won by a dedicated faith in the Sword of the Spirit, the Word of God.

This can be scientifically demonstrated by any who will make the test. Take a man who is not a Christian but who is under the conviction of sin. Talk to him, reason with him, argue with him but you can never by these methods bring him to accept Jesus Christ as his Saviour. On the other hand, take appropriate verses from the Scriptures; those which state the fact of sin and its consequences, the need of forgiveness, and pardon through faith in Jesus Christ and the sustaining and keep-



ing power which He alone offers. While human arguments will inevitably fail the words of the Scriptures will, by the power and presence of the Holy Spirit, bring conviction, repentance, acceptance and peace. What human reason can never do the Bible has done in the past and continues to do today—because it is just what it claims to be, the inspired Word of God.

Paul recognized this pitfall when he went to Corinth: *"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."*

One can be a Christian but find his testimony impaired and the nerve of spiritual power cut because he fails to recognize that his weapons are supernatural and completely trustworthy.

The answer comes to the humbled mind through seeking prayer. The proof is for the timid, or the valiant soul, which takes the Sword and proves its worth.

—L.N.B.

## From Holy Day To Holiday—

### "Sunday Is Funday"

"Sunday is Funday on C. B. S." says the announcer over a national radio network. Beamed at every home with a radio playing on Sunday, coast-to-coast and often around the world through the facilities of the armed forces radio services, this C. B. S. boast is a flagrant fling at the holy Sabbath Day.

Is it not typical, however, of so much that is going on in our time and in our own land? Long the case in the Continental observance of Sunday, this desecration of God's Day has contributed directly to a further loss of morals and spirituality among many of Europe's peoples.

Perhaps we cringe at such blandness as this radio statement, now being used as a catchphrase in advertising Sunday radio programs, because it is too outright, too frank, too defiant.

But, remove that particular statement from the air, and Sunday will not cease to be funday over this and other radio networks for those who listen to its programs. The desecration still exists, only the boast is gone.

Like many Christians, some of the national networks seem to have the idea that after giving the morning of the Sabbath to the Lord, He will not mind if the rest of the day is spent in one's own pleasures.

Why do CBS and other networks broadcast Sunday morning gospel hours and church services?

Because of the demand. Why do they broadcast worldly programs the rest of the day, culminating in their supposedly "best" the most highly advertised programs at exactly the same time as most churches are holding evening services? No doubt, because of the demand.

Many a church member who would not dream of staying away from services to go to a movie theater on Sunday, will settle down by the Sunday evening radio in his own private home and "relax" for several hours of entertainment. Is that anything but seeking one's own pleasure?

Is there not a direct connection between this and the poor attendance at so many evening church services? Or for the lack of any evening service in a great many churches?

We do not believe this is the only reason, but we do believe it is one which contributes much to poor church attendance. Generally overlooked in the evils which cause such widespread transgression of the Sabbath, the family radio has supplanted the family altar in many cases.

Finally, of course, this matter of Sunday radio programs is just another part of the whole—Sabbath desecration is sin and let us beware of it (as of all sin) and of such boasts as "Sunday is Funday."

—A. D. R.

## Militant Unitarianism

In recent weeks, in at least three Southern cities, Unitarian pastors have seen fit to publicly challenge evangelical Christian doctrines. Whether this is a resurgence of Unitarianism we do not know but it is evident that these pastors are, at least, becoming more vocal and also more assured.

The pastor of one Unitarian church, in advertising his service for the coming Sunday, ended with these words—

*"Unitarians don't try to make converts of Catholics or Protestants but appeal rather to the thousands of people who have thought their way out of the older faiths and want to think, religiously, for themselves. Perhaps you are a Unitarian without knowing it."*

How true it is that many have "thought their way out of the older faiths." The substitution of human reason for faith leads inevitably to the denial of spiritual truth and the end-result is a man-made religion, not the supernatural religion of Jesus Christ.

"Perhaps you are a Unitarian without knowing it."—In no phase of life is clear thinking needed as much as in the matter of Christian faith. This thinking must be based on faith in God's revelation to man, rather than man's seeking for God. Without this fundamental concept any and every kind of error can find entrance.

Instructed Christians are those who have a reason for their faith, a reason based in divine revelation.

Having rejected the factual record and the doctrinal teachings of the Bible the Unitarian has "thought his way out" of true Christianity. He finds himself in the pitiable position of trying to follow a human example whereas he needs the redeeming work of the divine Son of God and the regenerating power of the Holy Spirit.

If Unitarianism is becoming more militant in our time it may be in part because it sees through the evasions of so-called modernism and recognizes how close to the Unitarian position are those who deny the virgin birth of our Lord, the records of His miracles, His vicarious atonement and His bodily resurrection, for to deny these cardinal truths of Christianity is to take a decisive step in the denial of the Christian faith; and that is Unitarianism. —L.N.B.

**EARLY CHRISTIAN CREEDS**, by J. N. D. Kelly. Longmans. Dr. Kelly of Oxford has made available to the English reading world the results of recent continental research in the origin of the Apostles' Creed. The book is especially valuable in presenting the New Testament background of the creeds, and the need for credal developments in connection with worship, evangelistic preaching, catechising, baptizing, etc. The interrogatory creed is found in Hippo-

lytus, Apostolic Traditions 217 and must come from the second century. On the whole, however, the book is a bit weak on its treatment of his second century. A valuable study in the historical origins of the creed. —Wm. C. R.

**THE ORIGINALITY OF ST. MATTHEW**, A Critique of the Two Document Hypothesis, by B. C. Butler. Cambridge. A generation ago the two document hypothesis of the origin of the first three gospels was generally held. Some used it to date Matthew late and to deny it to the Apostle Matthew. More recently, UR-Markus has given place in the thinking of many to Mark; and this volume would replace Q with an aramaic Matthew. Papias testified that Matthew wrote the sayings of Jesus in aramaic and each interpreted them as he could. Now the present Matthew is largely five discourses of Jesus each closing with the words, "and it came to pass when Jesus had ended His sayings." Butler holds that this aramaic original was written by the middle of the first century by Matthew and duplicated for the other apostles so that Peter had it beside him when he dictated Mark in popular form to John Mark who put the second gospel in Greek. The thesis is carefully documented and is a study that will call for a full reconsideration of the place of the First Gospel. —Wm. C. R.

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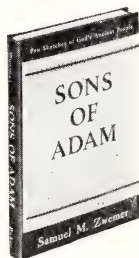


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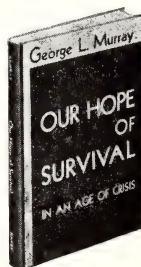


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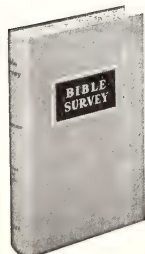


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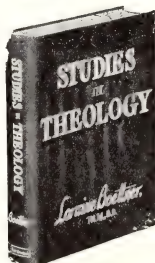


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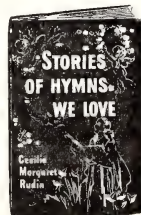


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THE SOUTHERN PRESBYTERIAN JOURNAL  
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# The Truth About The Mormons

By Rev. J. W. Hassell, Th.D.

GREENVILLE, N. C.

"Joseph Smith, Jr., the prophet and seer of the Lord, has done more (save Jesus only) for the salvation of men in this world than any other man that ever lived in it."

So runs the claim of the Church of Jesus Christ of Latter-Day Saints as set forth in their Doctrine and Covenants, Section CXI, 3, one of the official documents of that body.

Three reasons are urged for this contention: First, that Smith produced The Book of Mormon, the "revelations" of the Doctrine and Covenants, and many other wise documents; second, that he founded a city and a church; and third, that "he lived great and died great."

How great he was and the church that he founded may be judged from what follows.

Those who knew Joseph Smith, Junior, best described him as being like his parents and grandparents, superstitious, lazy and wholly lacking in honor and veracity. The following declaration was signed by sixty-two residents of Palmyra, New York:

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. . . . Joseph Smith, Sr., and his son Joseph were, in particular, considered entirely destitute of moral character and addicted to vicious habits." (Snowden, p.47)

Himself a polygamist, having 28 wives, Joseph Smith, Jr., organized the Church of Latter-Day Saints, commonly known as Mormons. Years later for the practice of polygamy, and for rebellion against the United States government, the Mormon church was discontinued by Congress; and in 1890 the Supreme Court declared the church to be an organized rebellion.

Organized as a church at Fayette, N. Y., in 1830, the Saints early came into collision with the law and were forced to flee, first into Ohio, thence to Missouri, next to Illinois, and finally to Utah which has been their home since 1847.

From their Utah Headquarters the Mormons send out their missionaries in pairs, and these may often be seen in our Eastern states going from door to door trying to win converts to their way of belief. Many study groups have been organized and a number of beautiful temples have been built. A well organized missionary propaganda is being pursued in order to establish themselves in the east.

America is still a religiously free land, and people are at liberty to believe as they see fit. For this we are deeply grateful. But there is also a grave danger in the exercise of this freedom, for we cannot escape whatever evil there may be lurking in our choice. The following facts therefore should be seriously pondered, especially by those persons inclined to lend a sympathetic ear to the Mormon message. Let it be said at the outset that what is here set down does not rise out of prejudice, but is a matter of historical record. Every statement can be easily verified. Let us take a look at the facts.

## I. THE BOOK OF MORMON

This is the Mormon Bible although the Mormons affect a belief also in the Christian Bible. Joseph Smith, Jr., claimed that it was given him by an angel and engraved on golden plates written in reformed Egyptian. Of this claim no proof whatever is offered except the bare word of a man distinguished for deception and fraud. The Mormons do indeed submit a sworn statement of several men that they had seen the plates, but three of them later confessed that this was not true, while another explained that he had seen them only with the eye of faith.

As for the contents of the book itself, the Schaff-Herzog Encyclopedia of Religious Knowledge says: "It is tedious, devoid of taste, poetic grace,



depth of thought, exhibiting no religious inspiration or moral earnestness. Another writer says that it "bristles with absurdities, anachronisms, plagiarisms and grammatical mazes through which the reader wanders interminably as in a bad dream." No more pleasing relief can be imagined than that of turning from this endless and senseless repetition of war and blood to the sweet, clear, soothing harmony of the Word of God.

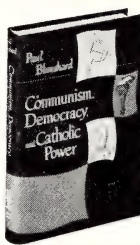
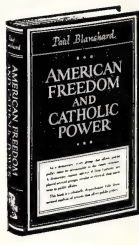
Such anachronisms as the following are found throughout the book. The name *Jesus Christ* is put into the mouth of people who lived 600 years before Christ. He is called there "the Lamb of God that taketh away the sins of the world." The New Testament atonement is fully explained, Christ's crucifixion, the resurrection three days later, and the after appearances are all described. We have such expressions as "the lake of fire and brimstone;" "the gift of the Holy Ghost;" "The Bible;" "the same yesterday, today and forever;" "the gospel of Jesus Christ;" "the natural branches of the olive tree"—all of them New Testament terms, and all of them used 600 years before Christ was born! We even have a quotation from Shakespeare (2 Nephi 1:14) which the bard wrote nearly 2,000 years later!!!

All of this would have an understandable parallel should we say that the Apostle Paul spoke over the radio from a broadcasting station in Rome in the year 60 A.D. or that Cicero was a reporter for the New York Times!

## II. SOME OF THE MORMON DOCTRINES

1. GOD. The most important article in any religious creed relates to God. What does the Church of Latter-Day Saints believe about God? Or, more correctly, about the gods? for the Mormons believe in many gods. Brigham Young, the organizer of Mormonism, and its chief spokesman for a generation said: "How many gods there are I do not know." (Discourses, p.34).

Moreover, these gods are in every respect like human beings. They retain their fleshly parts and passions, sexual organs and appetites, continuing on throughout eternity begetting children by polygam-

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ous marriages. Brigham Young says again: "There is no other God in heaven but that God who has flesh and bones." (Discourses).

To the Mormon every god has his own peculiar sphere of dominion. The god of our world is none other than Adam, speaking of whom Young said again: "He is our Father and our God, and the only God with whom we have to do." (Enc. Brit.)

2. CHRIST. From the above we are not surprised to learn that the Mormons believe Christ a fleshly being like to his father god Adam. This is shocking enough, but when they say that Jesus was the polygamous husband of Mary and Martha and the other Mary, all married to him at the wedding at Cana in Galilee, in order that he might "see his seed before he was crucified," (Apostle Orson Hyde, Sermon 3) the Mormon creed reaches the height of supreme blasphemy.

3. THE DOCTRINE OF MAN. In the Mormon creed men and the gods belong to one and the same order. The gods spend their time with their polygamous wives begetting countless little spirits which fill the air round about us. The highest glory of woman, and the supreme duty of man is to provide "tabernacles" of flesh for these helpless little spirits. In short, man's business on earth is to beget children; and the more children he begets the more perfect he is. Hence the doctrine of polygamy, or celestial marriage.

4. POLYGAMY. The modern Mormon claims that his church has completely abandoned the doctrine and practice of plural wives. But how is such a thing possible? The very heart and soul of Mormonism is polygamy. If the Mormon points to the fact that even his Book of Mormon teaches monogamy, and that polygamy is therefore no necessary part of their creed, we reply that the Mormon creed does not come from apostle Book but

### TUNE IN

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Speakers For March 23

Synod	Speaker
North Carolina .....	Rev. W. R. Smith, Jr.
Georgia .....	Rev. J. Davison Phillips
Louisiana .....	Rev. Clarence C. Elrod
Tennessee .....	Rev. Alex. W. Hunter
Appalachia .....	Rev. Samuel S. Wiley



from the practice of their Prophet Joseph Smith, Jr., and his associate leaders and successors. Smith himself had 28 wives; Brigham Young, 27; J. M. Grant, 5; Ezra T. Benson, 4; P. P. Pratt, 9; Wilford Woodruff, 5; H. C. Kimball, 18, etc. All these men were the top-notch leaders of Mormonism and its chief exponents for 60 years. Indeed, so general was the practice of celestial marriage as an article of Mormon creed that in 1884 over 1,000 men were sentenced to the penitentiary for infraction of the federal law forbidding it. (Schaff-Herzog Enc. VIII, p.11).

Moreover, that the doctrine of plural marriage is vital to the very nature of Mormonism, and that belief in it cannot be surrendered without destroying Mormonism itself, may be seen from the claim that the doctrine was a revelation from heaven. This is said to have been handed down to Smith in 1843. It was published as a principal doctrine of the church in Salt Lake City, Utah, in 1852, and thenceforth became a law of the church. The revelation reads in parts as follows:

"Verily thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand . . . as touching the principle and doctrine of their having many wives and concubines. (That is, certain Old Testament characters:)


"Behold and lo, I am the Lord thy God, and will answer thee as touching this matter:

"Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have the law revealed unto them must obey the same;

"For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory.

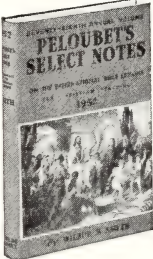
"If he (any man) have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified."

Such is the alleged revelation given by God to Smith concerning polygamy.



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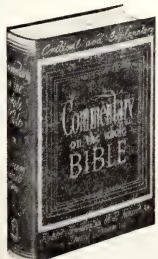
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Now in the face of such commands from high heaven, how can the Mormons reject polygamy? The truth is, they do not reject it—except perhaps in open practice. From 1860 to 1885 these people disregarded, and even resisted, numerous federal laws prohibiting plural marriages. And even in the final famous manifesto of President Wilford Woodruff, made in 1885, in which he was forced to proclaim publicly the Church's position on marriage, he said:

"The war is openly and undisguisedly made upon our religion. . . .

"We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and he has promised to maintain it and to bless those who obey it. Whatever fate then may threaten us, there is but one course for men of God to take; that is to keep inviolate the holy covenants they have made in the presence of God and angels."

Now one of three things is certainly true:

1. Admitting the alleged "revelation" on polygamy to be a genuine deliverance from God, it follows that all bachelors and monogamists are damned; or

2. In view of the United States federal law prohibiting plural marriages, God has changed his mind; or

3. Joseph Smith, Jr., was a fraud and the alleged "revelation" a pure fabrication.

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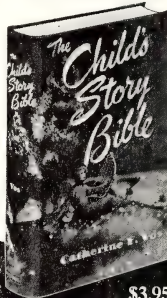
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No, the Mormons cannot give up belief in plural marriage without ceasing to be Mormons. To surrender this article of faith is to repudiate Joseph Smith, Jr., their Prophet, Brigham Young, their organizer and spokesman, together with every leader, President, Mormon Apostle and elder for the first 80 years of Mormonism.

### III. THE MORMONS AND CIVIL GOVERNMENT

The story of the relation of the Mormons with the civil authorities is an unbroken record of rebellion. This was especially true in the counties of Carroll, Caldwell, and Daviess, in Missouri, and later in Utah where their settled attitude for fifty years was defiance of the federal government. When Washington threatened to send troops to subdue the rebel church, Governor Brigham Young said in a public address: "We have got a territorial government, and I am and will be governor, and no power can hinder it. . . . Come on with your knives, your swords and your faggots of fire, and destroy the whole of us rather than we will forsake our religion." (Journal of Discourses, Vol. I, p. 187). These words represent the fixed policy of the Mormons toward governmental authority.

Moreover this rebel church was fostered and protected by a cunning and deadly system of espionage and crime. "I am justified," said Congressman Cradlebaugh in the House of Representatives, "in charging that the Mormons are guilty, and that the Mormon church is guilty of the crimes of murder and robbery as taught in their books of faith." (Linn, p. 453).

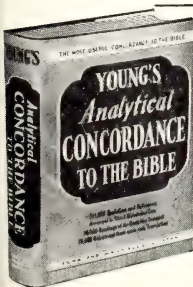
Judge P. E. Brocchus, Associate Justice of Utah wrote to a friend in 1883, "How it will all end I do not know . . . I am in the power of a desperate and murderous sect." (Ibid. p. 464).

Indeed, Utah Mormon history is full of countless well authenticated cases of robbery and murder and lesser crimes. Especially embarrassing to the Saints is the notorious Mountain Meadows Massacre in Utah on September 11, 1857, when about 125 harmless emigrants were brutally slain by the Mormons, as the travellers were on their way from Arkansas to California.

Such is a brief summary of some of the doctrines and criminal practices of the Church of Jesus Christ of Latter-Day Saints.

Here is a religious sect which in time past acknowledged allegiance to no civil government, fraudulently claiming a new, divinely inspired book, brought into submission only by military force; with a creed whose main tenets include polytheism and polygamy—fanatical, desperate, determined, devoid of moral conscience, including in its history all manner of crimes, which the leaders justify by alleged revelations from heaven.

We are ready to agree that this is a religion. But it is certainly not the religion of the Bible, and of Christ, and of God.



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Our supply of the January 23rd issue is completely exhausted. However, the article, *AN ANALYSIS*, by Dr. L. Nelson Bell, which brought on an overwhelming number of orders for extra copies, is now available in reprint form. This is mailed, postpaid, for 5 cents each or \$5 for 100.

## *A Fellowship of Many Followers*

**Scripture:** *John 15:1-9; Romans 16:1-27; Philippians 2:12-17; Colossians 4:7-18. Devotional Reading:* *Revelation 7:9-17.*

The picture we get in Revelation 7:9-17 is that of the whole body of the redeemed and glorified Church as she will one day be gathered in heaven. It is indeed a beautiful picture.

(1) There are many people, a multitude whom no man can number. God promised Abraham that his seed should be as the stars in the sky and as the sand on the seashore, and this has been fulfilled in more ways than one. The Jewish nation fulfilled it. By faith, we also are the children of Abraham, and so the Church is also a fulfillment of that promise. In Isaiah 53:11 the prophet says, "He shall see of the travail of his soul and shall be satisfied." He is to bring *many sons* into glory. In Revelation we see these "many sons."

(2) This great multitude have come from all nations, peoples, and tongues under heaven. As Jesus said, They shall come from the North, South, East, and West. This is being fulfilled today as the missionaries are gathering them in from all nations of the earth.

(3) This is a Redeemed, and Purified Multitude: they have washed their robes and made them white in the blood of the Lamb.

(4) They have come there through Great Tribulation. God's people do not have an easy road to travel; many are poor, persecuted, suffering men and women who have had heartaches, tears and trials in this life.

(5) They are a Busy Multitude, for they are serving Him day and night in His temple. Their place of rest is not a place of idleness, but of service.

(6) They are a perfectly satisfied and happy Multitude, free from all troubles, trials, and tears, singing praises to the God Who has redeemed them.

In this picture we have the Consummation of the Plan of Salvation, a blessed and eternal fellowship of the whole body of the Church.

But even here and now, on earth, in the midst of the limitations and imperfections of earth, we still have a Fellowship of Believers which is very real and beautiful, a foretaste of the perfect fellowship spoken of in Revelation. It is about this fellowship that we study now.

*I. Many Followers, But One in Fellowship:* John 15:1-9

"I am the vine": There are not half a dozen vines, only *ONE*. There are not half a dozen saviours of men; there is only *ONE SAVIOUR*.

Some are trying to tell us that there are many different ways, and many different leaders, who can bring us to God. They would have us believe that Judaism is one way, Mohammedanism, another; Buddhism a third. There is none other Name under heaven, given among men whereby we must be saved; there is only *ONE DOOR*, *ONE SHEPHERD*, *ONE VINE*. "I am the way, the truth, and the life; no man cometh unto the Father but by me."

"My Father is the husbandman"; one God and Father of our Lord Jesus Christ. Here we see the close relationship between the Father and the Son.

"Ye are the branches." A vine has many branches; there are many branches of the Church. I am glad that our Church recognizes all those who are true believers as being parts of the one Church. I feel sure, also, that many small branches are much better than one big branch. Some, today, are insisting that all the small branches get together and form one big Church. I believe that this would be a major disaster for the Church. *ONE VINE*, but *MANY* branches is best for the grape vine, and best for the Church. If the different denominations will remember that they are all parts of the Body of Christ, and work together, we will have more and better work done than we would if there was but one denomination.

God, the Husbandman, has to *prune the branches*. If a branch is not bearing fruit, He takes it away. "I will remove thy candlestick," writes the Head of the Church in His letters to the churches. This has been done in very drastic and dramatic ways at times. Heathen nations, false religions, and false philosophies have been used to "purge" the Church. Communism, one of the worst of these scourges, is raging now. It arose in a land where the branch of the Church had ceased to be fruitful. Sometimes this pruning is for the purpose of producing more fruit. I was at Valdese once at a meeting of Presbytery, and was shown some of the vineyards where the vines had been closely



cut in order to make more and better fruit. God grant that the pruning of the Church in Korea, China, and elsewhere, may be of this nature, and not the removing of the candlestick altogether!

It is *absolutely necessary* that the branch abide in the vine. Apart from the vine it has no life or fruitfulness. Whenever a Christian church cuts itself off from Christ, it is no longer Christian; it is dead and useless. Fruit, more fruit, much fruit, fruit that abides: these words and phrases express the ideal for the Church.

This is a very beautiful figure, and if we keep it in mind, it will enable us to have a clearer view of the nature of the church. It is love that unites the vine and the branches, just as the sap flows through the vine and its branches. (see verse 9)

## *II. One Fellowship, but Many Followers: Romans 16:1-27*

In most of Paul's letters there are personal messages and greetings. In this last chapter of Romans there are many of these. Paul had many friends in Rome and he sends them his love, with words of encouragement.

Notice the prominence of women in the church. The first one mentioned is Phebe, "our sister," a servant of the church at Cenchrea; "she hath been a succourer of many, and of myself also." Priscilla is another, and so on throughout the chapter. Faithful women ministered to Christ when He was on earth, and these faithful "sisters" were among the most honored and used of all the early Christians. All through the history of the Church the same thing has been true. Today the "Women of the Church" and other organizations have a large share in the work of spreading the Gospel.

These are but ordinary men and women, and yet they have won for themselves the honor of being noticed by the great apostle and their names recorded in the Word of God. If we will turn back to the Old Testament we will find that the same rule is followed there. God does not allow ordinary people to be lost in the crowd. Each person is an individual and valuable unit. I am poor and needy, yet the Lord thinketh upon me.

These messages are personal and encouraging, and throw a flood of light on the character of Paul. There is a lesson for all of us who desire to be pastors, as well as preachers.

There is a variety in Christians. We are told that no two leaves on a tree are exactly alike. Certainly Christians are of many types, dispositions, varieties. All are followers; all are "saints". Beware of putting a few in a favored place. God makes no such distinctions.

## *III. One Fellowship, Many Followers, but One Purpose:*

"Shine as lights in the world": Philippians 2:12-17.

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"I am the Light of the world": "Ye are the light of the world."

Several things contribute to the brightness of our shining:

(1) *Working*: Work out—while God works in us. The light must shine; not be put under a bushel. God gives the oil of His Spirit, but we must keep the wick trimmed and the chimney clean.

(2) No murmuring or disputing. Nothing keeps the church from shining more than quarreling among ourselves in the church.

(3) Be blameless and harmless. We are living in the midst of a crooked and perverse nation. The world is dark, dark with sin; all the more reason for us to let our light shine.

(4) Hold fast the Word of Life. We cannot shine unless we have the truth within us: Thy Word is truth.

## *IV. Many Followers, One Fellowship, Many Helpers: Colossians 4:7-18*

As in his letter to the Romans, Paul is speaking here to individuals. He is recognizing the valuable help that his fellow Christians have rendered. Notice the words used: "Faithful minister and fellow servant"; "A faithful and beloved brother"; "My fellow prisoner"; "Fellow workers"; "he hath a great zeal"; "Luke, the beloved physician"; "Take heed to thy ministry." Each one can help. Great Heart is one of the best characters in Pilgrim's Progress, he was always helping somebody. When we help others, we help Christ.

YOUTH PROGRAM FOR APRIL 6

## Christ Is Life

"With joy shall ye draw water out of the wells of salvation!" This was the song of Isaiah of old, and the words were sung by the children of Israel as they looked forward to that day when Jehovah would become their salvation, when the fountain of living waters would flow that they might drink and never thirst again. At the close of the feast of the tabernacles as recounted in John's gospel, even while the notes of the song were echoing in the hearts of priest and people, Jesus stood in the midst of them and cried, "If any man thirst, let him come unto me, and drink." Thus He was saying in effect, "I am the fulfillment of the song of the prophet Isaiah; I am the fountain of living water; I am the life for which you have been longing!"

He had said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee *living water* . . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him as a well of water springing up into everlasting life." The living water; the water of life was in Himself, for He is life!

When the hungry multitudes searched out the Lord, desiring bread (for they had seen Him multiply the loaves and fish and feed those thousands who hungered before), the Saviour said to them, "Labour not for the meat which perisheth, but for that meat (or food) which endureth unto everlasting life, which the Son of man shall give you. . . For the bread of God is he which cometh down from heaven, and giveth life unto the world." When they cried, "Lord, evermore give us this bread;" He answered, "I am the bread of life: he that cometh to me shall never hunger." The bread He offered and in which there was life was Himself, broken for sinners, offered to them that believe.

Jesus said to the scribes and Pharisees, "Ye will not come to me that ye might have life." Already He had said to them, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Not just that the Son had life; but that as *the Father was life in himself*, so the Son was life! "In Him was life; and his life was the light of men." To have life, men must come to the very source of life, which source of life is Christ.

When death had come to the home of Mary and Martha and taken away their brother Lazarus, Jesus said unto Martha: "I am the resurrection, and the *life*: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." In order that

they might believe and that they might behold the glory of God, He stood beside the tomb and cried: "Lazarus, come forth!" At the sound of the Saviour's voice, Lazarus came forth, for He who was the very source of life had spoken!

Christ is life! Not only is He the water of life, the bread of life, the light of life, the Lord of life, and the giver of life, but He is life! All who would have life must come to Him. Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish. . . ." As He approached the throne of His Father to plead for His sheep He prayed: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

In John's first epistle he phrases it thus: "And this is the record, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life." To refuse Christ is to refuse life, for He is the life. The eternal life offered to us in the Word of God is in Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Partakers of divine life, made heirs of God and joint heirs with Jesus Christ, born from above to live eternally through faith in the Son of God!

Moses set before the people of Israel this challenge, and I pass it on for every heart to consider: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest cleave unto him: for *he is thy life*, and the length of thy days." He is thy life! "Christ in you the hope of glory!" Believe and live!

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## **10,000 Expected To Attend 1954 Atlanta Men's Convention; New Men's Officers Elected**

DECATUR, Ga. (PN)—Plans for possibly the largest men's convention ever held by any denomination have been tentatively set by the Assembly's Men's Council for October 22-24, 1954 with a goal of 10,000 men attending in Atlanta's Municipal Auditorium.

Meeting in a three-day session, the council also voted to cease sponsoring its Montreat men's conference after the July 10-13 meeting this year. In taking this action, the council urged Synod men's councils to promote and plan their own Synod conferences with the possibility of using Montreat for a training school of Synod and Presbyterian men's officers.

At the closing session, held in North Avenue Presbyterian Church, Atlanta, Ga., the council elected the following officers for 1952-53:

Emile Dieth, New Orleans, La., president; Royall R. Brown, Winston-Salem, N. C., first vice president; Grant Webster, Bellaire, Tex., second vice president; E. C. Hammond, Atlanta, secretary; Dr. W. F. Writright, Charleston, W. Va., treasurer.

The following committee was appointed to make further plans for the 1954 convention:

J. E. Dews, Forrest City, Ark., chairman; Dr. J. G. Patton Jr., Decatur, Ga.; Rev. Thomas H. Talbot, Longview, Tex.; Nat K. Reiney, Lewisburg, Tenn.; Gov.-elect Robert F. Kennon of Louisiana. Advisory members: Dr. J. S. Patterson and Clint Harris.

## **McLauchlins Give Inspiring Report On Mission Work**

MAITLAND, Fla.—Dr. and Mrs. W. C. McLauchlin, missionaries to China (who have been working among the Chinese in Kobe, Japan since missionaries were tossed out of China) have been visiting in the Maitland Presbyterian Church and bringing stirring messages.

Mrs. McLauchlin spoke at Youth services and Dr. McLauchlin gave sermons on missions. The couple first went to China in 1916.

## **Greenbrier Presbytery**

The Presbytery of Greenbrier (W. Va.) will meet in the Ronceverte, W. Va., Presbyterian Church April 15 at 2 p. m. The closing session will be held April 16.



**Lawrence Bottoms**

## **Bottoms Reports Extensive Speaking Program**

The Rev. Lawrence Bottoms, assistant in the division of Negro work, Board of Church Extension, has filled a number of speaking engagements recently in the absence of Dr. Alex Batchelor who is recuperating from a major operation.

In Atlanta recently, Mr. Bottoms explained the Negro work program to the Berean Bible Class at the First Presbyterian Church. Following Mr. Bottoms' address the class subscribed \$250 to the Scribner Scholarship Fund for Negro candidates to the ministry. The class had already provided \$30 for one Negro young person to attend a conference this summer.

In March Bottoms talked to the college youth group at First Presbyterian Church, Athens, Ga. (University of Georgia campus) where the Rev. Harmon Ramsey is pastor. Later he spoke to the men of the First Church, Greenville, S. C. (dinner meeting), to a young adult group at Central Presbyterian, Atlanta, and to women of First Presbyterian, Fort Worth, Tex.

Dr. Jesse Barbour, new head of the department for Negro work, Presbyterian Church, U.S.A. (northern) invited Bottoms to a workers conference held recently at Johnson C. Smith College and Seminary, Charlotte, N. C. Bottoms presented the Negro program of the Presbyterian Church, U.S. and read fraternal greetings.

Bottoms' office is in the Henry Grady Building, Atlanta, Ga. Prior to becoming assistant in the

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division of Negro work, Board of Church Extension, he was regional director of religious education Snedecor Memorial Synod, Presbyterian Church, U.S.

## **Notice To Local Church Treasurers**

This reminder is to urge you to send in all remittances for the church year 1951-52 to Central Treasurers and/or Assembly agencies immediately after the last Sunday in the church year, March 30. Books of the Assembly's agencies must close on April 5. As the last Sunday in March comes so near the end of the month, this makes the time very short. Your cooperation is urgently requested.

—J.G. Patton, Jr., Executive Secretary,  
The General Council

## **First Presbyterian Church Atlanta (Ga.) Scholarship For Negro Youth**

In the interest of goodwill between the races and the strengthening of democracy through Christian education, the adult department of the First Presbyterian Church, Atlanta, Ga., is offering a two-year college scholarship to an outstanding Negro high school senior.

Amounting to \$300 per year, the money will help send an Atlanta student to Stillman College, Tuscaloosa, Ala. Stillman is operated by the Presbyterian

Church, U.S., and offers a standard four-year course in the arts. The fund is to be administered by the Board of Church Extension.

Application blanks are being distributed to principals of Atlanta Negro high schools. The student selected must stand in the first 25 per cent of his class in scholarship, have an interest in Christian education, and be a member of the 1952 graduating class. He must also be Protestant. —P.N.

## **New Orleans Presbytery Holds Adjourned Session**

At an adjourned meeting in Prytania Street Church March 4, the Presbytery of New Orleans dissolved the pastoral relation between Rev. Joseph M. Gammon and the Atkinson Memorial Church of Morgan City. Mr. Gammon has been called to active duty as a naval chaplain.

The Presbytery approved the call of the St. Charles Avenue Church to the Rev. Robert E. Cogswell to be associate pastor of that church. He will be installed April 20. Mr. Cogswell is now assistant at the same church.

The Presbytery examined candidate Walter Clarence Easton, Jr., a recent graduate of Austin Presbyterian Seminary, and licensed him to preach the gospel. Mr. Easton is to be ordained and installed as pastor of the church at Ponchatoula March 16.

The next regular meeting of presbytery will be held April 15, in Napoleon Avenue Church in New Orleans.



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APRIL 2, 1952

## The Gospels: And The Christ Of History

Many years ago Dean Alford in commenting upon Matthew 5:18, gave utterance to words of warning, at once solemn and startling. He said:

"It is important to observe in these days how the Lord here includes the Old Testament and all its unfolding of the Divine purposes regarding Himself in His teaching of the citizens of the kingdom of heaven. I say this, because it is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth—then its theocratic dispensation and the types and prophecies connected with it are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament—beginning with the narratives of the birth and infancy as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the Old Testament as a revelation from God—and so finally leaving us nothing in the Scripture but as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the Old Testament among ourselves. It should be a maxim for every expositor and every student that Scripture is a WHOLE and stands or falls together."

VOL. X NO. 49

\$2.50 A YEAR

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## LETTERS

### EDITORIAL

Significant! .....	3
Rambling In Ephesians - II .....	3
In Constant Fear .....	4
The Spirit Of Brotherhood Must Be Truthful .....	4
Servants Or Masters .....	5
The Cincinnati Meeting .....	7

### DEPARTMENTS

<b>Lessons For April 13:</b>	
Sabbath School Lessons .....	8
Young People's Department .....	10
Church News .....	11
Women's Work .....	14
Letters .....	2

### Sir:

There seems to be an idea in the Church that our missionaries in Korea are mainly engaged in refugee work. That is not correct. For example, Mr. Boyer is operating a Bible School in Taejon and one in Soonchun, a leper colony, a country field with about 35 churches, advising in the affairs of the Boys' and Girls' School in Soonchun, tending to the station overhead, and as opportunity affords, handling the distribution of relief clothing, etc.

Dr. Hopper is a full-time teacher in the Presbyterian Theological Seminary at Taegu and is doing translation work.

I have the Bible School at Mokpo, am advising in the girls' and boys' schools here, am carrying evangelistic responsibilities in Mokpo and Chayju Presbyteries centering in the island, the station business affairs of Mokpo, as well

as of the Mission, and handling relief distribution as time and materials allow.

Mr. Joe B. Hopper has the evangelistic work in North Chulla, the Boys' School and Bible School at Chunju, station business affairs and the distribution of relief.

Miss Root is head of the Girls' School and two Bible Schools at Kwangju, the evangelistic work in Kwangju, and in Kwangju Presbytery, and managing station business affairs. The medical force is running the hospitals in Kwangju and Chunju which are operating to more than full capacity.

It is in the medical work that the greatest single contribution is being made to refugees, as they do care for them along with other patients. The Chunju hospital has especially handled large numbers of them in the hospital and in the camps as an aid to UNCAK (United Nations Civil Assistance Command in Korea) in addition to their regular medical work which is also going full blast.

Our Mission has a guiding hand and aids in the support of nine high schools, six Bible Schools that operate between six and nine months each, hundreds of churches in the rural areas either by visitation, partial support or complete support, and numbers of Bible Institutes and Classes.

REV. JOHN TALMAGE

### Johnson's Death

#### Sir:

In the death of Clarence S. Johnson, our Church has suffered the loss of one of its greatest laymen. I never knew a man who gave himself more fully to the Lord's work. He came to the Program of Progress at a time when the Church had lost much of its original interest for the movement, and he saved the day for the

program. As it is terminating within ten days, its good degree of success will carry his imprint.

It is a strange Providence that takes him from us in the midst of his great usefulness, but we can at least thank God for the years in which he was spared to us. May his tribe increase!

JAMES ROSS McCAIN

Moderator

Presbyterian Church, U. S.  
 DECATUR, Ga.

### Heresy In Candidates

#### Sir:

An editorial by Dr. Robinson in the January 30, 1952, issue makes reference to an action of Pittsburgh Presbytery concerning a special meeting for the examination of ministerial candidates. Your information is correct except that licensure was involved rather than ordination. As a member of the committee on examination of candidates I was present at the meeting held last spring in Se-  
 (Continued on Page 6)

### Ministers' Personal Record

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# EDITORIAL

## Significant!!!

One of the most significant features of the newly drafted plan for the proposed union between the Southern (U.S.), Northern (U.S.A.) and United branches of the Presbyterian Church, as outlined at the recent conference in Cincinnati, needs to be carefully studied and its full significance understood.

Rather than a union of three groups, forming a new church, what is apparently contemplated is that two smaller groups, the United and the Southern Presbyterians, should join the U.S.A. Church. This can be seen by the fact that the proposed plan of "union" makes provision, under certain conditions, whereby congregations in the Southern and United branches may vote to stay out of the "union" if they so desire. However, *there is no such provision for congregations in the U.S.A. Church.* Evidently it is considered that they *already belong.*

We are not being facetious, but are showing the basic problem which our church would face in case it becomes submerged in the proposed "union." At present, with all of its problems and imperfections, we have a church which is well organized and which is functioning effectively both at home and abroad. We are being asked to disrupt this organization, submerging it into one approximately four times as large as our own, thereby losing our autonomy and our essential witness; all to be sacrificed on the altar of the spirit of ecumenicity.

When will we learn that God's work is dependent neither on number, nor on organization, but rather in the power and the presence of His Holy Spirit?  
—L.N.B.

## Rambling In Ephesians—II

### First Study - Chapter I

OUR GREAT AND BLESSED SALVATION: "Gospel of your salvation": 1:13.

This is in the form of a doxology: "Blessed be the God and Father of our Lord Jesus Christ." It is a great and blessed salvation because of:

#### I. The Nature of our Salvation.

1. It is *from God.* All our blessings are from Him but this is the greatest of them all.

He loved us and He chose us: salvation begins with God: God so loved the world that He gave His Son.

2. It is a *planned salvation*: He predestinated, or foreordained us. Part of this plan is that we should be holy and without blame (blemish) before him in love.

3. It is a *gracious salvation*. It is to the praise of the glory of his grace. It is filled with the riches of his grace. It is free: without money and without price, and yet it is *priceless.*

4. It is a *costly salvation*. We have redemption through His blood, Peter says that we were redeemed with the precious blood of Jesus Christ. We have our "blood banks," and many transfusions of blood today. The greatest "blood bank" in the world is the fountain filled with blood drawn from Immanuel's veins.

5. It is a *rich salvation*. Redemption; forgiveness of sins, sonship; riches of His grace; inheritance among the saints: these are some expressions which show us how rich it is.

6. It is a *sealed salvation*. There are two meanings of the word "seal," or two lessons from it: (1) When a thing is sealed, it is finished, and (2) it is made secure. The 144,000 sealed persons in Revelation may represent the complete Church. We are sealed unto the day of redemption.

7. It is *guaranteed*. The word "earnest" means this. Almost all the advertised products we hear about today are supposed to be "guaranteed." Our salvation is guaranteed by the character and promises of God, the God Who cannot lie, and has made exceeding great and precious promises to us, "sworn by Himself."

8. It is to the *praise of His glory*. Nature praises God and declares His glory; many other things praise Him, but the salvation of lost sinners will redound most of all to His praise. (See the many doxologies in Revelation.)

Our great and blessed salvation begins and ends with God. (Compare with Hebrews 2: "So great salvation") It is planned by God, the Father; executed by God, the Son; applied by God, the Holy Spirit; it is costly, free, rich, sealed, guaranteed: How rich and beautiful.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 49, April 2, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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ful is salvation! No jewels on earth can compare with such a salvation.

*It is a Great and Blessed Salvation because of:*

## II. The Character of the Saved (or Redeemed).

This comes out in two ways in this chapter:

1. In God's plan for the saved which was mentioned above. We are to be (1) Holy and without blame, or blemish, and (2) the sons of God. He will not leave us until He has finished that which He has begun. He planned to have a "people for His own possession," and the Church will be presented to Him purified, without spot, or wrinkle, or any such thing.

2. In the beautiful prayer that Paul makes, (verses 16-23). Notice the greatness of this prayer. What are some of the graces mentioned? *Faith*; he thanks God for their faith: *love*; this is the fruit of the Spirit: *Wisdom and revelation in the knowledge of Him*; *hope*, which is like an anchor of the soul; *riches* of his glorious inheritance; immeasurable greatness of His power. Our character is *all in Him*.

Yes, God is making up His jewels, and they will shine with a brilliance far above any earthly jewels!

*It is a Great and Blessed Salvation because of:*

## III. The Character of our Saviour: *Who is this Saviour?*

1. Christ, the Son of God. God did not entrust salvation to some great man, or body of

men; nor to an angel, or even an archangel, but sent His only begotten Son to be the Saviour of the world.

2. Christ, the Son of God, *shedding His blood*, His precious blood, on the cross. He poured out His blood, gave His life. We have redemption through that blood. Christ, our passover, is sacrificed for us. Here is the scarlet thread that binds the Book together, and binds our hearts to God.

3. Christ, *raised from the dead*. The resurrection of Christ is more vital in some respects, than His death. God has accepted His atoning blood, and we have a living Saviour.

4. Christ, *ascended to the right hand of the Father*, exalted above all rule and authority. At the name of Jesus every knee shall bow.

5. Christ, *Head over all* things for the Church. There is but one Head of the Church; no mere man can usurp His place.

6. Christ, the *Fulness of Him* who filleth all in all.

Yes, the character of our blessed salvation makes it a great salvation. This is indeed a great and blessed salvation; in its nature; in the character of the saved; in the character of their Saviour. No diamond, or pearl, or collection of precious stones set in the purest gold can compare with the "unsearchable riches of Christ" as displayed in our salvation.

How shall we escape, if we neglect so great salvation?

## In Constant Fear

The average American Christian does not have the slightest conception of what it feels like to live in constant fear. The security and the peace to which we have become accustomed is a blessing for which we should be profoundly thankful.

Also, there devolves upon us the Christian duty and responsibility of praying for those less fortunate than ourselves. We have on our desk several letters which have been smuggled out from behind the Communist lines, both in Asia and also in Europe. The conditions described wring one's heart. These people are living day and night in constant fear. They are seeing their children taken from them and indoctrinated in an ideology which denies God and debases human personality. They are seeing the worst forms of brutality and inhumanity. There is no such thing as freedom or the privilege of choice in personal matters. Because they are Christians they are constantly suspect. They have Christian friends who have already been killed, others who have been denounced, tortured and imprisoned. When will their time come?

You and I who enjoy such freedom and so many material blessings: let us covenant that we will daily pray for those so much less fortunate than ourselves. In personal comfort our Christianity has cost us little. To us is given the privilege as well as the duty to pray for those who live . . . in constant fear!

—L.N.B.

## The Spirit Of Brotherhood Must Be Truthful

There is much confusion across the land with reference to the meaning of the word "brotherhood." Insofar as the word is used to help eliminate persecution, bigotry and discrimination it is worthy not only of the approval but also of the active support of Christians and the Church.

One of the foundation stones of American liberty is recognition of the right of the individual to worship God according to the dictates of his own conscience. However, this did not just happen but is the result of the suffering of our Christian fore-



fathers who themselves left Europe in order that they might establish a land where true religious freedoms might be maintained.

America has become a melting-pot of the nations and into our society has been poured a people with many religious backgrounds, Roman Catholic, Jewish and Protestant predominating.

Wherever we find persecution and discrimination against others because of their religious beliefs or racial backgrounds we find a violation of the spirit of brotherhood as well as of the fundamental rights of American citizens. Children in particular have often been the thoughtless victims of this type of persecution in the schools which they have attended, especially in some of the larger centers of population.

Therefore, any movement to recognize the inalienable rights of a free people is both just and proper.

But within the framework of Protestantism today there is a movement which is very different in its inception and in its practical application. This movement is characterized by the philosophy that our Protestant faith is but one of several faiths all of which lead to God. Here, in the name of "tolerance" there is being practiced—unintentionally but nevertheless actually—a denial of Protestant truth.

Some may not like to face the fact, but it is true just the same: genuine Protestant faith is an *exclusive* faith. While admitting the right of men to worship as they wish, virile Protestantism is, and must be, a Christianity which goes out to witness to and convert men to a like faith.

We recognize that there are many true Christians, and therefore saved people, within the framework of the Roman Catholic church, because they too believe in Jesus Christ as the Son of God and as their own personal Saviour. At the same time we abhor the Roman Catholic *system* with its manifold distortions and encrustations, with its claims for papal infallibility, its interposition of its priests between man and his Maker, its frank idolatry and its political scheming and maneuvering. Therefore, while there can be exercised a spirit of "brotherhood" between individual Protestants and Catholics which is characterized by friendliness and even active cooperation in matters of mutual civic and secular concern, it is nevertheless the Christian duty of the Protestant to magnify his faith and his heritage by living as a redeemed child of God. At times this will require a clear stand for his Protestant faith with an honest attempt to show wherein that faith is Scripturally based and historically correct.

One of the most utterly foolish and sinful spirits is that of anti-Semitism. Our Lord was a Jew. To the Jews were committed the oracles of God. That the Jews rejected their Messiah who was the Christ, should give those who are His followers

an increased sense of mission towards these, His chosen but now outcast people. But, an honest spirit of "brotherhood" demands that we retreat not one whit from our faith that this Jesus whom the Jews rejected and crucified is the only Saviour of mankind and that they, as well as all men, must accept Him as Redeemer and Lord.

Therefore, the spirit of "brotherhood" which is abroad today needs to be examined that it does not lead to a rejection of our basic Christian faith, that Jesus is "the way, the truth and the life" and that *no man* comes unto the Father except through faith in Him.

In many Protestant churches young people are now being subjected to the Protestant-denying process of having Catholic priests and Jewish rabbis invited to their meetings to present the fundamental beliefs of their faiths. These presentations are necessarily persuasive, and to immature minds, can even be convincing. At least, they convey the impression that it makes little difference what one believes so long as one is sincere. It engenders in young minds a form of "tolerance" which only too often leads to a *complete loss of the significance of our Christian heritage and faith.*

Let us beware therefore lest, under the guise of "brotherhood," "tolerance" and "broadness of outlook", we undermine vital Protestant faith and substitute in its place a spirit of universalism which destroys the very heart of Christianity itself, and loses forever the spirit of the mission of the Church.

Christian brotherhood demands truth, not error.  
—L.N.B.

## Servants Or Masters

One of the basic and significant facts with reference to democracy is that national leaders are the elected representatives of the people and that they are therefore the servants of those who have placed them in office.

On the other hand, despite the claims of Communism which speak of Communism as a "People's Government", just the opposite is true. Here the Communistic leaders, having gained supremacy by intrigue, infiltration or revolutionary force, assume the position of masters of the masses, imposing on them an ideology and a way of life from which the great majority long to be freed.

Last Summer, Governor K. C. Wu of Formosa, speaking to the writer, made a statement which needs to be repeated again and again. He said: "What Americans need to realize is that this is not a conflict between democracy and communism, as such; rather it is a conflict between Christianity and the spirit of the anti-Christ."

Here in America, during the past twenty years in particular, there has been developed, even fostered, a philosophy that the government owes

every man a living. Nothing could be further from the truth, nor is anything more calculated to destroy the very basis of democracy itself. When men look to their government to meet their needs it is the first step in making that government the master, rather than keeping it as the servant of the people.

Democracy only works in full flower where Christianity and the principles of Christian right and liberty are practiced. Here in our own country there are forces which, if left unchecked, will direct our government into the paths of socialism; and the socialistic state is a very poor substitute for a true democracy.

There are *many* ways in which this difference may be seen but certainly one of the most important is the relationship of national leaders to the people of the nation. Every step towards undue centralization of power, every trend towards making the people subservient to and dependent on the government, every philosophy which develops in people a feeling that the government owes them a living: all of these are steps away from the freedom of democracy and into the serfdom of state socialism.

We are perfectly aware that there are some in the Church who look upon this as desirable. That they seem unwilling to compare the condition of

the peoples living under the two systems is hard to explain except that they blindly follow a faulty theory whereas they should stop and examine the end-results of these theories, as already available for demonstration in other parts of the world.

We believe it is axiomatic that where vital Christianity recedes the freedoms and blessings of democracy also begin to vanish. The primary aim of Christianity is not, of course, to save the democratic way of life; but the latter is certainly a natural corollary of robust Christianity. It is therefore clear that many of our national problems today are the result of a loss in Christian faith and values in our land.

The future of America therefore lies far more in the hands of her Christian citizens, than it does in the hands of professional politicians or political parties intent on getting into power.

The primary duty of the Church is being fulfilled when, through the preaching of the Gospel, men and women, young and old, are brought face to face with their personal responsibility to Jesus Christ.

Then and only then will we have Christian Citizens. Then and only then can democracy be preserved.  
—L.N.B.

## LETTERS

(Continued from Page 2)

wickly, a suburb of Pittsburgh.

You may be interested to know that at least three of the nine young men from two of our theological seminaries, Princeton and Western, were guilty of heretical statements. They happened to be Western men, and I must say I was much more impressed by the theological papers read by the young men from Princeton. In answer to a question which I raised about the virgin birth of Christ, one young man said that the doctrine was not important, but that since it was in the New Testament he would accept it.

As is indicated in your editorial, a second young man refused to express his belief in the doctrine of eternal punishment. But by far the most blatant case of heresy occurred in connection with the examination of the last of these nine candidates. He had already read in his paper that the Bible is subject to error on account of its being written by man. When examined orally on the floor of Presbytery he made the bald statement that Mark and Luke are the only dependable books in the New Testament.

I made a motion that we vote for these candidates individually

so that we could conscientiously approve several of them. After the motion was defeated the vote was taken that all nine be licensed to preach the Gospel—by a standing vote only five of us were opposed, while fifty voted affirmatively. Dr. Fowler, pastor of the Knoxville Presbyterian Church, declared that he would appeal to the Synod. Unfortunately many other commitments prevented him from bringing this serious matter to the attention of the Synod within the required number of days.

I cannot tell you how dismayed I was by this clear-cut evidence of compromise with some of the most fundamental doctrines of our Christian faith. It brought vividly to my mind many similar experiences when I was one of a minority group opposing liberalism in the Presbytery of Brooklyn-Nassau. Let me assure you that you can feel perfectly free to make use of this information, should you desire to do so. May God's richest blessing attend the effort that you and others are making in the Southern Presbyterian Church to preserve "the faith once delivered unto the saints."

(REV.) LUTHER P. FINCKE

Point Breeze Presbyterian Church  
Pittsburgh, Pa.

My dear Dr. Boggs:

The plan encouraged by our General Assembly for low cost insurance for our ministers and other personnel of our Church has come into my hands, and I have read it with keen interest.

I am delighted with its simplicity, with its generous inclusiveness, and with its low cost. I had not expected such good results.

I am glad that it covers, not only ministers of all ages, whether insurable or not in other companies, but also directors of religious education, secretaries, teachers in our institutions, and even cooks and janitors. It is fine that people in our small churches are as eligible as in our big city churches.

The estimated rate of \$13.35 per thousand dollars is cheaper than any other insurance of equal value so far as I know.

I note that applications from 600 individuals or a like number in groups will be useful to put the plan into effect. If I can be of assistance in getting people to enter the plan, I will gladly do so and will feel sure that I am doing them a favor.

The General Assembly at its June Meeting will undoubtedly give its hearty endorsement of the plan.

JAMES ROSS McCAIN  
Decatur, Ga. Moderator

## The Cincinnati Meeting

A three-way plan of Church Union was studied and revised at a meeting held in Cincinnati, Ohio, March 12-14, 1952. Our Church was represented by our entire Assembly's Committee on Cooperation and Union. Like committees were on hand representing the Presbyterian Church in the United States of America (Northern) and the United Presbyterian Church of North America. The meeting was the result of months of study by negotiating committees representing the larger committees of these three denominations. The plan is substantially the same as that presented to our Southern Presbyterian Church and published on January 1, 1949. It is not anticipated that the completed plan can possibly be corrected, edited and printed in time for the various church courts meeting this spring and early summer. Everyone was assured that the plan would be ready certainly before the General Assembly should meet in 1953. Our guess is that it will be presented for study and suggestion only, rather than for adoption.

A few slight changes may be noted, which seem to represent trends rather than any decided alterations in the main structure of the plan itself. The first was:

### *A Trend Toward Decentralization*

Apparently, an earnest and sincere attempt was made to offer autonomy to local groups. Dr. John MacKay, President of Princeton Theological Seminary made an effective plea for what was already proposed in the plan, namely more "regional" control. For a while he seemed to think that his Southern brethren were opposed to his idea when they insisted that the words "presbyteries and synods" be inserted as the special courts to be recognized. The entire matter was happily resolved by all three words being included as the areas where more self-government was to be exercised.

### *Slight Tightening On Property Question*

Both the United Presbyterians and the Southern Presbyterians were allowed the privilege of withdrawing from the proposed union within one year and retaining their property. The same three-fourths of the members present at a congregational meeting must be the determining majority to settle the issue. The significant *change*, however, was that one third of the communing members must be present when the meeting is held to make up the quorum. In some cases one can conceive the possibility of several calls having to be made before the quorum is established. The argument advanced was that there should be a fair proportion of the congregation present before such a momentous issue is decided. All property disputes of churches shall be settled by presbyteries subject to the review of synods.

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### *Educational Institutions*

Educational institutions of the several denominations are to be left under the supervision and control of the boards now directing their affairs except such institutions as are directly under the control of the General Assembly. Apparently this particular provision would directly affect only the Assembly's Training School. Montreat will remain under the control of the Synods now comprising the Southern Presbyterian Church as provided for in the plan of 1949.

### *Extra Vow For Ordination*

An extra question was added to a minister's vow of ordination and will be number two in order: namely, "Do you believe in One God, Father, Son, and Holy Spirit—and do you confess anew the Lord Jesus Christ as your Saviour and Lord, and acknowledge Him Head over all things to the Church, which is His body?"

### *Commissioned Workers*

A plan of recognition for unordained workers such as directors of religious education, music, finance, teachers, doctors, nurses who are rendering special service to the Church shall be "commissioned" by a special ceremony. This would seem to meet a long felt need which is not covered by regular ordination. They can be received by presbytery as candidates for such positions after suitable examination. Under this plan provision was made for "Lay Preachers." Such persons are commissioned to preach the gospel for a period of three years at a time, but without the privilege of celebrating the sacraments or the rite of marriage. This does not give such a person any special standing when looking forward to licensure or ordination in the regular ministry. It is intended as encouragement for laymen who long to stand up and proclaim the gospel in our many vacant churches and chapels.

—R.W.C.



## Thomas And The Lord

*Scripture: John 11:14-16; 14:1-6; 20:*

*24-29. Devotional Reading: Matthew 28: 1-10.*

In Matthew 28:1-10 we have one account of the resurrection. It gives the simple facts, relating the coming of Mary Magdalene and the other Mary to the sepulchre, the earthquake and the rolling away of the stone, and the paralyzing fear of the keepers. The angel said to the women, He is not here: for He is risen, as he said: Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galilee: there shall ye see him. "Come and see"; "Go and tell." The greatest sight ever seen by men is the open and empty grave, and the greatest message ever delivered is the message of a *risen Saviour*. The death of Christ on the cross was a perfect and efficient atonement for sin, but His rising from the dead proves that His offering has been accepted. He died for our sins and rose for our justification. The two great foundation facts emphasized by the apostles in their preaching are these two facts: His death and resurrection, with the special emphasis upon the latter. Paul calls this *the Gospel which I preached*. (See I Cor. 15:1-8).

None of the disciples were inclined at first to believe this good, but amazing news. In one way this seems strange, for Jesus had repeatedly told them of His approaching death and His resurrection. They were slow of heart to believe. The slowest of them all was Thomas. He was the last of them to be convinced. In studying Thomas we are studying an *honest doubter*. There are agnostics who are not honest. They will not believe no matter how convincing the evidence. There are others who need encouragement and help, but who are willing, and even anxious to believe, when sufficient proof is provided. Thomas was one of these, as we shall find from our study.

*I. A Despondent Disciple: John 11:14-16*

*"Let us also go, that we may die with him":*

*Gloomy, but Courageous.*

This little revelation of Thomas' disposition comes in the midst of what might be called more important material. Lazarus had been taken sick, and the sisters sent for Jesus. Instead of going immediately to their help, Jesus abode two days still in the same place where he was. Then He announced His purpose of going into Judea. The disciples remonstrated with Him, Master, the Jews of late sought to stone thee: and goest thou thither again?

It was at this juncture that Thomas said, Let us also go, that we may die with him. Someone has said, Always look for the worst and you will never be disappointed. Thomas seemed to be one

of those who always looked on the dark side; always expected the worst to happen.

People may be divided into three classes: the pessimists, the optimists, and the realists, but sometimes a man may be a mixture of the three, or at one time in one class, and at another time, in another. The state of our health, or mind, or some circumstance, may have a great deal to do with how we look at life; whether we see the clouds, or the rainbow, or the silver lining.

Thomas appears in this incident to be looking on the gloomy side of things. Behind his forebodings of evil, however, there is a determination to stick with his Master, no matter what may come. Just because a man looks on the dark side is no proof that he is a coward; in fact, the reverse is often true. Thomas was anything but cheerful at the prospect, but he was no coward.

*II. A Questioning Disciple:*

*John 14:1-6*

"How can we know the way?" Again this sidelight on Thomas' character comes in the midst of most important material - the beautiful discourse of Jesus in the upper room - one of the most glorious chapters in the Bible.

Jesus is trying to comfort His disciples. Their hearts are troubled. They did not fully understand, but they felt the atmosphere surcharged with some strange event. They could feel the solemn nature of the talk that their Master was having with them. He exhorts them to TRUST, to FAITH: Ye believe in God, believe also in me. Then comes the glorious promise; In my Father's house are many mansions, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself. And whither I go, ye know, and the way ye know.

It was here that Thomas interrupted Him with the question, We know not whither thou goest, and how can we know the way? He first states his "agnosticism," "we know not," and then asks his



question. In answering his question, Jesus gives us another one of the many "I am's" of the gospel of John: "I am the way, the truth and the life, no man cometh unto the Father but by me." "Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living." This old quotation well expresses the importance of His reply to Thomas' question.

Many of the best men in the Bible have asked questions of God. David often had troublesome questions which he brought to God, and many others sought to understand their trials and sufferings, as Job. It is no sin to ask questions, even of God, if we do so in the right way, and He is always ready to answer the sincere queries of those who come to Him. It is only the insincere faultfinding critic whose questions are unanswered.



The Jews of Jesus' time, especially the Pharisees, Sadducees, and scribes, were constantly asking questions with the purpose of trapping Him, and He often refused to answer them. But Jesus never refused to answer a sincere enquirer, and He gives to Thomas a beautiful reply, and one which evidently satisfied him: "I am the way."

If we at any time do not understand, or are troubled, let us bring our questions to God. Let us do this in the spirit of faith and humility, not in the spirit of pride or unbelief. Those who seek to know the truth, and come to Him in this way will have their doubts and uncertainties removed.

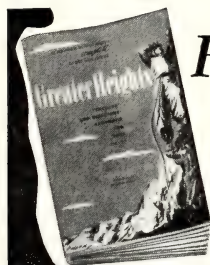
### III. A Doubting Disciple: John 20:24-29

*"Except I shall see  
I will not believe."*

The crucifixion of their beloved Master was a tremendous shock to all the disciples. They forsook Him and fled, and all their hopes fled also. They had thought, as the two disciples on the road to Emmaeus expressed it, that He was the Messiah, and now their hopes were shattered. How could the One Who had died on the cross be the Messiah Who was to restore the kingdom of David? All of the teaching of Jesus as He tried to tell them of His approaching death, had fallen upon deaf ears.

Some of the disciples recovered sooner than others. Peter and John were the first to see and believe, after the women. Then, the ten seemed convinced when Jesus appeared to them, but when they told Thomas the good news, he answered "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

He was not with them when Jesus came, (the first time). This is often true of easily discouraged persons. They are the first to miss a church service, or a prayer-meeting, and they are the very ones who need to be there. I have people like this in my congregation, and I suppose every preacher has. Because he was not with them he spent a whole week in gloom and discouragement, when he might have been radiantly happy, as the



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others were. We see this same thing happen over and over again, and the sad part is that some of these are not there the second, or the third time, and miss the blessing altogether. Have you not seen this in a revival? The very ones who need reviving most, are not with the others when Jesus comes, and the blessing of His presence is felt.

The other disciples told him what he had missed. If we could get the others to do this, it would help. We always miss a blessing when we are not with them. I can easily imagine Peter and John insisting that he be with them the next time: "Thomas, you must not fail to be with us one week from now."

*He was there.* Jesus dealt with him in a most

satisfying manner. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

The reaction and response of Thomas is characteristic of such a man. When a sincere doubter is convinced, he is convinced all over. His confession of faith is fine: "My Lord and My God." This sums up the essential facts about our Lord Jesus Christ.

Let us not forget the special blessing pronounced upon those who have not had the privilege of seeing: Blessed are those who have not seen and yet have believed.

---

## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

### YOUTH PROGRAM FOR APRIL 13

*Easter Sunday*

# *Christ Lives Through Me*

"Christ in you the hope of glory!" What a glorious thought! Because of the indwelling presence of Him who is life, we have life; eternal life! "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Christ lives through me! We are the members of His body, and He lives His life in and through us. At the dedication of the temple, Solomon prayed: "Will God indeed dwell on the earth? behold, the heaven of heavens cannot contain thee; how much less this house that I have builded?" God does indeed dwell on earth, "not in temples made with hands," but in the shrine of believing hearts! Our bodies are the temples of the living God if we've been redeemed and made holy through the precious blood of Jesus Christ. He lives in us.

We have eternal life, because we have received the One in whom is life eternal. "This is the record; that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." "As many as received him, to them gave he power to become the sons of God." Sons of God, alive forevermore through Him who died to conquer death, and who rose to share with us His resurrection life! His promise is true: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." He alone could make such a promise, being the very source of life.

But our thought today is this: Christ lives *through me*. The Son of God dwells within the believing heart to live His life through you and me! If His life is to be revealed in us in all of its wonderful fullness, then the self-life must be put away. "Yet not I, but Christ!" must be the watchword. We must reckon ourselves to be "dead indeed" unto all that is involved in the self-life, and

alive only unto God. We must regard our identification with Christ in His death as being *real*, and our sharing His life as *real*! Not just a doctrine, but a glorious fact! "He lives! He lives! He lives within my heart!" The less of myself there is within, the more of Christ there will be. I must put off the "old man," or the self-life, and put on the "new man," which is "created in righteousness and true holiness." I must put off "the works of darkness, and . . . put on the armour of light." I must mortify or put to death the works of the flesh, and "put on Christ." I must bear about in my body "the dying of the Lord Jesus, that the life also of Jesus might be made manifest."

If I am to wear His crown, I must bear His cross. If I am to know the fullness of His life, I must be fully conscious of having been identified with Him in His death. As I have received Christ Jesus the Lord, I am to walk in Him.

The Church is His Body, "the fulness of him that filleth all in all," and as a member of that Body, I am to yield completely to the will of Him whose life is to be lived out through me! O glorious life! Not I, but Christ living in me!

Through His life within we are assured of life eternal, for "this life is in His Son." Through His life within we can be confident of power to over-

come temptation, being "more than conquerors through Him." Through His life within we can "do all things," for Christ is our strength. As those who are "risen with Christ," whose "life is hid with Christ in God," who are "complete in Him . . . in whom dwelleth all the fulness of the Godhead bodily," we can claim the victory of faith, the victory "that overcomes the world!"

Let's be like the little girl whose radiant life bore testimony to the reality of Christ's indwelling presence, and who when asked her secret, replied: "It's just that I've moved out and let Christ move in. When Satan tries to knock at my heart's door, and asks for me I tell him, 'Mary doesn't live here any more. She's moved away, and Jesus lives here now.' Then Satan goes away, because he knows that he's no match for Jesus."

"Once it was my working, His it hence shall be;  
Once I tried to use Him, now He uses me;  
Once the power I wanted, now the Mighty One;  
Once for self I labour'd, now for Him alone."  
For Christ lives through me!



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## TUNE IN

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Speakers For Week Of March 30

Synod	Speaker
North Carolina .....	Rev. Norman Johnson
Georgia .....	Rev. Robert Strong
Louisiana .....	Dr. John S. Land
Tennessee .....	Rev. Otis L. Graham
Appalachia .....	Rev. Benjamin L. Rose

## CHURCH NEWS



**C. S. Johnson**

### *Clarence S. Johnson, Man Who Couldn't Retire, Dies In Louisville*

Clarence S. Johnson, 60, director of the Program of Progress since November 1, 1950, died March 20, in a doctor's office in Louisville, Ky. Death was said to have resulted from a heart attack.

He was touring southern states in a tithing crusade for the Presbyterian Church, U. S., and had

just arrived in Louisville for a committee meeting. He died just 11 days before the Program of Progress was to have ended.

Called "the man who couldn't retire" in a recent article, Mr. Johnson resigned his position with Ralston-Purina a few years short of retirement age in October 1950 to enter fulltime church work.

Since assuming his duties as director of the Program of Progress Mr. Johnson had inaugurated "Our Tithing Adventure," a three-month tithing program in which nearly 1,500 churches are participating.

He had been credited by many in the Church with giving impetus to the church's growing laymen's movement, and with making the rank and file members of the Church tithing conscious. Mr Johnson's concept of tithing was not just that of money, but included time and talents as well.

Born in Chicago, Ill., in 1892, Johnson moved to Arkansas as a boy and later attended Arkansas State Teachers College and George Peabody College. In 1918 he became agricultural agent for Logan and Bradley counties in Arkansas and in 1926 he joined his present company as product field man. In 1928 Ralston-Purina made Johnson manager of their poultry department and in 1944 he assumed his post as executive vice president in charge of products research. He held this position until he resigned to enter full time church work with the Program of Progress.

Mr. Johnson had been an elder in the Presbyterian Church since he was 28 years of age. He was chairman of St. Louis Presbytery's home mission committee and moderator of the synod of Missouri. Before assuming the directorship of the Program of Progress he was chairman of the Program of Progress committee in the Synod of Missouri.

Funeral services were held at 11 a.m., March 24, in Westminster Presbyterian Church, St. Louis. Officiating ministers were Dr. J. G. Patton Jr., executive secretary, the General Council; the Rev. Bob S. Hodges, associate secretary of the Council; and the Rev. Herbert H. Watson, Webster Groves, Mo. Survivors include the widow, a daughter, Mrs. Frank McClelland, of St. Louis; and three grandchildren.

## Youth Convention Plans Are Made In Atlanta

### By Presbyterian News

Plans for the Fifth Quadrennial Youth Convention were laid in Atlanta, Ga. March 7 by the planning committee for the convention at its first meeting. The planning committee was set up under the authority of the General Council, following the call for such a convention by the 1951 General Assembly.

Wayne Todd, moderator of the Assembly's Youth Council and senior at Southwestern-at-Memphis, was elected chairman of the planning committee. Leighton McCutchen, president of the Assembly's Youth Fellowship and student at Davidson College, was elected vice chairman. Martha Beggs, student at the Assembly's Training School, was chosen secretary; and the Rev. Eugene L. Daniel, Candidate Secretary of the Board of World Missions, treasurer.

Rev. David M. Currie, Director of Campus Christian Life of the Board of Christian Education was chosen director for the convention. Other members of the executive committee include Miss Evelyn Green of the Board of Women's Work, and Miss Marietta Yarnell of the Board of Church Extension.

Dates for the convention were set for Dec. 29, 1953—Jan. 1, 1954. It was decided to meet again on a college campus, and plans were initiated for selecting a location.

The convention is to be called "The Fifth Quadrennial Youth Convention on the Christian's Mission."

The official leadership of the Westminster Fellowship program of the General Assembly will share in plans for the convention. The Assembly's Westminster Fellowship and the convention com-

mittee are to meet in joint session at Montreat, N. C. July 29-30, 1952 to outline program details and select key speakers.

The projected convention is the fifth in an outstanding series of Youth Conventions held in our Church. Each has carried a major emphasis on the world-wide missionary work of the Church.

## Scriptures Now In 1,049 Languages

Some part of the Bible has been published in 1,049 languages and dialects, as of December 31, 1951, according to a statement issued by the American Bible Society. Fifteen new languages were added to the list last year.

Languages in which the whole Bible has been published .....	195
Languages in which a complete Testament has been published .....	252
Languages in which at least a Gospel or other whole book has been published .....	602
Total number of languages in which some part of the Bible has been published .....	1,049

There are also 85 languages in which short passages or collections of passages have been published but in which no complete book of the Bible has appeared.

The whole Bible was published for the first time in four dialects, all spoken in Africa. New Testaments were published in nine languages—languages of Asia, Africa, the West Indies and Mexico.

## Granville Presbytery Holds Called Session

Granville Presbytery met in a called session in the Oxford, N. C. Church, March 6.

The Rev. Marlin B. Curry was received from Orange Presbytery. He accepted the call of the Oxford Church and will serve as Stated Supply of the Geneva Church. Mr. Curry was installed in the Oxford Church March 16 by a Commission consisting of W. D. McInnis, chairman, Charles S. McChesney, James C. Wool, ministers; and Dennis H. Hall and N. V. Daniel, ruling elders.

The Rev. W. T. Martin, Jr., was dismissed to Florida Presbytery where he has accepted the call to the pastorate of the First Presbyterian Church of Tallahassee. Dr. Martin has recently returned from Edinburgh where he received the Ph. D. degree.

The Presbytery will meet in its regular spring session in the Fellowship Church, Willow Springs, April 22.





New officers of the Assembly Men's Council for 1952-53 are: Grant Webster, Bellaire, Tex., second vice president; Dr. W. F. Whitright, Charleston, W. Va., treasurer; Royall R. Brown, Winston-Salem, N. C., first vice president; and Emile Dieth, New Orleans, La., president. E. C. Hammand, Atlanta, Ga., secretary, was not present when this picture was taken.

### *Alcohol Health Menace Factor In 67 Diseases*

"Alcohol is involved in thousands of deaths, the official records of which make no reference to it," declares the American Business Men's Research Foundation in a study, just made public, of vital statistics records.

"These records," according to the foundation, "reveal at least 67 varieties of disease in which alcoholism has been found to be a factor.

"Through 'miracle' drugs and immunization, the death rate from tuberculosis, pneumonia, diphtheria, typhoid fever, whooping cough, scarlet fever, cholera, and cancer, has fallen from 7 persons out of every 1,000 (6.9 per 1,000) in 1900, to 6 persons out of every 1,000 (5.5 per 1,000) in 1945.

"But the failure to apply similar study and treatment of alcoholism has resulted in a steady increase in such cases.

"There is a crying need, everywhere, to appraise, scientifically, not only alcoholism, but moderation, excessive drinking, and total abstinence, as well.

"But until the carrier of the cause of the evils of the use of beverage alcohol—the legalized, high-powered, high-pressured, promotional, highly profitable liquor traffic is also studied, no solution will be found."

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# WOMEN'S WORK

## Spiritual Enrichment Part I

Each year as we approach the Easter Season we feel anew our deep need for spiritual refreshing and enrichment. In the light of Christ's great love and sacrifice on the Cross we feel our utter lack of love. In the glory of His resurrection power and presence we feel our utter lack of power. However, a constant experience of enrichment is possible and necessary. In His last precious words to His disciples (John 14-16), Christ gives a full picture of what our lives can and should be. There is the abiding life, rich in fruit-bearing; the Spirit-filled life—praying, witnessing, and instructed; and the life of love, of joy, of peace.

In more than one of his prayers for the early Christians, Paul expressed his desire that their lives might be deepened and enriched. To the Colossians he wrote: "We do not cease to pray for you and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing being fruitful in every good work and increasing in the knowledge of God; strengthened with all might according to His glorious power unto all patience and long suffering with joyfulness" Colossians 1:9-11. This wonderful prayer can be fulfilled in you and me—our thoughts, the deepest desires of our hearts caught up in the center of His Will; our lives, our *daily walk* fruitful in every good work as we increase in our knowledge of God; our lives strengthened by His glorious power as we bring forth the fruits of patience, long suffering, joy.

Are we not reminded here again of the abiding life - a walk in the power and presence of the Holy Spirit? Why is it not our daily experience? How can we make it so? In the beautiful life of Mary of Bethany and in what Christ said of her we have an answer—"One thing is needful, and Mary hath chosen that good part which shall not be taken away from her." In sitting at the feet of Jesus to hear His Word and learn of Him, she had discovered the secret of the abiding life. This is the enriched life.

—Mrs. Dayton Castleman.

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A guide, "For Personal Use," is available from the Board of Women's Work, Atlanta, Ga., to direct you in daily Bible Reading, meditation and prayer in the Week of Spiritual Enrichment, April 6-13, 1952, to the end that we feel the presence of the Master and yield ourselves anew to "The Indwelling Christ."

## ***Too Proud To Pray***

All of us possess reservoirs of power which lie untapped. We seem willing to live from day to day with a wish on our lips and a dream which never comes true in our hearts. O, to be capable of greater self-control, to be able to give more to our families and friends, to have steadier faith, to be happier!

We even go so far as to promise ourselves that we will see to it that those changes take place in our lives. Then we go busily about our affairs until that decision also becomes just another unfilled desire.

### **Why?**

Because we do not allow ourselves to face the fact that our dream of becoming more than we are is truly a dream and always will be until we lay hold on a power greater than our own. In the words of Abraham Lincoln, "We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

Too proud to pray? Too self-sufficient? Those words can search our hearts if we will let them. "We have been the recipients of the choicest bounties of heaven ... but we have forgotten God," continues that accusing voice. So busy with our own duties, so satisfied with our own abilities, so proud of our own achievements, that we have been too busy to stop for God, too independent to need Him! Recoil from such a thought as we will, there is wisdom in facing it squarely and letting it bore down into our inmost being. Many of us must admit that we have been stumbling about in a dark room thinking to find that for which we search instead of taking time to turn on the light.

These spring days bring once again the miracle of life which transforms bare branches into graceful wands of soft green and brings the colors of the rainbow out of hard, brown bulbs. Beneath the wonder of it all, the thoughtful person is aware of the fact of roots which draw power from the earth to transform bareness into fruitfulness, drabness into beauty. By the same rule, fruitless

dreams can blossom into daily living which is marked by self control and serenity and joy. Being "rooted and built up in Him," we may grow out of Him as a plant grows out of the ground and have every confidence of the fruit which shall appear. But never lose track of the fact that the roots must be there before the fruits can be expected! It is he that waiteth on the Lord who can expect to run and not faint.

—Sally (Mrs. John W.) McQueen.



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## In The Month of April --

### -- A Day For Remembering Our Own Church Colleges

LOYALLY—by sending our own sons and daughters to them for training for life.

COURAGEOUSLY—by daring to plan for their continuing growth and service.

FAITHFULLY—by remembering them with our gifts and service.

CONSCIENTIOUSLY—by never failing to uphold this strong arm of the Church.

PRAYERFULLY—that they may be used of God to train leaders for His Kingdom.

THANKFULLY—for the splendid work they have done through the years.

HOPEFULLY—for there is a yet more glorious task to be done.

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# NATIONAL CHRISTIAN COLLEGE DAY

## April 27, 1952

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PRESIDENT	COLLEGE	LOCATION
Wallace M. Alston .....	Agnes Scott College .....	Decatur, Ga.
John D. Spragins .....	Arkansas College .....	Batesville, Ark.
W. B. Guerrant .....	Austin College .....	Sherman, Tex.
G. T. Gillespie .....	Belhaven College .....	Jackson, Miss.
Walter A. Groves .....	Centre College .....	Danville, Ky.
J. R. Cunningham .....	Davidson College .....	Davidson, N. C.
R. B. Purdum .....	Davis and Elkins College .....	Elkins, W. Va.
Marshall Woodson .....	Flora Macdonald College .....	Red Springs, N. C.
Edgar G. Gammon .....	Hampden-Sydney College .....	Hampden-Sydney, Va.
R. T. L. Liston .....	King College .....	Bristol, Tenn.
Robert G. Landolt .....	Lees Junior College .....	Jackson, Ky.
Fletcher Nelson .....	Lees-McRae College .....	Banner Elk, N. C.
Frank B. Lewis .....	Mary Baldwin College .....	Staunton, Va.
John Montgomery .....	Mitchell College .....	Statesville, N. C.
J. Rupert McGregor .....	Montreat College .....	Montreat, N. C.
Wm. C. Pressly .....	Peace College .....	Raleigh, N. C.
Marshall W. Brown .....	Presbyterian College .....	Clinton, S. C.
Louis C. LaMotte .....	Presbyterian Junior College .....	Maxton, N. C.
Charlton C. Jernigan .....	Queens College .....	Charlotte, N. C.
Andrew Edington .....	Schriner College .....	Kerrville, Tex.
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APR 10 1952

APRIL 9, 1952

## He Lives

The resurrection is one of the best attested facts of history.

When our Lord shook off the shackles of death He demonstrated the finality of His victory over sin and its consequences.

When He arose from the tomb He gave visible proof of the hope which believers have in Him.

The apostles, starting in Jerusalem, and in Judea and in Samaria and on outward to the world as a whole, preached the glorious fact of a supernatural gospel about a supernatural Lord who not only showed His deity by His words and works, but also by His death and resurrection.

He died for our sins, according to the Scriptures. He was buried and arose again on the third day according to the Scriptures. He ascended into heaven and sent the Holy Spirit to dwell with us. Today He prays for us and is preparing a place for us. From heaven He will come again in power and in great glory.

God grant that we His children shall show by our lives that we have a living faith, a living way of life, and a living hope for all eternity!

*"He lives, He lives, Christ Jesus lives today,  
He walks with me and talks with me along life's narrow way,  
He lives, He lives, Salvation to impart,  
You ask me how I know He lives? He lives within my heart."*

# THE SOUTHERN PRESBYTERIAN JOURNAL

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## LETTERS

### Johnson Memorial

Sir:

I am writing to you, and to the editors of each of our church papers, to pass on a suggestion in which I am sure you will have a real interest. I hope that through the medium of THE JOURNAL you will help pass it on to the Church. I have discussed it with Dr. C. Darby Fulton and with Dr. James G. Patton, and it has met with their hearty approval.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me," is a call that C. S. Johnson took literally. Just one month ago he spent the better part of a week in the Nashville vicinity doing that which was closest to his heart. As a consecrated layman he was bearing God's stewardship message to his fellow Christians. All who heard him here, as well as all who have heard him throughout our Church, were moved by his deep sincerity in following the Master's call. Some of us knew, although he deplored it being publicized as any credit to him, the manner in which he denied himself to follow that call. He seemed to regard it of slight importance.

One needed to be intimately in his fellowship to know the true weight of the cross he bore. The driving purpose of his life was to see the Program of Progress successfully accomplished. He feared it wouldn't. He prayed with all the devotion of his great Christian spirit that it would be. He burnt himself out to challenge the Church to that end. The fear that it wouldn't be accomplished, the haunting vision of the results of failure to a sin-sick world, the indifference of so much of the Church about it, all combined to

make up the cross he bore. As surely as any man ever sacrifices himself for a great cause Clarence Johnson died on the cross of an unfinished Program of Progress, presently nearly two million dollars short of its goal.

Many people and churches will wish there was some way they could express to C. S. Johnson's family their respect, love, and appreciation. What better way could there be than for all of us to make a contribution to a "C. S. Johnson Memorial Program of Progress Fund" and for our whole Church to unite in prayer that the aggregate of such contributions will equal enough to complete the Church-wide Program of Progress goals.

Special offerings are strictly against the policy of my own Church. However, our Session has designated next Sunday, March 30, as the date for a special offering toward such a fund.

JOS. B. LEDFORD

Pastor  
Woodland Presbyterian Church

Nashville, Tenn.

### Proposed Insurance

Sir:

I am pleased to enclose copy of a letter from the Moderator of our General Assembly (see LETTERS, last week), endorsing the proposal for Group Life Insurance for the personnel of the Presbyterian Church, U. S., which is fully explained in the folder sent you a few weeks ago. I hope that the officers of your Church are giving earnest consideration to this proposal, and that in the not distant future the Board may receive an application for this coverage for all full-time employed personnel of your church.

You will observe from former communications that this insurance will go into effect July 1, if the two following conditions are met prior thereto:

1. The plan is subject to the approval of the 1952 General Assembly.

2. The Board must have in hand paid applications for a minimum of 600 lives.

It is the earnest hope of the Board of Annuities and Relief that we may have these applications immediately with a check for the proper amount as indicated on the schedule of benefits in the folder. The Board is endeavoring to render this service without additional office help, and if this work is spread out over a sufficient period of time, we can complete it in time for the annual meeting of the General Assembly. When the General Assembly gives its approval, the Board can then proceed to put the insurance into effect for those lives which have filed and paid for the schedule of benefits as presented in the plan.

WADE H. BOGGS

LOUISVILLE, Ky.

## EDITORIAL

The Montreat Platform .....	3
Complete In Him .....	3
Unwitting Allies .....	3
The Iowa Decision .....	4
Not Peace But A Sword .....	5
An Armory Against Unbelief .....	6

## ARTICLES

Jesus Died To Save Us .....	8
-----------------------------	---

## DEPARTMENTS

Lessons For April 20:	
Sabbath School Lessons .....	10
Young People's Department .....	12
Church News .....	13
Women's Work .....	14
Books .....	16
Letters .....	2

## EDITORIAL

### The Montreat Platform

Last summer a question was raised as to the wisdom of using the Bible Hour and the Sunday preaching hours for the discussion of controversial issues. The matter was referred to the Board of the Mountain Retreat Association and the Board sought the counsel and advice of the Program Committee.

In our judgment the problem was confused in the minds of some who seemed to think that the management was trying to institute some form of censorship on the speakers. This was a completely inaccurate appraisal of the situation and the entire matter was discussed in detail in an editorial in the September 5th of this JOURNAL. (Incidentally this editorial seemed to voice the viewpoint of a great many people across the church for it was received favorably, not only by regular supporters of this paper but also by many others).

On November 15th the Program Committee, meeting in Atlanta, took an unanimous action regarding this matter and on December 18th the Executive Committee of the Mountain Retreat Association incorporated the action of the Program Committee in a recommended action to the Board of Directors.

On March 28th the Board of Directors, meeting in Charlotte, unanimously approved this recommendation. The action is as follows:

*Voted* to adopt the following policy with reference to the subject matter of Conference speakers and leaders:

It has not been, nor is it the policy of the Montreat management to require preachers, teachers and other leaders in Montreat conferences to submit in advance the subjects to be discussed. However, where conference directors have submitted subjects for approval they have been, and in the future will be referred to the Executive Committee.

There has always been a place in the Montreat conference for discussion of any matter relevant to the purpose of the conference, in class rooms, forums and discussion groups, and it is our belief that such a policy should continue.

It is our further belief that the Bible Hour and Sunday worship hours should be used for the presentation of inspirational information and Scripture expositions which would challenge every hearer to renew the great affirmations of his Christian faith and his devotion to God and His Church.

In our judgment this is a wise policy, one which has applied in the past and which is to continue in the future. There has always been ample opportunity at Montreat for the presentation and discussion of matters on which Christians differ. But, the Bible Hour and the Sunday worship hours will be used to their greatest advantage when those who are accorded the privilege and the opportunity of conducting these periods use this time to teach and preach the eternal verities of our Christian faith, as revealed in God's Word.

The people of our generation are hungry and often they are spiritually starved. The Montreat Platform offers a great challenge to meet this need.  
—L.N.B.

### Beginning—A Study Of Colossians: "Complete In Him"

#### Suggested Outline

There are always those who would try to improve on the gospel of Christ. The Judaizers and gnostics of Paul's day tried this, and we have some today who would tack heathen philosophy onto the simple, but profound, plan of salvation. Colossians is very much like Ephesians in many respects, but has a note of warning against these heresies which threatened the Colossian Church.

*Theme: Completeness, fullness, in Christ*

1. Complete (full) Salvation
2. Complete (full) Surrender

As in Ephesians, there is the doctrinal and the practical part. The one demands and grows out of, the other.

*I. Complete Salvation:* Chapters 1 and 2. "He has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." 1:13, 14, R. S. V.

- a. Salutation 1:1-2.
- b. Prayer of thanksgiving and petition (preparatory) 1:3-14.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 50, April 9, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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c. Full deity of our Redeemer: 1:15-19.  
d. Complete reconciliation through Him: 1:20-23.

e. Full possession of our hearts: "Christ in you, the hope of glory," a blessed "mystery": 1:24-2:7.

f. Fullness of deity; "fullness of life." "In Christ we have the *substance* instead of the *shadow*. (Judaism and all forms and ceremonies) 2:8-23.

II. *Complete Surrender*: Chapter 3 and 4. (Consecration).

a. "Set our hearts on heaven." 3:1-4.

b. "Put to death" the earthly and sensual." 3:5-7. Colossians.

c. "Put away," (put off), the unclean and ugly. ("Rags of old nature") 3:8-11.

d. "Put on" the grace of a Christian. ("Robes of new nature") 3:12-15.

e. Put Christ in the heart: the peace of Christ; the word of Christ; doing everything "in the name of the Lord Jesus." 3:16-18.

f. Put your heart into your task. 3:19-4:1.

(1) In the home.

(2) Everywhere.

g. Pray steadfastly. 4:2-4.

h. Conduct yourselves wisely. 4:5-6.

*Conclusion—Personal messages*

Paul likes to mention by name those who are his friends and fellowhelpers. Notice what he says about these beloved workers in Chapter 4:7-17.

*Paul "signs off"*

A word of farewell. 4:18.

## Unwitting Allies

Whittaker Chambers, is making a courageous expose of Communist infiltration into the very heart of our government in Washington, an expose which has evidently caused him deep searchings of heart and a resulting willingness to warn our nation, regardless of the personal sacrifice and danger involved.

In this series of articles, appearing currently in *The Saturday Evening Post*, Mr. Chambers in a remarkably clear and calm analysis, tells how starry-eyed liberals and reformers played an active and often a leading role in fostering and promoting the party line in Washington. Any who opposed them or who sought to show how they were aiding in the destruction of the very foundation principles on which our nation was built were denounced as "reactionaries," "economic

royalists," "facists" and the usual maligning common to the official Communist denunciations of those who would stand in their way.

These unwitting allies have their counterpart in the religious world. There are certain basic truths having to do with the content of Christianity itself which are denied, questioned or ignored by men who call themselves religious "liberals" and nothing seems to irritate them more than for one to insist that you cannot destroy the *facts about* Christianity and find yourself with a valid or a vital religion left.

To say: 'all that matters is Christ', is to be childish, for one can neither preach nor live Christ until he recognizes Him for *Who He Is* and also for *what He has done* for us. These have to do with *historical facts* and *glorious doctrines* emanating from these facts.

Let us beware lest through a misguided "liberalism" on the one hand, or a desire to be freed from the shackles of an "outmoded authoritarian religion" on the other, we find that we are the unwitting allies of those who would destroy Christianity itself!

—L.N.B.

## The Iowa Decision

As unfortunate as it is, nevertheless there are Christians who find it necessary to resort to court action to preserve their own church property from unwanted mergers. A series of court actions are being piled up making it clear that in the eyes of the civil courts those who build and maintain their church property have the ownership of this property vested in the majority of the congregation.

The most recent of these decisions occurs in Iowa where a Baptist church withdrew from the Northern Baptist Convention by a majority vote. The Iowa Supreme Court has ruled that the property rightfully goes with the majority in the congregation. This is a sound legal reasoning.

Although this particular decision had to do with a denomination organized along congregational lines, it is fortunately true that our Southern Presbyterian Church has also recognized that the ownership of church property is vested in the local congregation, not in the Presbytery.

It is to be devoutly hoped that such procedure will not be a part of the future history of our church, but this decision, in making a *majority* vote the determining factor in the eyes of the civil courts, will come as a jolt to the proposed plan of union which makes a three-fourths majority necessary before a congregation may continue in control of its own property.

The democratic principle of majority control is legal and Christian. Shall the Church establish less generous conditions?

—X.



# Not Peace But A Sword

One of the hardest facts Christians are called upon to face is that a faithful Christian witness brings division, not unity. As long as Satan continues to wield his malignant influence in this world he will resist and try to pervert the preaching of the Gospel.

To all of us comes the grave temptation to try to make Christianity and Christian truth popular with the world. This is a spiritual impossibility. There is constant conflict between light and darkness, between the Christian witness and the lies of the evil one. To argue otherwise is not only to fool ourselves but also to be utterly unrealistic.

Christ did not come into this world to give us a Pollyanna-like gospel of sweetness and light. He came that we might have a Gospel of God's redemption from the works and the power of the Devil. This is a *conflict* and the more faithfully this conflict is waged the more certain that we will sense the opposition and see how evil is the working of the "father of lies."

Popularity is a pleasant experience, but it can be a desperately dangerous one. When all men speak well of us we are standing on the edge of an abyss. When our preaching brings only pats on the back it is not the preaching of God's righteous judgment on sin or of the fact that only Christ can free men from its penalty and guilt. When our preaching and our personal witness fails to bring a division among those who hear and who are spectators to this grim struggle, it is high time that we examine our own hearts and our message.

On the other hand, while a faithful ministry must bring division it is nevertheless a ministry of power; not the power of personality or mind but of the Holy Spirit. Where the Holy Spirit is working there comes first a conviction of sin followed by repentance and faith in the Redeemer. This is a crisis in one's personal life and a renunciation of Satan and his works. This *must* cause a conflict because it entails transition from one camp to another, between which there is a bitter and relentless warfare.

The inescapable result is that the Christian becomes, or should become, a marked individual in his business, in his profession, in his home, and those who do know not the Lord at best look on him as a peculiar person and often view him with open antagonism. Our Lord never intended His followers to remain in obscurity. We are "light" and we are "salt." He expects us to be living epistles. But our position *costs* and if it does not cost it is high time that we examine our faith and our way of life.

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We cannot stand beneath the cross of Christ on Sunday and fly the ensign of the Devil in our business, among our professional associates and before those of our own households the rest of the week.

We cannot take up our cross and follow Him and at the same time walk in the ways of Satan. If our life does not show by personal example, by our renunciation of the world, a willingness to be different, even peculiar in the eyes of the unsaved, then we are not paying the price involved in becoming a Christian.

So far as this world is concerned our Lord did not come to send peace, but a sword; not accord with but separation from the world.

*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will*

be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

You may choose the way of peace but it may be the way of death; for a follower of and witnesser for Christ it is not peace but a sword.

—L.N.B.

## An Armory Against Unbelief

*This editorial reviews "A Lawyer Examines The Bible," by Irwin H. Linton. (W. A. Wilde Company, Boston 16; \$2.50.)*

Five smooth stones, his sling, his skill and trust in "the name of the Lord of hosts" were all that David needed as he faced the giant and his armor, and one well-directed stone laid low the Philistine warrior. As Goliath defied the armies of Israel for forty days, so today there are enemies of the truth who look like giants and before whom many humble believers are nonplused. So from time to time God sends his chosen champions into the field to deal with these giants and deliver His people from fear and bondage. If only Mr. Linton's book were more widely known and diligently read, it would do much to put to rout the boastful enemies of God's truth who are troubling many believers and keeping honest doubters out of the Kingdom. It is an extensive and impressive demonstration of the fact that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II Cor. 10:4).

"A Lawyer Examines The Bible" is now in its fifth edition, first published in 1943 as a revision and enlargement of Mr. Linton's earlier book, "A Lawyer And The Bible." He says in a letter that it is a "direct descendant of the articles Charley Trumbull made me write for THE TIMES years ago," and the subtitle describes it as "An Introduction To Christian Evidences." It is that, but not as dry as that might indicate, for it is full of human interest, anecdotes, illustrations, quotations from famous old writers, poetry, witty sayings, and incidents from the author's own experience which all make it delightful reading. Mr. Linton has been well equipped for this task, by his college and legal training, his knowledge of the classics and love of solid, old books, his long experience as a Christian lawyer, and his continual study of the Scriptures. He is a member of the Bar of the District of Columbia, "duly admitted and qualified as an Attorney and Counsellor of the Supreme Court of the United States"; and has for many years been a director of

The Sunday School Times Company. He has rendered a great service by making available to busy Christian readers today many of the arguments and evidences for the truth of Christianity from brilliant writers of early centuries.

Here are long quotations from Dr. David Nelson's "Cause And Cure Of Infidelity." This physician, who was an infidel in early life but later became a Christian, wrote "that of the two things that made him a Christian one was the reading of the infidel works in search of good ground for his unbelief, and the other was his constant attendance at deathbeds of both Christians and unbelievers and the data he gathered as a result." The accounts of what Nelson saw and heard at deathbeds are amazing. There are great passages from Simon Greenleaf, "the greatest authority known to England and America on the subject of legal evidence." There are others from Mark Hopkins' "Evidences" and Paley's "Evidences," "Natural Theology," and "Horae Paulinae." Mr. Linton has not hesitated to read the works of famous infidels, in order that he might know how to answer their arguments and help honest doubters. Referring to his own reading. Mr. Linton says:

"Later I absorbed Alexander's 'Evidences,' Butler's 'Analogy,' Chalmers' 'Astronomical Discourses,' Hopkins' 'Evidences,' Flint's 'Theism,' Erskine's 'Internal Evidences,' Lyttelton's 'Conversion of St. Paul,' Faber's 'Difficulties of Infidelity,' besides Voltaire's works and those of Paine, Spencer, and Huxley, and Hume's 'Essays of Miracles' and other infidel books, just to see if any of them, and those advocating evolution, really had anything to offset the proofs the Bible offered. With me, as with Dr. Nelson, the study of these books and others holding to a partial view of inspiration merely made me the better satisfied with the conclusion I had come to that the Bible was indeed God's inspired and infallible Word. Another result is a realization of how far from original are the ideas now being announced as new and profounder and more scientific views about Christ and the Bible by 'men of modern mind,' every one of which is to be found more clearly, forcefully, and honestly set forth in the writings of frank infidels of centuries past."

On the charge often brought against the Bible that it is "full of mistakes and contradictions," the following is quoted from Paley:

"Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency; and secondly, because when apparent inconsistencies are found, it is seldom that anything but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution which usually accompanies the consciousness of fraud; and the solution proves that it is not the collusion of

fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place."

The first chapter is entitled "Addressed Especially to Lawyers," and opens with these words from Simon Greenleaf: "If a close examination of the evidences of Christianity may be expected of one class of men more than another, it would seem incumbent upon us (lawyers) who make the law of evidence one of our peculiar studies. Our profession leads us to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses with severity, to discover truth and separate it from error."

There are chapters on "The Factual Foundation," where Greenleaf is largely quoted; "Facing the Evidence," "On Getting Converted," "Getting Convinced"; and, rather surprisingly in a book of this kind, "On Marrying a Mate." Here the author's warm, tender heart is much in evidence, and the chapter is full of warning and sound advice.

The author squarely faces many "Difficulties of Belief," such as human suffering, immoral acts recorded in the Bible, predestination, polygamy; and deals well with evolution and Higher Criticism. Other chapters tell of the author's experiences in "Persuading Others" and tell the interesting stories of many "Men Who Were Convinced." Reminiscent of Jeremy Taylor's treatises on "Holy Living and Holy Dying" are the two chapters on "The Business of Living" and "The Business of Dying." In the first of these Mr. Linton tells with frankness of some of his own struggles and how God met his needs; and in the second he shows the hopelessness of infidelity as it faces the future, and quotes from Dr. David Nelson. There are also two lovely biographical sketches of his own father, Irwin B. Linton, and his father's dearest friend and early law-partner, Joseph J. Darlington. It is thrilling to read how these two Christian men faced death.

In the final chapter, "Summing Up," Mr. Linton reminds his readers that "there have been touched upon three independent and converging lines of truth of the divine origin and power of Christianity." These are, he says, "the logical historical, abstract demonstration of the supernatural source and power of Bible religion; the testimony of living men to the physiological and moral miracle of the cure of a drug habit; and the 'dying declarations,' opposite in nature but harmonious in effect, of both those who had accepted and those who had rejected this religion." Ten appendixes have been added, which cover nearly a hundred pages and which contain much interesting material. Perhaps the most striking is the "Trial of the Witnesses (To be read when not in a hurry)," an account of arguments between lawyers, carried

## COLOSSIANS

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out in the manner of the courtroom, on the resurrection of Christ, which Mr. Linton discovered in a book published in 1729.

Another interesting appendix is "Good News from Palestine!" giving imaginative accounts from the Rome *Evening Recorder* of some of the miracles of Christ, His death, and resurrection. This is Mr. Linton's original writing.

The author has included also a "Consecration Deed," which he has drawn up in legal form for all who may wish to put down in writing their own complete surrender to the Lord Jesus Christ.

One of Mr. Linton's concluding statements is particularly fine, and sums up both the contents and the purpose of his unusual book. Having given his testimony to his belief in the second coming of Christ, he writes:

"In the meantime, as the Civil War recruiting sergeant is reported to have said: 'Fall in, gentlemen, there is good fighting all up and down the line.' But, if I am going to fall in and 'onward Christian soldiers' as the Federal Council and other Modernist organizations urge, I want something better than a martial tune, the straw shield of loose faith in various 'theories of the incarnation, atonement and resurrection' and the leaden sword of a Bible God-inspired only in such spots as appeal to me in any conflict with such a redoubtable adversary as the fallen Lucifer, whose 'fire power' of darts can be met and overmatched only by the use of the casehardened shield of a God-given faith and the tempered sword of a Bible which not only contains but is the Word of God."

—S.S. Times

# JESUS DIED TO SAVE US

By The Rev. Robert Strong

AUGUSTA, Ga.

*"I declare unto you the gospel which I preached unto you ... by which also ye are saved ... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." I Cor. 15:1-4.*

JUDGE Shannon Charlton was faced with a difficult question in Iowa's Black Hawk county courthouse, a few months ago. In a dispute over William Small's estate valued at \$75,000 and left in the will to "persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate same," the judge was asked to decide what it means to be a Christian. In the end after listening to considerable conflicting testimony on the issue the judge refused to attempt a definition. He ruled that the American doctrine of separation of church and state—and we shall surely all agree that this is a principle most strenuously to be upheld—forbade the courts from intruding its opinion in a purely religious realm.

What would you say is the answer to the question posed to the Iowa judge? For my part I would go back to the early records of Christianity and let them speak. No statement is more authoritative than what the Apostle Paul said in the portion above quoted from First Corinthians 15.

It is not only a testimony which even hostile critics agree was written within 20 years after the crucifixion of Christ; it goes back to the teaching of the original disciples in Jerusalem, for the apostle tells us he is only reporting what he had received from those disciples as to the facts about Jesus' death and resurrection. We thus have here the original Gospel; and a Christian is one who from his heart accepts it, we may with confidence say.

Now exactly what is this Gospel—or "good news," for we all know that is the meaning of the word "gospel."

It is good news about the heaviest problem that men have, the problem of their sins. He is a most conceited person, or altogether naive, who is not aware and ready to admit that he has broken the laws of God and so is a sinner deserving punishment at the hand of the judge of all the earth, his Maker. The Gospel discloses how the just and also gracious God solves this problem and saves men from the dreadful consequences of their sins. That is what you and I need to hear about. We recognize at once that we are on the right track

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when we are led to see that Christianity is first of all a religion that brings us salvation from sin.

That salvation is accomplished by the intervention of an historical person whom Paul calls by the name "Christ." Everyone knows that this name is a title given to Jesus of Nazareth. Christ is the Greek equivalent of the Hebrew word Messiah. Gentile and Jew are familiar with the term. It is important to understand the kind of person Jesus Christ is. Christian convictions on this basic subject rest on such Old Testament statements as that in the Prophet Isaiah chapter 9, vss. 6 and 7. Isaiah speaks of a child who shall be born and that His name shall be called "Wonderful Counsellor, The mighty God, The Father of eternity, The Prince of Peace." The New Testament calls Jesus Christ the eternal Word, God the Word, who became flesh and dwelt among us, as we find in John 1:1, 14. The Christ of I Corinthians 15 is a person in the fullest sense at once Divine and also human. It is this Christ, the Christ of prophecy and of history, who performed the act of salvation.

The saving act of Christ was in essence an act of substitution. *Substitution*—it is a word to grasp with the mind and heart and a word never to let go. "Christ died for our sins," the Gospel tells us. Five words of one syllable: they give a simple statement of the most important fact, as far as sinners are concerned in the universe. Hear it again: Christ is our substitute, He acts for us, in dealing with the problem of our sins. Such a Person as He - the God-man - *could* do this great

thing, and only such a One as He. This is "good news" truly and not to be lightly or superficially received. We must try to make sure we enter into the meaning of Paul's pronouncement.

HE Lord Jesus Christ presented Himself as the substitute for sinners in His teaching at the time He gave His disciples the memorial ceremony we call the Lord's Supper. He said, "This cup is the new covenant in my blood which is shed for many for the remission of sins." So He is a substitute offered in sacrifice for men's sins. That was the idea John the Baptist had when on first seeing Jesus he said about Him, "Behold the Lamb of God, which taketh away the sin of the world."

Again, Christ is presented as the substitute who is the personal ransom-price of sinners. He takes the sinner's place under the bondage of the broken law and gives His life to redeem His own from awful danger. This He taught in Mark 10:45: "The Son of man came not to be ministered unto but to minister and give his life a ransom for many."

Paul has still a third way of unfolding the substitutionary work of Christ. In Galatians 3:13 he says: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." In our stead Christ bore the curse that should have fallen on us. On the cross He bore it. On the cross He fully paid the penalty of guilty sinners. He died under the curse, He died on account of the curse, He died to save us from the curse due to us for our sins.

How the justice of God is magnified in the death of Christ: One whose is infinite dignity and value bears what is due for the sins of many! How the love of God is manifested in the death of Christ: for love of men God the Father sent His Son to do this, for love of men God the Son became man and as man died for men's salvation!

This, said Paul and all the company of the apostles, is the Gospel. This, they in absolute confidence said, is the Gospel. For the Christ who died for sinners has been bodily raised from the dead. His person and His work are thereby both attested. In the light of this greatest marvel of history the news of salvation from sin is seen both good and true.

SO then this is Christianity, and the question with which we began has an answer. But what about your personal life-questions? Are you saved from your sins? Are you definitely a Christian? Nothing could compare in importance with this. Nothing could equal the blessedness and peace of the man or woman who has received the Gospel, who has Christ as his Saviour from sin.

I have before me a letter from a young man who at the time he wrote it was a radio operator

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on a Flying Fortress with several dangerous, action-packed missions in the great air campaign against Germany to his credit. After describing to me several of the hazardous flights his, the so-called "hard-luck crew," had been on, he wrote, "After facing death I can't say how thankful I am that Jesus did die for my sins on the cross. There are only two ways to look at it - either I will finish my missions and go home to my loved ones or I will go home to God." He did finish his missions, he did come home; and he is now studying for the ministry at Columbia Theological Seminary

in Decatur, Ga., convinced more than ever that the Gospel is the need of the world, is the need of every man.

Will you now receive the first-century Gospel? Will you now with all your heart embrace Christianity? Will you now put all confidence and trust in the Lord Jesus Christ, believing that He died for your sins and rose again from the grave? God grant that every reader may. God give us each one the gracious salvation from sin Jesus Christ our substitute died to gain for us.

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR APRIL 20

# *Jesus And The Law*

**Scripture: Matthew 5:17-20; Mark 10:17-22; Luke 16:16-17; John 1:17. Devotional Reading: Psalm 119:1-16.**

We must guard against two errors in our thinking about the law: (1) legalism, or salvation by the works of the law. Paul says that by the works of the law shall no flesh be justified. We must keep the great principle of the Reformation, salvation by grace, through faith. (2) Antinomianism, or the teaching that Christians are freed from all obligation to keep the moral law. The moral law is holy, just, good, an expression of the character of God, and remains together with the life of our Lord, as a rule of life. We are saved by the grace of God, but if we are saved, if we love Him, we will keep His commandments. (See the Confession of Faith, Chapter 21, Paragraph 5). The moral law doth forever bind all, as well justified persons as others, to the obedience thereof.

Keeping these two extremes always in mind, let us take up the study of Jesus and the law.

Our Devotional Reading, Psalm 119, gives some basic principles (The whole Psalm is about the law, in its broad meaning, as the Word of God).

(1) The blessedness, or happiness, of those who seek and keep the law. It is a law of happiness, as well as liberty. That man is blessed, or happy, indeed, who guides his life by the moral law—love to God, and love to men.

(2) The object of the law is to keep us from sin: Thy Word have I hid in mine heart that I might not sin against thee. Someone has said that this is a good thing in a good place for a good purpose. We might say that it is the best thing in the best place for the best purpose.

(3) We should delight ourselves in the law of the Lord; it is not "a sigh, but a song." It is the will of God for us.

(4) "I will not forget thy Word." This Book of the law shall not depart out of thy mouth,

but thou shalt meditate therein day and night.

*I. The Permanence of the Law:*  
*Matthew 5:17-20; Luke 16:16-17*

Jesus says that He did not come to destroy the law or the prophets, but to fulfill.

This He did in several ways: (1) He fulfilled the law by keeping it perfectly. His life was the law in action. His life is our rule of life: we are to follow in His steps. His love to God was perfect; His love for men was also perfect; so He fulfilled the law in this respect. His obedience to all the precepts of the law was a perfect obedience. He came to do the will of the Father, and He carried out God's will for Him. (2) He fulfilled the law by interpreting it fully, making it full, giving it a deeper and more spiritual meaning. This is seen in the Sermon on the Mount where He interprets several of the Ten Commandments. (3) He fulfilled the prophets in His life and work. His whole ministry was a fulfillment of prophecy.

He also says that till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all are fulfilled. This makes the law a permanent standard of conduct. We have in Washington a standard of weights and measurement. The law is such a standard. Christ is also a Perfect Standard, of course, but that does not abrogate the other. His life is the law incarnated.

He adds a warning which all who belittle the law should heed: Whosoever shall break one of the least of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them shall be called great in the kingdom of heaven.

To this He adds a striking comparison which Dr. Shearer calls the text of the Sermon on the Mount: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the Kingdom of heaven. The trouble with the scribes and Pharisees was that they did not see the real deep and spiritual import of the law, and were satisfied with a mere external and perfunctory observance of its precepts. It takes more than works righteousness, for our works must be perfect, to enter the Kingdom; we must have the perfect righteousness of Christ; all our righteousnesses are as filthy rags. In refusing Christ they refused the only righteousness which could cover their sins.

## II. The Place of the Law:

*Mark 10:17-22*

The rich young ruler came to Jesus with the vitally important question What must I do to inherit eternal life?

Jesus points him to the law, especially the latter half, which is summed up in love to our neighbor. The young man replied, All these have I kept from my youth up. Had he? Jesus shows him that he has broken the spirit of this part of the law by telling him, one thing thou lackest, go sell all that thou hath and give to the poor. If he had really loved his neighbor as himself he would have been giving of his wealth to help the poor around him. But Jesus also shows him that he has broken the first part of the law, which commands us to put God first, to have no other gods before Him; Come, take up thy cross, and follow me. The young man was not willing to do this for he had a god; his gold. He had many possessions.

The place of the law is to bring conviction of sin; by the law is the knowledge of sin. (Romans 3:20) It is our schoolmaster to bring us to Christ that we may be saved by grace. The preaching of the holy law of God is the finest sort of preparation for a real revival. When we see the requirements of His law we see our deep need and are ready to cry out, Woe is me, for I am undone, and God be merciful to me, a sinner.

But, having brought us to Christ to be saved, the law remains as a guide to holy living after we are saved. It is a perfect standard of conduct. Let us never forget that creed and character go together. It is not, as Dr. Glasgow well says, "creed *or* character, but creed *and* character." Just because we are saved by the free grace of God, is no excuse for lawlessness; it is rather a splendid

reason for keeping the law. Our motive now is not fear, but love. If we love Him we will keep His commandments. The keeping of the law is the best sort of proof that we are saved, that we love Him.

## III. The Superiority of Jesus to Moses:

*John 1:17*

For the law was given by Moses, but grace and truth came by Jesus Christ. Moses is known in the Bible and in history as the great law-giver. The law prepares us for the Gospel. There is progress of teaching in the Scriptures.

The law as given to Moses was a perfect law: holy, just, good. It was holy as God is holy; we cannot think of His giving anything but a holy law. It commanded holiness in life and heart. On the crown of the high priest were these words, *holiness to the Lord*. It could be nothing less for it reflected the holy character of its Giver.

It was just. As we read the Ten Commandments, and the minor laws in connection with them we see that justice is the key-note. It commanded this in every relationship of life. Its promises and its penalties were in accord with justice.

It was good. It sought the welfare of all men, rich or poor, high or low. Its guiding principle was love. This was true when given by Moses, as well as when it was interpreted by Jesus.

There were merciful provisions made for a broken law, for it was broken even while it was being written on the Mount. When Moses cast the two tables of stone down and broke them, it was only because the people at the foot of the Mount were engaged in breaking them at that moment. The whole ceremonial law with its ritual, and sacrifices was God's appointed way of symbolically dealing with sin. It was a picture of the perfect atonement which was to be made by the Saviour; the better High Priest, the Lamb of God Who was to take away the sins of the world.

Grace and truth came by Jesus Christ; grace in its fullness, and truth in its completeness.

Grace is love to the undeserving. It is pictured for us in the law, the ceremonial law, and it comes to us in the Person of our blessed Redeemer. It was while we were yet sinners that Christ died for us. He did not wait until we were good; He died to make us good, to justify, sanctify, and glorify us. His condescending grace is seen in His coming into the world; His compassionate grace, in His ministry to the world; His sacrificial grace in His dying on the cross for our sins. He was made sin for us who knew no sin.

He not only brought grace, but truth. He is the truth. He came to reveal to us the whole truth, the completed plan of salvation. He revealed the truth about God the Father, and His love for men.

## YOUTH PROGRAM FOR APRIL 20

## Leveling Our Sights

The primary purpose of every believer should be to glorify God in the winning of others to a saving knowledge of Jesus Christ, and it is upon this objective that we should level our sights. When we are really "on target" in the matter of evangelism, everything else will fall into line, and the work will go forward with a "bang." Let's check our equipment, see that our weapons are in shape, and level our sights on the objective. We are assuming that those who are going to enter the ranks are qualified, having first of all a personal knowledge of Jesus Christ as Saviour and Lord. If you have not already enlisted under His banner, the banner of the Cross, you are not ready to serve. Having settled this in your own heart, you are privileged to take up "arms" for the Lord, and to enter upon your training in the use of your weapons.

Our weapon is the sword of the Spirit, which is the word of God. We are to study to show ourselves approved in its use, for our effectiveness in gaining our objective will be largely determined by our knowledge of His word. The early disciples went everywhere preaching the word and turning the world upside down for Jesus. They were "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," having studied to show themselves "approved unto God." They wielded the sword with courage and skill.

If we are to be effective in our witness for Jesus Christ, we must know how to use the word of God, for "faith cometh by hearing and hearing by the word of God." Peter reminds us that men are born again, "not of corruptible seed, but of incorruptible, by the word of God." James puts it thus: "Of his own will begat he us with the word of truth . . . wherefore . . . receive with meekness the engrafted word which is able to save your souls."

The only ammunition that will win the victory over Satan, and deliver the souls of men from his terrible power is the word of God! "I have written unto you, young men," says John, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The word "power" is the same word from which we get dynamite, dynamo, etc., and it denotes that which promises strength and victory! It "breaks the power of reigning sin, and sets the prisoner free!"

If we have our sights set on victory; on winning souls for the Lord Jesus Christ, we must have a working knowledge of and an unflinching faith in the word of God through which the battle is won.

Then secondly we must be actively engaged in the conflict. We must be constantly alert for opportunities to witness for Jesus Christ. Dwight L. Moody,

a great soul winner in the pulpit was no less faithful in his daily witness in personal evangelism. Many times late at night, when the business of the day had afforded no opportunity to speak a personal word to someone who needed Jesus, he would leave his room, and with a prayer for guidance upon his lips, would walk the streets until he found someone to whom he could witness for the Lord. He had his sights on one supreme objective; that of winning precious souls for Jesus Christ.

Too many of us who know the way, who have been blessed with a working knowledge of the word, are not faithful in seeking opportunities for service.

There are thousands of professing Christians who have let days, and weeks, months and years roll by without ever speaking a word for the Lord; who have never leveled their sights on this worthy objective as a servant and soldier of Jesus Christ.

Youth responds to youth, and if our young people were trained in the word of God, and were challenged to go forth as soul winners, there would be many who would respond, and many who would be won. The Saviour himself has charged us with the responsibility. "Ye shall be witnesses unto me! . . .

"A call for loyal soldiers comes to one and all; Soldiers for the conflict, will you heed the call? Will you answer quickly, with a ready cheer, Will you be enlisted as a volunteer?

Yes, Jesus calls for soldiers who are filled with power,

Soldiers who will serve Him every day and hour; He will not forsake you, He is ever near; Will you be enlisted as a volunteer?"

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## CHURCH NEWS

### *Bottoms Still Serves As Regional Director*

ATLANTA, Ga. (PN)—The Rev. Lawrence Bottoms is serving in a dual capacity in the Division of Negro Work, Board of Church Extension, Atlanta—and as a part-time staff employee, Board of Christian Education, Richmond, Va.

This announcement is made to correct an earlier release from this office stating that Bottoms was formerly a regional director, Board of Christian Education. Mr. Bottoms still serves the Richmond agency as regional director for Snedecor Memorial Region.

### *Florida Presbytery*

Florida Presbytery will convene at Warrington Presbyterian Church, Warrington, Florida (Pensacola), April 15, at 10 a. m.

This being the stated Spring meeting, sessional records will be reviewed. Rev. John T. McCrea is pastor of the church. The sermon will be preached by the retiring moderator, Rev. Donald C. Graham.

Chairmen of permanent committees reporting will please have their reports prepared in advance. Churches are requested to send in their reports for the closing year as directed. It is a one day meeting.

### *Evangelistic Services Are Increasing Chapels' Membership*

The new \$10,000 religious and educational building of Asbury Chapel is rapidly approaching completion, according to the Rev. T. K. Mowbray, chapel pastor. This work is associated with the First Presbyterian Church of Johnson City, Tenn.

Mr. Rowland Medler installed and paid for the electrical fixtures in the new building in memory of Dayton Isley, a member of the church who was killed in Korea.

During the last week of February, the Rev. Charles W. Solomon of Montreat, N. C. held special evangelistic services. As a result, 12 new members have been added to the church with others reported to be following soon.

During March, a 10-day meeting was held by the Rev. J. Leo Hall, Piney Flats, Tenn., in the Keystone Chapel of which Mr. Mowbray is also pastor. 14 new members were received by that chapel as a result of the special services.

*New*

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### *Elections Held At U.T.S. For Middle Class, Student Body*

New student body officers and officers of the rising middle class at Union Theological Seminary have recently been elected.

Student body officers are: Curtis Harper, Lynchburg, Va., president; William Brown, West Helena, Ark., secretary; John Lyles, Chester, S. C., current expense treasurer; David Pittenger, Dallas, Tex., benevolent giving; Randy Taylor, Milledgeville, Ga., spiritual life; Reid Montgomery, Reidsville, N. C., physical life; Kamper McKee, Shepperdstown, W. Va., social life; David Miller, Johnson City, Tenn., and Richard Morgan, co-chairmen of ecumenical life.

Middle class officers are: Ed Montgomery, Lake City, Fla., president; Bob Jackson, secretary-treasurer; Bill Cale, Middlebrook, Va., spiritual life; Bill Long, Antlers, Okla., ecumenical life; Bill Dubose, Richmond, Va., social life; Tom Sproul, Havertown, Pa., physical life; Herbert Jackson, Baton Rouge, La., benevolent committee and Eldridge Moore, Abingdon, Va., benevolent committee.

### **Summer Graduate Study To Be Held At U.T.S.**

The tenth summer quarter for graduate study will be held at Union Theological Seminary in June, July and August this year. In June and July, candidates for graduate degrees may be in residence, contingent upon the approval of their major professor and the dean of the department. The August term, during which special classes are offered is open to all ministers with sufficient theological training to fit them for graduate study.

The August term begins July 30 and ends August 29. The August term is made up of two-week periods. During the first two weeks Dr. W. M. Thompson will teach a course in "Biblical Theology." During the last two weeks Dr. James E. Bear will teach, "Evangelical Christianity Faces Communism" and Dr. James R. Sydnor will teach "Music for the Minister."

Further information regarding the summer school may be obtained by writing Dr. John Newton Thomas, dean of the graduate department.



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### **TUNE IN**

### **"CHRIST DOES HELP" SYNOD EVANGELISTIC SERIES IN FIVE SYNODS**

**Speakers For Week Of April 6**

<b>Synod</b>	<b>Speaker</b>
North Carolina .....	Rev. Marion S. Huske
Georgia .....	Rev. H. Kerr Taylor
Louisiana .....	Rev. W. Earle Stevens, Jr.
Tennessee .....	Rev. Robert S. Hough
Appalachia .....	Rev. Thomas A. Fry, Jr.

## **WOMEN'S WORK**

### **Spiritual Enrichment Part II**

Should it not be the desire and goal of each of us to have a deepening spiritual experience? What are some of the secrets for such a life?

An unusually gifted Chinese Bible Teacher and leader was asked by her very close missionary friend: "Faith, what is the secret of the outstanding spiritual stature to which you have attained?" Faith Chao replied simply: "Mother, I gave up something!" Is not sacrifice still a necessity for spiritual growth—taking up one's cross daily to follow in Christ's footsteps, dying to self that Christ may have the pre-eminence?

I asked a radiant Christian woman, active in service, and bringing blessing to all whose lives she may touch, under what conditions she found her greatest spiritual enrichment. Her reply: "For years I earnestly prayed, 'Lord, make me a real Christian wife and mother,' and for years I tried to answer my prayer in my own strength. Christ answered by bringing me to the end of self through suffering. I had to go all the way through Gethsemane and to Calvary to 'count all things but loss . . . that I might know Him and the power of His resurrection and the fellowship of His sufferings'" (Phil. 3:8-11).

A pastor says: "The means of greatest spiritual enrichment in my life other than the blessed experience of private devotions was a step of complete consecration which came as a result of dissatisfaction with superficial living of the Christian life."

A church elder has found his spiritual growth in a series of steps beginning with regular church attendance. Then followed growth in prayer, entrance into active service as a Sunday school teacher and participant in Sunday afternoon hospital services, and an enlarging spiritual experience when he began to tithe.

You are invited to sit at His feet, hear His voice, learn of Him in a special way during—

**The Week Of Spiritual Enrichment  
April 6-13, 1952**

A guide, "For Personal Use," is available from the Board of Women's Work, Atlanta, Ga., to direct you in daily Bible Reading, meditation and prayer in the Week of Spiritual Enrichment, April 6-13, 1952, to the end that we feel the presence of the Master and yield ourselves anew to "The Indwelling Christ."

Can we not sum it all up by saying that the fellowship of kindred minds in worship and prayer, the complete surrender of heart and life to His Holy will in obedience and sacrifice, sitting at Christ's feet to hear Him speak, feeding on His Word—all these make possible a life of conscious abiding in Him? —Mrs. Dayton Castleman.

## At Home To Students

Did you know that the home has a role in Student Work? It is not just as the source of supply for students. There is another home about which you should know.

Not every Student Work Center has a Minister to Students, and not every Minister to Students has a wife! but where both conditions are found, the student will find a home.

Chances are that there the welcome mat is out seven days a week for those who drop in, whether they have problems or not. Then the Westminster Fellowship council or a committee may be on hand for a supper meeting, or there is the more frequent single student who stretches the soup three ways instead of two.

There may be one time, however, when the porch light is on and everyone is expected. At the University of Georgia in Athens, "At Home with the Gunn's" is a regular Tuesday affair when students make themselves at home for an evening with Sally and George Gunn.

The "At Home" originated as a weekly discussion hour; but as the Westminster Fellowship grew, and study groups and planned discussions came into the schedule elsewhere, Tuesday evening became a time to be "at home with the Gunn's." It became a time to relax over a coke or coffee, and to let the mood of the group at the moment determine the activity, or lack of it. Discussions still flourish, with one or six going at once, while others read or listen to records.

The largest group to date moved in one night to surprise one of the fellows — a groom to be — with a shower. He departed, prepared for married life with, among other necessities, a mop, scrub board, rolling pin, clothes line, feather duster, and aprons. Anything goes and usually does, because here the students are "at home."

—By Rev. George Gunn  
Minister to Presbyterian Students  
University of Georgia

## Vacant House To John Knox Church

The Sunday School Extension worker had completed her survey in the new housing area in Or-

lando. She found many hundreds of children and their parents with no church connection "at the present time." Findings and recommendations led to a new Sunday School for the community to be sponsored by the First Presbyterian Church.

"But where shall we meet?"

"Do you know of a vacant house, room, shack, trailer, or anything which we can rent for a new Sunday School?" A disheartening "No" had been answered over and over again until a man dressed in white overalls and a painter's shirt overheard the Sunday School Extension worker ask a groceryman.

"Pardon me, lady," he said, "but I heard your question about wanting a place for a new Sunday School. My brother up the street has a house that will be vacant in a few days. I believe he will rent it to you."

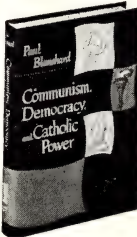
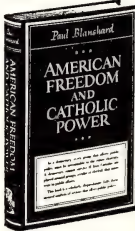
And he did.

In a very short time a fully organized Sunday School was opened in that house, plus a garage where the Beginners Department met.

That was more than two years ago. Today the beautiful John Knox Church with its spire pointing to the skies has a full-time pastor and a rapidly growing membership.

The Sunday School Extension Department of the Board of Church Extension provides a staff of Sunday School Extension workers who give full time to just such a service as this. Your Birthday Offering this year will help us to provide more Sunday School Extension workers to our Synods.

—Adapted from material prepared by  
Mrs. Sara Lee Timmons

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## BOOKS

*SO WE BELIEVE, SO WE PRAY*, by George A. Buttrick. Abingdon-Cokesbury. \$2.75. In Buttrick's former book on "Prayer" he indicated a very high appreciation of evolution. In this one he apparently has changed his viewpoint on the subject. Here he writes, "Modern man deems life an evolution. The world has almost victimized us. We take a surface development traceable in biology and botany and print it without warrant on man's body and soul. As for our body there is little evolution in the fact of death; and as for our soul the twentieth century could hardly pose as an exhibit of evolving saintliness. Perhaps there is no progress on the horizontal line of prayer that cries 'Hallowed be thy name'."

This book discusses certain sections of the Apostle's Creed and the Lord's Prayer and is supposed to give us a statement of the essence of the Christian faith. It is written in virile style with pointed illustrations and whatever one thinks of the contents he must certainly admire the author's ability to write in an interesting fashion.

A chapter on Jesus Christ insists on His Deity but fails to say anything about His eternity, His Pre-existence or His virgin birth. The chapter dealing with Christ's Resurrection stresses His Presence which still abides within the Church but tells nothing about His bodily appearances.

Buttrick says some beautiful and brilliant things in this volume but he must be read with discernment. In expressing his appreciation for the Lord's Prayer, he says in a moment of enthusiasm, "Understood in the full light of Christ it might be the creed on which all Christians could unite." Such a statement is an affront to evangelical Christianity.

In spite of certain weaknesses in this book there are also some very fine insights which are well expressed. Speaking of man's inability to mend sin's breach Dr. Buttrick shows us that all our attempts at self-salvation fail. He observes, "We keep busy but find no peace. We try a long vacation in Florida but unfortunately we must take ourselves on the journey. We determine on a high morality but there is sackcloth beneath the white robe and the morality may become self-righteousness. We try to bargain with God by gifts to charity as men of the ancient days offered their children on the appeasing altar but we secretly know that God would not be God when He would open such barter. We hope that sin and remorse will die of old age, only to find that one swift second of memory can resurrect the past. No man can cure his own guilt. No man can forgive himself unless he is first forgiven of God." He makes no apology for insisting that only heaven can cleanse the stains of earth. Again he says, "Every altar, however blood-soaked, is a sign of man's awareness

that his sin is an ultimate breach and that therefore only God can deal with it. Such 'superstition' has deeper truth for all its distortions than an 'Intelligence' that trusts only to man's poor wisdom."

The refreshing vigor of these messages will provide inspiration and a new stimulus to explore again our Christian beliefs and their inter-relationships in the prayer life.

—John R. Richardson.

*THE WAY INTO THE HOLIEST*, by F. B. Meyer. Zondervan. \$2.50. This is a deeply devotional book on the Epistle to the Hebrews. The expositions are lucid and practical. We find here combined sound scholarship with deep spiritual discernment. This book will bring enlightenment and blessing to all who will read it.

*CHRIST IN ISAIAH*, by F. B. Meyer. Zondervan. \$2.50. Dr. Meyer gives us here a challenging book on the message of Isaiah as he foretells the birth, life, and atoning death of Christ centuries before His birth. The types of Christ found in Isaiah are clearly pictured for the reader.

*PETER — FISHERMAN, DISCIPLE AND APOSTLE*, by F. B. Meyer. Zondervan. \$2.50. Dr. Meyer was known for his biographical portraits. This one of the best remembered of his works. The author uses his amazing description ability and knowledge of the Bible in each of the chapters. In this book Peter comes alive before the reader's eyes. It is one of the most penetrating and spiritually helpful of Dr. Meyer's biographies of Bible characters.

*CALVIN'S COMMENTARIES, JEREMIAH* Vols. 3 and 4, by John Calvin. Eerdmans. Vol. 3 \$3.50; Vol. 4, \$4.50. Calvin prayed, "Open Thine eyes and I may behold wondrous things out of thy law." God answered his prayer and gave him the gift of spiritual discernment in great measure. These two volumes are characterized by illumination and spiritual understanding. Each volume is marked by simplicity without shallowness of thought. They show to us the exercise of God's faithfulness, and that nothing can ultimately obstruct the working of His infinite power.

*CHRIST IN THE TABERNACLE*, by Lou T. Talbot. Van Kampen. \$3. The typical teaching of the Tabernacle in the wilderness are carefully presented by the author after years of study and personal preaching. The whole structure is shown to foreshadow Christ. This is a book that should make clear to all Christian believers the real value of typical instruction found in this phase of the wilderness wanderings.



Carolina Room

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

APR 16 1952

APRIL 16, 1952

## The Holy Spirit And The Scriptures

"We may be moved and induced by the testimony of the Church to an high and reverent esteem for the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

—The Confession of Faith, I,iv.

VOL. X NO. 51

\$2.50 A YEAR

Library, Reading Room  
University of N. C.  
Chapel Hill, N. C.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## LETTERS

### From North To South

Sir:

Less than a year ago I almost had my heart set upon going out under the Board of National Missions of the Presbyterian Church, U.S.A., and at that time, although I had graduated from a Southern Presbyterian college and had known several Presbyterian, U.S.A., members and ministers, fully believed that no fault could possibly lie in our uniting.

However, God so directed my life that I came to school here instead, and not only have new truths been revealed to me, but real conviction in regard to this vitally important subject.

The eyes of a young person can definitely be opened after having spent a few months in New York in fellowship with the Presbyterian Church, U.S.A., of this city and in close contact with its members from various states here in the East and others from the West, even as far as California.

And it is for that very reason I strongly urge you in the name of our Lord Jesus Christ to make known to the youth, the future leaders of our Church, as well as our adults, the true facts involved in such action—lest they, as I almost was, be deluded and make decisions from which untold dangers will result.

I have been observing with a careful eye your conservative magazine as well as *Presbyterian Life* and it was with deep interest and concern that I read Dr. Foreman's article entitled "The Southern Presbyterians."

Let me say first of all that I, having heard him preach and having read much of his literature,

know him to be one of the very most consecrated persons in our Church and possibly other Churches as well. But in regard to some of his statements I would like to make a reply.

First, Dr. Foreman says: "The fact is that the South in general tends to be more conservative in every way than the North or West, and this fact is reflected in the Church."

How true! No more exacting statement could possibly have been made, but I say: "Is that within itself not reason enough for us to question uniting with the U.S.A. Church?" Because we are more conservative we as individuals do not do the same things, we are not interested in the same social functions, in the same recreational programs, etc.

We have different moral codes and standards which we adhere to. Should we unite with them, there would remain a social division at our summer conferences and assemblies because we could not join together in the same activities. The U.S.A. young people would be bored and doubtless miserable at some of the social gatherings which we would plan and enjoy, whereas, we could not, because of our own conception of God as our personal Redeemer and the Friend who takes first place in our life, unite with them in certain programs involving dancing, card playing, etc.

It is true that this is a very minor thing because surely we would hope to be able to unite in spirit although we are divided in our knowledge and conception of right and wrong moral acts.

Nevertheless, because of this same conservatism, we have feelings which, as Dr. Foreman indicated, cannot readily be overcome.

I don't know about Richmond Publishing House, but Montreal is

our home and it's very dear to the hearts of Southern Presbyterians—to us it is really sacred ground, "it is not a resort but a retreat," and I, with my personal prejudice, admit that it would tear at my very inmost being to see a Northern Presbyterian Assembly or conference invade Montreal.

Even in the past summer months when a certain conference, including men of all the Presbyterian Churches, were there, it grieved my heart to note some of the language used, the tremendous increase of cigarette butts and the number of bottles around.

True, these things have nothing to do with personal salvation, but because of our conservative heritage, they have a repulsive effect upon us, and "if to eat meat offend thy brother, then eat not," was Paul's advice—are the Presbyterians, U.S.A., willing to eat not?

Second, Dr. Foreman, in regard to the papers, says that the Duke professor did not agree in regard to what was liberal and conservative. (Continued on Page 15)

## EDITORIAL

Not A Plan Of Union On Which We Are Agreed .....	2
Shall The Church Wield Political Power? .....	3
Called And Kept .....	4
Inevitable .....	4
The Lord Of The Church .....	5
Back To Rome .....	6
Complete In Him - II .....	6

## ARTICLES

The Easter Message From The Book Of Leviticus .....	8
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## DEPARTMENTS

Lessons For April 27:	
Sabbath School Lessons .....	10
Young People's Department .....	12
Church News .....	13
Women's Work .....	14
Books .....	16
Letters .....	2

## EDITORIAL

### Not A Plan Of Union On Which We Are Agreed

Since it is being widely advertised in the public press that three large Presbyterian bodies have agreed on a Plan of Union to be presented in 1953, it is incumbent on THE SOUTHERN PRESBYTERIAN JOURNAL to state its position as to this Plan. According to such information as we have, the proposed Plan is substantially the same as the printed Plan of Union with the U.S.A. Church to which we have made repeated objection.

We are opposed to merger or mergers on this Plan because it does not provide the doctrinal safeguards we now have in the U.S. Church, because it does not preserve to the local congregations the ownership of their congregational properties as now exists in the U.S. Church, and because it does not maintain the sole Kingship of Christ over His body the Church, as the U.S. Book of Church Order affirms.

Recently, a prominent official of the U.S.A. Church assured the writer that he wanted to meet our wishes in the last named question. At his suggestion I visited the Moderator of the U.S. Church and laid before him personally the several paragraphs in our Book of Church Order which assert that Christ is the sole King and the only Lawgiver in the Church. At our Moderator's suggestion I wrote these requests to the Chairman of our Committee on Cooperation and Union. After some weeks I received back a letter, in which the writer expressed gracious personal regards, but stated that the Committee had completely turned down my request. The same has been done in effect with our request that the ordination vows carry the Southern provision that if a man change his doctrines he notify his presbytery, and with our request that the doctrinal interpretation of our 1939 General Assembly be incorporated into the Plan, requiring candidates for ordination to accept Christ as true and eternal God, born of a virgin, a sacrifice to satisfy Divine justice, bodily risen from the dead, and returning to judge the world. Every request for safeguards is declined, we can only decline the Plan of Union.—Wm.C.R.

The series of studies on Ephesians by the Rev. J. Kenton Parker will be resumed in a later issue. He is currently writing a series on the Epistle to the Colossians, titled *Complete In Him*.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 51, April 16, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

### Shall The Church Wield Political Pressure?

Even in the Methodist Church, where there has been such an appalling departure from historic evangelical Christianity on the part of many of its leaders, there has developed a strong reaction against the left-wing activities of the Council for Social Action.

Now a vigorous movement has been set afoot in the Congregational Church against the activities of a similar organization in that church. This opposition is being led by a group of laymen including such outstanding men as Congressman Walter Judd and Scientist Robert A. Millikan and they have taken sharp issue with that Council's chairman, Dean Liston Pope of Yale's Divinity School. The readers of this Journal will remember that Dr. Pope was one of the leaders in the Federal Council against whose activities we took strong exception several years ago.

The Federal Council has now been integrated into the National Council and we have largely refrained from commenting on the activities of this larger organization in order that it might be given a fair chance to prove that it will carry out the objectives and ideals ascribed to it by its advocates.

In the National Council there are many fine men, earnest Christians, working faithfully for the Church they love. Some of the departments are making a real contribution to contemporary Christianity.

However, as one reads the prepared press releases telling of the activities and plans of the National Council, it is becoming alarmingly clear that in the National Council we find ourselves associated with an ecclesiastical octopus which is quietly working to dominate every phase, not only of the life of the Church itself, but also of the Church in the political life of our nation and elsewhere in the world as far as possible. We do not hesitate to say that if the present aims of the National Council become effective we as a church will find our *policies, programs and activities originating with and directed by that organization*.

At the same time, we have it from some now directly connected with the inner workings of the

Council itself that while its leadership has clear and vigorous convictions on matters having to do with "social progress," many of these men apparently have no strong convictions on those truths which we feel to be a part of Christianity itself and, for the sake of "unity" deny even a discussion of such matters within the framework of the Council. *Such "unity" can only be bought at the cost of effective evangelical witness itself. What a price!!*

Coming to grips with the Council for Social Action of the Congregational Church a Minneapolis executive, Frank A. Bean, bluntly said that this council "violates the principles of Congregationalism and the concepts of the Constitution of the United States. We believe its approach to social, economic and political problems is basically materialistic and immoral."

Speaking on the same subject Congressman Wal-

ter Judd said: "We do not believe it is the business of the church to tell the state what to do. It is the business of the church to discover what is righteous, what is the will of God, and inculcate those ideas in the individual."

In this short statement Dr. Judd has enunciated a principle with which the church will have to come to grips. Two philosophies are claiming the allegiance of Protestant leadership today; the one would have the Church, as the Church, enter the realm of politics and political action; the other would wield the influence of the Church through the dedicated lives of Christian citizens.

It is for this latter concept that Dr. Judd pleads and with that position this Journal has been in accord over the years. Historic Protestantism will depart from this policy only at great loss for all concerned.—L.N.B.

## Called And Kept

The most pious minister I have known was the late Principal John Macleod of the Free Church College in Edinburgh. Yet when one dared to mention the devotion of this man of God, whose daily life was one of prayer and worship, he modestly disavowed it. Then he quietly added, "but my wife was pious." Something of the gracious experiences which were vouchsafed to her were mentioned, the wonder of her assurance, the years of living on the mountain tops of fellowship with God, the strength of her faith and the comforting persuasion that came to others from her contacts. Yet when this beautiful Christian life was ended, her husband chose for her epitaph only these three words:

### *Called and Kept.*

For those words aptly summed up her spiritual life and gave the glory of her salvation from first to last, to the Lord Who bought her and saved her and kept her. They not less aptly summarize the parable of the Good Shepherd in the tenth of John. The Good Shepherd calls His own sheep by name, for as the Father knows Him and as He knows the Father even so He knows His sheep by name—and by nickname. And whom He calls them He leads in the green pastures and beside the still waters—that is, in the best way for the sheep of His human pastures. Those who enter into the fold by the Shepherd, Who is also the Door of the sheep, go in and out and find pasture. Through Him they have life and life more abundantly here. By Him they enter into the fellowship of the flock. By Him they enter into the heavenly pastures where the Lamb shepherds them and leads them to the fountains of the waters of life. For all through this life and that left they are kept by the Good Shepherd from Whose almighty Hand none can snatch His sheep.

—Wm. C. R.

## Inevitable

One of the most sordid stories in literature is found in the nineteenth chapter of Genesis. The practices of Sodom were so depraved and so revolting that we hastily turn to other pages to pursue our reading.

But God gave us that record for our warning; not only of the depravity of man but also as an instance of the judgment of a holy and righteous God on sin and the sinner.

This week a paper in one of our smaller Southern cities carried in one edition four items before the local court. One of these had to do with the rape of a five year old girl. The second the rape of a twelve year old girl. The third indecent exposure. The fourth had to do with a man and woman performing an unnatural sex act to which *twenty people paid admission as spectators.*

These crimes cannot be painted blacker than they are. They speak of the sex obsession which has gripped America. Only a short time ago a young woman, a university graduate, was in our office and in an off-hand manner said that the nurse employed by her university had advised her and other girls in the university to engage in unnatural sex acts, "to relieve nervous tension."

Many modern novels, many moving pictures television shows and even personal conversation and dress are *designed* to stimulate sex desire. Adding fuel to the fire is the demand for sex education in our schools where the need is not for more sex education but rather for a great de-emphasis on sex.

Therefore it is inevitable that we should reap the whirlwind of sex crimes and sex delinquency. Cities and nations have disintegrated and vanished because of the very things we are permitting to go unchal-



lenged in our American life today. We have no reason to think that God would judge Sodom and hold us, so greatly favored and blessed as a nation, guiltless.

Is there a solution? There is, and it lies in a return to moral standards of reading and conduct which are based in Christian faith and in which the personal restraints of the indwelling Christ are given first place. Our Lord did not gloss over the sin of adultery. He showed it not only to be a physical act but also a sin of the heart and mind and imagination.

The Church has only too often permitted itself to be swept along in the tide of worldliness of which sex delinquency is but a part. We have not lifted up a standard against promiscuous handling between sexes. We know the owner of a drug store who has recently had to ask High School boys and girls to stop coming to his store in groups because of the disgusting behavior of these young people. And almost all of them come from Christian homes.

This is not a situation which can be corrected overnight. It has to be faced in the home, in the schools and in the young people's work in our churches. The pastor, or the church which thinks it is solving this problem by promoting "supervised" dancing is not contributing to the solution.

Healthy young people need Christian counsel and they need Christian examples set before them. Despite all that some would say to the contrary, there is nothing which has contributed more to modern sex delinquency than the present-day freedom between boys and girls, of which modern dancing is a part.

You can deny this but confirmation of this observation can be found in many doctor's offices, by district school nurses and by the candid admission of many young people themselves.

The seeds designed to stimulate sex have been sown with increasing brazenness in America. The inevitable harvest is upon us. The only answer is in the hearts and lives of Christians and in a long over-due stand by the Christian Church itself.

—L.N.B.

### The Fourth Gospel Shows That The Jesus Of History Is The Messiah Of Israel, The Lord Of The Church

This is the theme of an illuminating article on the Gospel of John by Professor J. G. H. Hoffmann of Paris in the current issue of *La Revue Reformee*. The French scholar shows that John wrote for his congregations near the end of the first century to tell them again of the Jesus who lived among us. In particular, he wrote to show them that this Jesus was the Messiah of the Old Testament and the ascended, glorified Son of God whom they knew as the Lord of the Church, cf. Jn. 20.31.

This view explains many of the incidents in the Gospel and shows the double appeal or triple confirmation of the Gospel. For example, the Good Shepherd comes to fulfill the many lines of Old Testament promise that God would come Himself to gather the scattered flock and appoint David as their Shepherd. In the days of His flesh the Good Shepherd fills the full ministry suggested by the shepherd's care for His flock. Jesus was speaking literally when he repeated in the tenth chapter of the Gospel:

I, even I Myself, am the Door of the Sheep . . .

I, even I Myself, am the door of the Sheep. By Me if any man enter in he shall be saved and go in and out and find pasture.

I, even I Myself, am the Good Shepherd. The Good Shepherd gives His life for the sheep.

I, even I Myself, am the Good Shepherd.

These words, however, have a still richer fulfillment when they are also read as the present activity of the risen, glorified Shepherd, the Lord of the Church. In other words, our Lord Jesus fulfilled the Old Testament promise of the coming Shepherd of the Israel of God both by what He did during the years of his earthly ministry and by what He was doing in the days when John wrote for the seven churches in Asia Minor and what He is now doing for us. Both of these fulfillments buttress the truth that He is the Shepherd of Israel. By His Word He calls today, by His Spirit we answer, and thereby testify that we are the sheep of His pasture.

—Wm. C. R.

### The Trend In Protestantism Today Looks Dangerously Like It Is Back To Rome

There is a disconcerting tendency in Protestant circles today to copy some aspects of the Roman Catholic Church from which early Protestantism so carefully steered away.

*Simplicity in church architecture.* A characteristic of Protestant churches has been the simplicity of the house of worship. Today more and more large city churches are adopting the cathedral-type building, with a divided lectern, sacrificing warmth of atmosphere for the rather awe-inspiring vastness of space. And yet, scattered across Europe are magnificent buildings, masterpieces of artistic grandeur, but across the portals of which are written, "Ichabod."

*Simplicity in worship.* Ritualism is foreign to historic Protestantism and yet we find its advocates increasing, with prepared prayers and forms and liturgies. Worship is an art which needs to be cultivated but its highest expression is not embodied in fixed forms for men to follow but rather in the spontaneous thoughts and words which come from a heart overflowing with love and devotion to our

Lord. There is abundant evidence that as spiritual perception wanes it is succeeded by emphasis on those things which appeal to the esthetic sense and love for beauty.

*Desire for temporal power.* Early Protestants made their impact on contemporary society, even kings and governments; not by or in the name of the Church, but rather by the very force of their own moral characters and spiritual lives. On the other hand the Roman Catholic Church has been notorious for her adventures into the political realm, not only by direct action but also through intrigue and indirect pressure. Today we find Protestant leadership working earnestly to band the Protestant Church into a unified organization with the avowed purpose of doing exactly that which we have decried in the Roman Church. Protestant influence can still best be wielded through the lives of dedicated Christian citizens and present trends are a retreat, not an advance for Protestantism.

*Centralization of ecclesiastical power.* With the Reformation there came a revulsion against the assumed power of the Pope, the priests and the Church. This power, never relinquished by the Roman Church, has been foreign to the democratic principles practiced in Protestantism. But today there is a strong trend towards centralizing tremendous powers in a few. Our own church has not escaped this tendency. We magnify the office of the Moderator making him, for a year, a spokesman and official representative and later according him positions of special interest and influence. The Commission on the Minister and his work is becoming an increasing source of dissatisfaction and even grave discrimination through the assumption of powers which are utterly unPresbyterian and at times unChristian. When men begin to assume great ecclesiastical powers the time is not far distant when tyranny will be practiced in the name of Christianity.

Brethren: we as Protestants will be wise to remember the simplicity of Christian truth and the simplicity of the Christian walk and to abstain from those things which magnify the flesh and the part of man in the things of Christ's Church.

*"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."*—L.N.B.

## Complete In Him—II

### *A Study Of Colossians*

#### *Introductory And Preparatory*

#### *Colossians 1:1-14*

The salutation is brief and to the point. Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, Timothy was Paul's "son in the faith," and is associated with the apostle. It is written to the saints and faithful brethren in Christ

at Colosse. All Christians are "saints." It is wrong to single out some individual and call that one a "saint," in distinction from the others. Some Christians are better than others, but all are saints, if they belong to the household of God. There follows a brief prayer: Grace to you and peace from God the Father. Would it not be a fine thing if Christians, in writing to each other would begin their letters in such a way that all could see that we are Christians?

#### *A PRAYER OF THANKSGIVING AND PETITION.*

This forms a sort of preparatory introduction to the balance of the letter. The purpose of the message is to show them the completeness of their salvation in Christ, and warn them not to allow the "heresies" of the day to take possession of their minds and hearts.

He thanks God for their *faith in Jesus Christ*, their love for the saints, and the hope laid up for them in heaven. This has been called the "blessed trio." In First Corinthians 13, Paul says, "Now abideth faith, hope, love, these three, but the greatest of these is love." They might be compared to a tree, with its trunk, its blossoms, and its fruit, for the fruit of the Spirit is love or, to change the figure, "faith is the soil from which the fruit of love springs, and hope is the sunshine which ripens the fruit of love." (Lenski)

The foundation for their faith, hope, and love, is the gospel, the word of truth, which tells of the Grace of God in truth. They had heard this gospel from Epaphras, a beloved fellow servant, a faithful minister of Christ. He seems to be preparing them for the warning which comes later. They were endangered by this "new teaching," a strange mixture of truth and error, of gospel and Judaism and Greek Gnosticism. Should they leave this solid foundation for some man-made philosophy?

He comes now to certain petitions, and these would safeguard them against being led astray. Paul, as always in his prayers, is asking for those fundamental blessings which undergird the soul. He prays that they may be filled with the knowledge of His will in all wisdom and spiritual understanding. "Teach me thy will," is one of the greatest prayers a man can make. To have wisdom and spiritual understanding will enable us to test all the teaching we hear, and separate the wheat from the chaff.

Might walk worthy of the Lord unto all pleasing. The true gospel is known by the effect it has upon the life. I do always those things which please Him, said our Master. Fruitful unto every good work. Fruit, more fruit, much fruit, fruit that abides (see John 15).

"May you be strengthened with all power, according to His glorious might, for all endurance and patience with joy." They need this strength to keep them from being carried away by every wind of doctrine. Weak Christians are the ones who are led from the true gospel. The many "isms" and

"cults" of our time sweep weak Christians off their feet.

He prays that they may give thanks to God for the marvelous blessings which are theirs as they are made meet to share in the inheritance of the saints. What are some of these blessings? (1) Deliverance from the dominion of darkness, (2) transference into the kingdom of His Son, (3) redemption, (4) forgiveness of sins. We have *all*.

The true Gospel furnishes us with, a rich inheritance, deliverance from bondage, complete freedom, makes us citizens of the kingdom, our redemption is accomplished, our sins forgiven. What more can we desire? This strange mixture which they were asked to receive, cannot offer any more than they already have in Christ. Why should men want to leave the pure living fountain for a broken, dry cistern? We might well ask some people this question today. Many are leaving the simple, *all-sufficient* Saviour and His gospel of power for some silly and powerless philosophy.

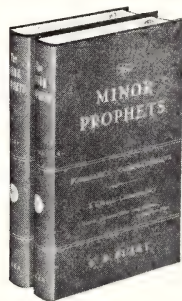
In this prayer, Paul is thanking God for the essential truths which they have and praying that they may be given those enlightening and strengthening graces which will keep them from being misled by the vain theories of men.

## A Terrible Temptation

In a day of softness and compromise such as the world has not seen for generations, the temptation is insistent to close one's eyes, shut out the real facts of life, refuse to face realistically the menacing evils of these times and join that large and comfortable company who cry, "peace, peace, when there is no peace." It has become almost a crime to oppose anything, however vicious and intolerable the wrong that threatens. We have become tolerant of all kinds of falsehood and criminal practice, not that we altogether sanction, but that we count the cost of opposition too great.

Civilization came to be and has survived thus far because there have been men upon the wall who have cried out against the advancing foe, warning of danger and challenging the advance of disaster. Our civilization is now about to die because such watchmen have disappeared and their voices have been stilled. It matters not how necessary the watchman or how important his warning, he is a man walking alone in this day. The onrushing multitude do not even care to associate with him.

Christ was such a man. The prophets before Him were such men. Luther, Wesley, the great evangelists, multitudes of great preachers have qualified. But their ranks are thinned, almost depleted. It is now popular to agree, to condone, to conciliate, to appease, to pacify. The iron has gone out of



### THE MINOR PROPHETS

BY

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men's blood, giving place to some kind of mixture of skimmed milk and the froth from a stein of beer. Even we who are supposed to be the prophets of God have been swept into the moving throng of those who seek to please at any price.

\* \* \* \* \*

Many men are hounded out of public life and denied a chance to serve their fellow men, for no other reason than that they refuse to tamely and dumbly submit to the cheap but false tolerance of this hour.

It is a terrible temptation—this bid for surrender to the evils of the day in which we live. The hour has come when in the Christian ministry, especially in the larger denominations, it is practically suicide to express opposition to the powers that be and their practices, even if such men and their deeds mean the destruction of the faith once delivered and the abortion of the Gospel message itself.

A young preacher coming out of seminary faces the fact that he must fit perfectly into the groove prepared by the authorities or else his future ministry is imperiled. He is not supposed to question, much less oppose. If he dares find fault, he becomes immediately a marked man. All you have to do, inviting the execution, is to "stick out your neck." That such a situation has bred cowards and opportunists is not in the least surprising.

Co-operation is a great word but it dwindles to supine nothingness when it comes to mean the toadying of one man to another. That is what it has all too often come to mean. I have watched men sell their souls for promotion until my heart has cried out in protest. Yet I can understand it. The temptation to be willingly held in check by the halter, in order to arrive, is great.

God's man must be, if he remains God's man, not only free but courageous. No courageous man can shut his mouth in this hour!

THE METHODIST CHALLENGE.



# The Easter Message

taken from

By The Rev. Dan. E. Carlton

ROCKINGHAM, N. C.

**M**ANY feel like asking how can one find the Easter story in Leviticus? Why, this is the third book in the Bible; it is a book of Mosaic law: Thou shalt do this, and ye shall do that. Moses lived about fifteen hundred years before Christ; how could he write about Easter?

Please read from the fourth verse through the fourteenth verse of the twenty-third chapter of Leviticus.

This passage begins by discussing the passover. The Children of Israel were slaves in Egypt. The Lord had sent nine plagues to persuade Pharaoh to let them go, but his heart was hardened and he would not consent, so now God sends the last plague. The Israelites were instructed to kill a he lamb, without blemish. Hyssop was to be dipped in the blood; the two side posts and the lintel over the door of each home were to be struck with this blood. The death angel would pass by; wherever the blood was, there was not to be any death, but if the blood was not present then the first born of each family and of all the cattle would die.

This is exactly what happened. Then Pharaoh let the people go. God commanded the Israelites to keep this statute forever.

Christ changed the passover into the Lord's supper. He became the Lamb. If we take Jesus of Nazareth into our hearts, the death angel will pass over us, for Christ is "the Lamb of God which taketh away the sin of the world."

Jesus not only took the place of the lamb, but He died on the same day that the passover was observed. At the time of the crucifixion the Jews con-

sidered the new day to begin when the first three stars appeared in the evening, and not at midnight as we do today. Christ ate the passover that night; next day at the ninth hour, three P. M. our time, He died. Thus He died on the same Jewish day that the lamb was eaten. Christ became "the Lamb of God which taketh away the sin of the world."

**W**E shall now consider the feast of the firstfruits: The Children of Israel were commanded to take of the firstfruits of the Promised Land, the first harvest of their new home, and to bring a sheaf unto the priest. He was told to wave it before the Lord; an he lamb without blemish was offered as a burnt offering. This was to be on the morrow after the Sabbath, Lev. 23:11.

Remember that the last day of the week was their Sabbath; since Christ arose from the dead on the first day of the week, he arose on the morrow after the Sabbath, after the killing of the lamb. This was the same day that the feast of the firstfruits was to be celebrated. They were instructed to keep this ordinance forever.

Paul describes Jesus as the "firstfruits of them that slept," I Cor. 15:20. When our Lord comes again, those that are His: those people that believe in and love Him shall be resurrected, given a body just like His resurrected body.

If we read further in the twenty-third chapter we see that fifty days after the feast of the firstfruits was Pentecost. This time loaves of the firstfruits were used. Acts states that the Holy Ghost came on the day of Pentecost, that about three thousand souls were converted that day. In this way the Christian Church, as we know it, began.

Hence, the reader sees three pictures, three symbols of the Easter season and the appearance of the Holy Ghost in the book of Leviticus. In the passover the lamb is a prototype of the Crucifixion; the feast of the firstfruits gives a meaningful symbol to our Lord's resurrection, while Pentecost previews what took place fifty days after Easter.

This is a wonderful picture, but it takes three parts of the Bible to show it: the Old Testament, the Gospels, and the Epistles. Nowhere does the Bible make the direct statement that Christ arose on the day of the firstfruits. But reading all together, we clearly see the time relationship. Should not we then study all the Bible, not just part of it?



# Book of Leviticus

Can you imagine any man fifteen hundred years before Christ scheduling three religious observances in such a way without the help of God? Certainly one is lead to feel, not so much from proof as from intuitive cognition (a gift of the Holy Spirit), that the writer of Leviticus was Divinely inspired.

The firstfruits of the Promised Land gave a fair sample what the harvests would be like in the years to come. One of the first grains to ripen there is barley in the Jordan valley; the first stalks showed the nature of the future reapings.

CORINTHIANS described Christ as the Firstfruits of the resurrection. "But now is Christ risen from the dead and become the firstfruits of them that slept." (He was the first to be raised into everlasting life over which death has no power. The few that arose before him tasted death again.) Since Jesus' resurrected body is the firstfruits, those that are truly Christian will receive resurrected bodies like His. "But every man in his own order: Christ the firstfruits: afterward they that are Christ's at his coming" "... the Lord Jesus Christ who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory" ... Phil. 3:20-21, A. S. V.

Thus, we see that the feast of the firstfruits of the Promised Land previews the Firstfruits of the resurrection, Jesus Christ, whose body shows a sample of the believer's resurrected body.

This is the glorious message of God's Word; but do you really believe in Christ? This is the important question; or do you just believe in yourself? That is not enough. Rom. 3:10-20, "There is none righteous, no not one: ... Therefore, by the deeds of the law shall no flesh be justified in his sight." "He that believeth on him (Christ) is not condemned: but he that believeth not is condemned already." ... John 3:18.

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## LESSON FOR APRIL 27

*Supreme Loyalty To God*

**Scripture: Exodus 20:1-6; Luke 14:16-20, 25-27; 16:13-15. Devotional Reading: Psalm 148.**

The last five Psalms all begin and end the same way, with the words, "Praise ye the Lord." Psalm 148, our Devotional Reading, calls upon everything in earth and sky to praise Him, the Creator and Preserver of all. This should be the natural response to His care and goodness. Especially should this be true of man, the one part of creation that can have communion and fellowship, the one part that can worship. But the world as a whole is in a state of indifference, forgetfulness, and rebellion. A large part of the world is disloyal to the true God, and multitudes are bowing down to strange gods.

I was listening last night, (this is being written a few days before Christmas), and Edward R. Murrow spent a good while telling of the efforts of Stalin and his leaders in Russia to substitute the Russian ruler's birthday for the birthday of Christ. All celebration of Christmas has been virtually outlawed. It looks as though Paul's 'man of sin,' the final Anti-Christ, may be the blasphemous premier of Russia. The rebellious attitude of ungodly men can hardly go to much greater lengths.

Then we have the millions of India and other countries who are following false gods and false religions. Even in so-called Christian lands like the United States and England the majority of the people are disloyal to God, and among those who profess allegiance many are only half-hearted in their loyalty. So, after all the sifting is done, we have to conclude that only a small segment of the world's population is loyal to the core. Remember that we must honor the Son as we honor the Father. To do otherwise is to cast an insult in the face of God. Those who cry, "We will not have this Man to reign over us," are rebels. (See Psalm 2, and the parable in Matthew 21, Mark 12, and Luke 20).

### *I. Loyalty in Worship:*

*Exodus 20:1-6*

There are two parts to this loyalty: (1) we must have no other gods, and (2) we must not make an image of the true God.

1. There is but *One God* Who is worthy of our allegiance. There is but *One Creator*. He hath made us. This one fact demands our entire devotion. He made us in His own image. This gives us the capacity to worship; we can think about Him; we can understand and appreciate His character. We do not expect the beasts of the field who have no souls, to worship, but we have a right to expect it of men.

There is but *One Preserver*. He established the earth and by His wise laws He regulates all the

processes of Nature. In Him we live and move and have our being. At times, when there is need for it, He directly intervenes. He answers prayer, and helps us in our sorrows and trials.

There is but *One Redeemer*, the second Person of the Trinity, God manifest in the flesh. He brought His people out of Egypt and the Passover is a type of His Redemption by blood.

For these, and many other reasons, God has a right to demand loyalty of all His creatures whom He has made, preserves, and has redeemed.

His Holy Character is worthy of worship and heartfelt loyalty.

2. We are not to make an image of our God. It was the breaking of this command which caused such dire punishment at Mt. Sinai. The golden calf represented God: "These be thy gods which brought thee out of Egypt." The feast they made was a feast to the Lord. These people wanted something they could see, so they made the calf as a symbol, or picture, of God.

When we fill churches and roadsides with images of Christ and the Virgin Mary, I believe we are breaking this command. God is Spirit. He was very careful to guard against the very thing which is so common today.

In the Protestant Church we are adopting all sorts of visual aids to worship, sometimes in the form of pictures of Christ. Remember that Christ is God. Those who feel that there is no harm, or danger, say that there is no thought of worshipping a picture. I believe that a good rule to follow is to avoid even the appearance of evil. Simplicity and spirituality in worship are two things which are very fundamental to true and acceptable worship.

### *II. Loyalty in Life:* *Luke 14:16-20, 25-27*

1. Loyalty to God demands that we put Him first in *business and pleasure*. This comes out in the parable of the Great Supper as given in the first selection. These men had to make a choice. They

had an invitation, which was practically a command, to attend a great supper. They all with one consent began to make excuse. These were excuses, not reasons: I have bought a piece of ground and must go and see it; I have bought five yoke of oxen and must go and prove them; I have married a wife, and cannot come. They put their own business affairs, or pleasures, before the invitation or command of God.

Do we not find this sort of disloyalty very common today? Men and women, who profess to be Christians, or at least believe in a Supreme Being, make all sorts of excuses for their failure to attend church or take any part in the work of the Lord. Their own business interests, or pleasure, come first, and then, if there is any time left—and this is seldom the case—they will come and appear before God.

This parable also applies to those who have never accepted Christ. The Gospel invitation is being given in many different ways, but it often falls on deaf ears. People are so busy buying and selling, feasting and dancing, marrying and celebrating, that they pay little heed to the preacher as he proclaims the glorious Gospel, and calls to them Come, for all things are now ready.

2. Loyalty to God demands that we put Him first in our home. We can make an idol out of a good thing, even the best thing, if we put it in the wrong place. In order to impress this on us, our Lord uses a very strange and striking way of stating it. Notice His words: "If any man come to me and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." He did not mean, of course, that we are to literally "hate" our relatives, for He taught us to love even our enemies. What He means is that our love for Him, for God, must take the supreme place in our hearts. Sometimes we have to turn our backs on those we love most in order to be true to Him. To accept and follow Christ in some lands means that we must give up our homes. Husbands are taught to love their wives, but a husband must not love his wife more than he loves Christ. Indeed it is a fact that when we put God first then our love for those in the home is all the stronger and sweeter. We can make an idol out of some dear one. Sometimes we hear expressions like, "he idolizes his wife," or "he worships the ground she treads on," or "they idolize their only child." Usually these words do not mean actual idolatry, of course, but it is entirely possible to put some loved one in the home in the place of God.

The expression, "Yea, and his own life also," must be taken in the same way. We are taught of God to take care of our bodies, our lives: "Thou shalt not kill." Yet many a martyr has had to "hate" his life for the sake of loyalty to his Lord, and many a missionary has had to give up his life

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for the sake of the Gospel: they counted not their lives dear unto themselves.

The best and most precious things we have, our homes and our lives, must not stand between us and our King. Our Master had to "hate" his home and His life in order to be loyal to His Father and His mission to the world. It is the path that the Master trod; shall not the servant tread it too?

III. *Loyalty in Possessions:*  
(*Wealth*): Luke 16:13-15  
(*Matt.* 6:24)

"Ye cannot serve God and mammon."

"God or gold." This has often been the choice that men have had to make. Our wealth is a gift of God. How foolish to worship the gift rather than the giver, or to put the gift in the place of the giver! God graciously allows a man to accumulate lands, houses, money, and then the man worships these material possessions instead of the One Who gave him the time, health, business ability, and talents that enabled him to become rich.

Some try to serve both God and gold. They try to compromise, to have a dual god. This will not work, as Jesus tells us in His sermon. God will brook no rivals on the throne of the heart.

Money is a fine servant, but a terrible god, a tyrant. As a servant money can be a blessing; as a god, it is a curse.

YOUTH PROGRAM FOR APRIL 27

## *Our Magnetic Field*

"By their fruits ye shall know them." It isn't hard for people to tell just what kind of Christians we are, or if we are Christians at all! If we are truly Christian, having the very life of the Son of God within, and that life being lived out through us from day to day, there will be a radiant reality to our testimony that will draw others to the Lord. Every faithful child of God will by the very reason of being such have a "magnetic field" of winsomeness and love that will attract others to the Christ who dwells within. Jesus said, "Let your light so shine . . . that others may see . . . and glorify God." Not alone by what we do, but by what we are and the spirit in which we serve, we will reveal to others the reality of our faith.

The secret of this magnetic power is found in the book of Romans, chapter 12, when Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed . . . that ye may prove what is that good, and acceptable, and perfect, will of God."

A magnet has a positive and a negative pole, with a magnetic field around and between these poles. Both positive and negative are necessary if the magnet is to have drawing power. And so with the Christian who would possess the power to draw others to the Lord; to lift them above the level of sin and doubt and fear to a new life of radiance, peace, and joy in Christ.

"Be not conformed to this world." This is the negative aspect, or "pole" of Christian experience and power. If you are to have power with God and men you must not let the world set your pattern of conduct. Things are not all right just because everybody is doing them. Christians need to make a clean break with the world, the flesh and the devil, and live out and out for Jesus Christ.

"For to me, to live is Christ!" This should be the heart cry of every child of God. We are not our own, we've been bought with a price, even the precious blood of Christ, and we must break with the world that we may live for the glory of God.

"Be not conformed!" If church people would withdraw their support from the unclean and unwholesome amusements of the day, and would set aside the shallow and superficial social pleasures that do not honor God nor strengthen their own hearts, there would be more power in our churches. The trouble is that there is so little difference between the church and the world, so much of conformity on the part of God's people, that no one can tell which to follow.

Let's dare to be different in the right way! To break with worldly patterns and procedures, and dare to walk with God!

"Be ye transformed!" This is the positive aspect. "Transformed by the renewing of your minds;" by the dynamic of the indwelling Spirit of God! Paul speaks of the gospel as "the power of God," or the "dynamic" of God! Through the gospel there is imparted to all who believe the very power of the living God. The same power by which the worlds were framed! The same power by which the miracles of Christ were wrought! The same power that raised Jesus Christ from the dead! As we break with every known sin, and present our bodies as living sacrifices unto God, He will work in and through us to transform our lives into "living epistles" that men may read of God and be drawn to the precious, bleeding side of our Saviour.

We can never know the fullness of God's power until we know the fullness of surrender to the will of God. We can never be truly transformed until His transforming power is given right of way in our own hearts. How tragic it is that so many of us are living such mediocre and fruitless lives when we could have a "magnetic field" of power and love that would draw others to the blessed Son of God.

"Be not conformed!" "Be ye transformed!" Let's remember that there can be no magnetic field with power to attract and lift without there being both negative and positive poles!

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## CHURCH NEWS

### *Baker Scholarship Awarded To Seven Seniors By Davidson*

Winners of George F. Baker Scholarships for 1952 at Davidson College have been announced by Dr. Bradley Thompson, chairman of the selection committee.

Seven high school seniors were chosen out of a group of 19 finalists who underwent an intensive two-day session of tests and interviews.

The seven winners are William H. F. Kuykendall, Charlotte; J. Harold McKeithen, Jr., Winston-Salem; James B. Marshall, Clarkesville, Tenn.; Arthur M. Martin, Jr., Winnsboro, S. C.; Patrick D. Miller, Jr., Atlanta, Ga.; Fred Glen Myers, Spartanburg, S. C.; and Clyde O. Robinson, Jr., Raleigh.

The recipients will be awarded scholarships valued up to \$1100, depending on individual needs. The scholarships will be in force for the full four-year term of the winners.

### *Bible Day Stamp Issued In Brazil*

The Brazilian government has issued a new stamp series commemorating Universal Bible Day, observed during December each year, according to reports from our missionaries there. This is believed to be the first time such a stamp has been issued by any country.

The stamp is rectangular in shape, measuring approximately 1 inch by one and one-half inches and depicts the open Bible with its light emanating over an outline map of Brazil.

According to reports of the story behind the stamp, the postmaster general of Brazil is an evangelical Christian who received his early training in the Presbyterian Church. Now a member of the Episcopal Church, he entered the army as a young man and was stationed in a region where that denomination is predominant. In 1951, as postmaster general, he persuaded the government to issue the stamp.

### *Norville Named Winner Howerton Memorial Award*

Charles King Norville, Durham, N. C., has been awarded the Lemma Shepherd Howerton Memorial Award for 1952, according to an announcement by Union Theological Seminary.

Norville is a senior at U. T. S. and will attend Princeton Theological Seminary under the provisions of the award.



### *\$60,000 Goal Set For Davidson Fund*

The Davidson College Living Endowment goal for 1952 has been set at \$60 000, alumni secretary John L. Payne has announced.

The alumni secretary said that the 1951 Living Endowment program reached a total of \$54,245.84. More than 1200 persons contributed to Davidson through the program last year.

### *Davidson Professors Awarded Ford Fellowships*

Davidson College was honored earlier this month when it was announced that two of her faculty members, *Dr. George L. Abernethy* and *Dr. Edward O. Guerrant*, had been awarded Ford Foundation Fellowships for the 1952-53 school year. Awarded to college professors who wish to pursue certain projects for the advancement of higher education, fellowships were granted to only 246 scholars out of 1,100 applications.

Dr. Abernethy will study American philosophy and comparative religion at Columbia University. He will visit and observe the program of work at Columbia in the humanities and contemporary civilizations courses.

Dr. Guerrant will study international relations, with an emphasis on World War II. He will work with the School of International Relations at the University of Southern California.

Both professors will be granted leaves of absence for the entire 1952-53 school year.

### *Jernigan Inaugurated As Queens' President*

Dr. Charlton Coney Jernigan was inaugurated tenth president of Queens College today in a ceremony in the Belk Chapel. McAlister Carson, chairman of the Queens Board of Trustees, installed the new president; and Dr. Theodore H. Jack, president of Randolph-Macon Woman's College, Lynchburg, Va., was the guest speaker. Representatives from 151 colleges, universities, and learned societies were present at the various events of the inaugural week-end.

## ***Stillman College Opens Evening Classes For Adults***

Stillman College endeavors to be alert to the spiritual, cultural and recreational needs of this community with its large Negro population. As an example in the religious field two courses are being offered this spring quarter to the general public. One course will be in Bible study, the other in leadership education.

The classes meet at night and will be taught from a Christian point of view without reference to denominationalism. For six evenings each class will meet for two hours and will provide the twelve hours of classroom work necessary to receive one quarter hour of college credit for those who desire. All persons may take the courses without credit. The Bible class will be a book study of the Gospel of John.

With the author's stated purpose in mind, the group will attempt to see the book as a unit, to study its content, and to discover its religious significance for Christians today. The class in leadership education will deal with general problems encountered by church workers in improving the teaching of the local church school. Both of these classes will be taught by the instructors in the department of Bible and Religious Education. They will be held under the leadership of Miss Myrtle Williamson.

The scholarships to be offered are limited to ten persons for the Bible class and ten persons for the class in Leadership Education. They will be awarded to the first qualified persons who make application to Mr. B. B. Hardy, Dean of Instruction, Stillman College.

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## ***The Bible***

The Bible contains the mind of God, the state of men, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe in it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here Paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end,

It should fill the memory, rule the heart, and guide the feet:

Read it slowly, frequently, and prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure.

It is given you in life, will be opened in judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

—Author unknown.'

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## ***And The Chaplain Said "God"***

**By Chaplain Leslie L. O'Connor\***

I have just come from the home of a widow. It was my job to tell her that she was a widow. Her husband was killed in an airplane crash a few hours ago. I was aroused from a sound sleep at home, because I am the chaplain, and it is my job to minister to the bereaved. I am tired now, but my job must go on. I will go back to see her and will help her with the hundred details which must be taken care of. She has no relatives or friends in this part of the country, but I am her friend. I am the Chaplain. I will do what needs to be done.

My job is more than this. It comes close to being what I understand St. Paul meant when he said that he became all things to all men in order that some might be saved. The military and civilian personnel of this station are in my pastoral care. My parish is large, for, not only do I minister to those whom I see, but to their unseen parents, brothers, sisters, wives, and sweethearts. My opportunity and my responsibility are great.

A young seaman asked, "Chaplain, who do you tell your troubles to?" And I answered, "God."

When I say that "God is my refuge" and "Christ is my Saviour," I remember the face of the young man who always comes to the Sunday service early and sits with bowed head on the right of the Chapel, about six rows back. I have to give him the Good News of Jesus, our Elder Brother, and God, our Heavenly Father, straight from the shoulder. He is an orphan. The Navy is his mother, and I am his pastor. He depends upon us.

A Chaplain must be able to apply Christianity: when he talks to the WAVE who has just received word that her fiancé has married someone else; when he talks to the young officer whose mother is to be buried Tuesday; or to the metalsmith who is in debt and cannot manage his budget. The Chaplain says what he believes in the hanger, in the carpenter shop, in the mess hall, and all over the place, for where the men are, there also is the Chaplain. No matter what the problem, the Chaplain says, "God is the answer."

Think of the change that might come about in your community if your pastor could spend ten hours teaching the basic principles of right morality to all the young men in the community! The Chaplain does just that. It is a part of his required job, and no serviceman can evade attendance. It is a part of the Armed Forces' Character Guidance Program. One of the first results the Chaplain notices is a quickened interest in spiritual matters on the part of those who have attended. Many chaplains feel that morality among the young service men and women is much higher than the national average, and wish such a program could be inaugurated in all our secondary schools and colleges. We feel sure that all mothers would be much happier if they knew about the fine training in morality and applied religion that their sons and daughters in the Armed Forces are now getting.

In quiet times I have sometimes been lonely. I have felt lonely when I did not feel that I had the interest and support of my Presbytery back home. The Defense Service has been swell. It has acknowledged every letter and every report and in such a way that I knew they had been, not only read, but understood. Sometimes, however, I have felt that the chaplains were forgotten by most of the people back home. Perhaps you have no idea how much a letter means to those far from home, how much joy one can bring. "Chaplain, who do you tell your troubles to?" And the Chaplain answered, "God."

\*Chaplain Leslie L. O'Connor, U.S. Naval Auxiliary Station, Kingsville, Texas. During WWII, Chaplain O'Connor served as a Chaplain in the Navy and saw duty in the Pacific area. In November of 1946, he was released from active duty. He was recalled to active duty as a Reserve Chaplain in November, and immediately sent to Japan. Later, he served with the First Marines on the battlefield in Korea, where he acquired an infection that hospitalized him for many months. Upon release from the hospital, he again resumed his activities as chaplain at Kingsville, Texas, where his family has joined him.

## LETTERS

(Continued from Page 2)

tive. Maybe we don't agree on what is fundamentalist and modernist in regard to church papers, either.

And third, is not he being a little hasty in judging who will and will not unite should union ever become a reality?

I only write this letter because I feel so definitely the need of our young people and adults to know what is involved in such a union and I pray that you will continue

to impress it upon them through THE JOURNAL.

How would you feel if you were in a Church which you did not feel you could worship in because the real Christ was not portrayed in the way that you knew Him to be, yet you felt loyal to your denomination and felt a desire to help them?

These young people are facing a difficult problem. I've talked with them; I know. They feel it is difficult to help their Church from within, so I beseech you as southern young people to resolve to

help them from without, working in rather than uniting with them.

This is only the opinion of a very young and possibly quite misinformed seminary student who knows many very Christ-like Presbyterians, U.S.A., and yet who is drawn between the decision of union or perfect loyalty to one's beliefs. In all humility, I ask your prayers that God will guide me in making my decision.

A Southern Presbyterian  
Seminary Student.

New York, N. Y.

## C. S. Lewis on Paul and his theology:

A most astonishing misconception has long dominated the modern mind on the subject of St. Paul. It is to this effect: that Jesus preached a kindly and simple religion (found in the gospels) and that St. Paul afterwards corrupted it into a cruel and complicated religion (found in the epistles). This is really quite untenable. All the most terrifying texts came from the mouth of our Lord: all the texts on which we can base such warrant as we have for hoping that all men will be saved come from St. Paul. If it could be proved that St. Paul altered the teaching of his Master in any way, he altered it in exactly the opposite way to that which is popularly supposed. But there is no real evidence for a pre-Pauline doctrine different from St. Paul's. The epistles are, for the most part, the earliest Christian documents we possess. The Gospels come later. They are not "the gospel," the statement of the Christian belief. They were written for those who had already been converted, who had already accepted "the gospel". They leave out many of the "complications" (that is, the theology) because they are intended for readers who have already been instructed in it. In that sense the epistles are more primitive and more central than the Gospels—though not, of course, than the great events which the Gospels recount. God's act (the Incarnation, the Crucifixion, and the Resurrection) comes first: the earliest theological analysis of it comes in the epistles; then, when the generation who had known the Lord was dying out, the Gospels were composed to provide for believers a record of the great Act and of some of the Lord's sayings. The ordinary popular conception has put everything upside down. Nor is the cause far to seek. In the earlier history of every rebellion there is a stage at which you do not yet attack the King in person. You say, "The King is all right. It is his Ministers who are wrong. They misrepresent him and corrupt all his plans—which I'm sure, are good plans if only the Ministers would let them take effect." And the first victory consists in beheading a few Ministers: only at a later stage do you go on and behead the King himself. In the same way, the nineteenth-century attack on St. Paul was really only a stage in the revolt against Christ. Men were not ready in large numbers to attack Christ himself. They made the normal first move—that of attacking one of His principal ministers. Everything they disliked in Christianity was therefore attributed to St. Paul. It was unfortunate that their case could not impress anyone who had really read the Gospels and the Epistles with attention: but apparently few people had, and so the first victory was won. St. Paul was impeached and banished and the world went on to the next step—the attack on the King Himself.

## BOOKS

**BIBLE LIGHT ON DAILY LIFE**, by *Phillip E. Howard, Jr. Van Kampen*. \$2.25. In this book the author emphasizes the fact that Christian living should extend to all phases of life. The author has sensed this situation for the many years he has been in first-hand daily contact with his fellow believers. Thus he has assumed the ministry of writing to Christians at large about these observations hoping that he will inspire them to better Christian conduct in homes, church, and community. The final result will be more effective Christians, happier family life, and fruitful service to God.

**THE GENIUS OF THE GOSPELS**, by *Merrill C. Tenney. Eerdmans*. \$2. Here is a fresh and suggestive presentation of the content of the Gospel records. The four lectures contained in this book are a tentative approach to the problem of the Gospels from a distinctly conservative position. They should be regarded as a sign-post pointing in the direction of a new adventure rather than as a detailed map of territory which has been surveyed completely. The lectures are primarily designed to capture the essential message of the literature which represented the basic preaching of the early Christians, and to present a fresh statement of its meaning for the evangelical Church of the present day.

**GINGER IN ALASKA**, by *Dorothy Grunbook Johnston. Van Kampen*. \$1. This is the second book in the "Ginger" series for junior age girls. It describes the taking of Ginger to Alaska where she has many exciting experiences. While there she learns a great deal about the country. Miss Johnston who has written a number of fine books for boys and girls writes in an informative as well as an entertaining manner.

**A COMPANION TO THE PRAYER BOOK**, by *George Robert Brush. Christopher*. \$2. The author has compiled this beautiful prayer book of the "collecta" to enlist the interest of busy people, clergy, and laymen alike to take time each day for a few minutes of devotion as a build-up of their spiritual strength. His comments are valuable as a means of instruction in the articles of the faith of the Church. They give an invitation to personal devotion and communion with God.

**A PROMISE TO KEEP**, *James D. Smart. Westminster*. \$2.50. This book is written for boys and girls from 9 to 12 years of age. The stories of the Bible are condensed into a consecutive narrative. The reader is taken all the way from the time of



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Abraham to the establishment of the early Christian Church. The stories are colorful and full of action.

**STEWARDSHIP ENRICHES LIFE**, by *C. W. Hatch. Warner*. \$1.50 - Cloth, .75 - Paper. The aim of this book is to show that sharing is at the heart of the Christian religion—and that without sharing there is no true Christianity. Since in our society money holds the most important place, this work emphasizes the enrichment of spiritual life which comes through giving. It will be of help to pastors, finance committees, and laymen to recognize more fully the spiritual value of money-giving.

**MY BIBLE PICTURE STORY BOOKS**, (Set of four) *Warner*. \$ .15 each. These little booklets are written for children and set forth such themes as "Helpers Jesus Knew," "Stories Jesus Told," "Places Jesus Went," and "Christmas Stories."

**PORTALS OF PRAYER**, *Concordia*. \$ .10. This is a devotional guide no. 101. It is a product of the Missouri Synod, Lutheran Church. A deeply spiritual note which runs through each devotional.

**WHITER THAN SNOW AND LITTLE DOT**, by *Mrs. O. F. Walton. Moody*. 75 cents. This is a story for small children. It is based on the great prayer of David, "Wash me and I shall be whiter than snow."

**THE JOLLY J'S MAKE DECISIONS**, by *Brenda Cannon. Moody*. 75 cents. A story for Juniors and Intermediates. It grips the attention and conveys wholesome lessons.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

APR 23 1952

APRIL 23, 1952

## Paul To Timothy

"But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou has learned and been assured of, knowing of whom thou hast learned them; and that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrines, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

—II Tim. 3:13-17.

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The Journal has no official connection with the Presbyterian Church in the United States

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## LETTERS

Sir:

1. For twelve years the Ministers' Annuity Fund has operated successfully. It has met in full every commitment, and the actuaries and auditors report it in good actuarial and financial condition. Benefits paid since the Fund began are:

Annuitants	Since 4-1-40	As Of 3-31-52
Ministers - Age .....	384	219
Ministers - Disability .....	54	21
Widows .....	277	245
Orphans .....	85	48

Total amount paid in benefits 4-1-40 through 3-31-52, \$1,641,253.47.

2. The Employees' Annuity Fund, which began to operate September 1, 1942, had 216 members enrolled March 31, 1952. Since this fund began, four have retired because of age and three have retired because of total and permanent disability. One age annuitant returned to active service.

3. During the year 372 homes were aided from the funds of Ministerial Relief: 73 ministers, 266 widows, 18 homes of orphans, and 15 ministerial workers. This was a decrease of 18 homes from the number aided in the previous year. The amount remitted to the homes of these beneficiaries was \$184,996.01. In addition \$159,531.10 of the funds of Ministerial Relief was used to supplement the inadequate annuities of 318 annuitants. A total of \$344,527.11 of Ministerial Relief funds were remitted during the year to beneficiaries and annuitants with inadequate annuities. The amount granted was much in excess of that of any previous year, but the Board is convinced that it is still

not enough to relieve the retired ministers and their dependents of the burdens of the high cost of living.

4. During the year the Board stressed the request of the General Assembly that the Church contribute to its work the full 8 percent of the budgeted benevolence askings, and presented vigorously an appeal for a large Joy Gift offering in December. Since the major source of income with which the Board carries on its relief work is the Joy Gift, it is urgent that this annual offering be a generous one if the Board is to have the funds with which to provide the necessities of life for the retired ministers. It is a pleasure to report that total receipts for the relief work during the year 1951-52 amounted to \$528,537.79.

5. The General Assembly has asked that 8 percent of the total amount requested for its benevolent work for 1952-53 be given by the churches to the Board of Annuities and Relief. With this modest amount the Board must minister in the name of the Church to the necessities of over 700 homes of retired ministers. We earnestly urge that all Synods, Presbyteries and churches meet in full this requested percentage asking in order that those who served long and well may be freed of needless anxieties in the days of their old age.

6. Acting upon instructions given to it by the General Assembly the Board has presented to the Church a proposed Group Life Insurance plan for the protection of its full-time salaried personnel. If approved by the 1952 General Assembly and the required number of subscriptions are received, it is the present purpose to begin the plan's operation on July 1, 1952. Ministers and churches de-

sirous of obtaining the type of protection which the plan affords should forward their subscription blanks, with check for the proper amount attached, at the earliest possible date.

WADE H. BOGGS

Louisville, Ky.

## Ministers' Personal Record

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## EDITORIAL

The Untapped Resource .....	3
The Voice Of The Shepherd Or The Voice Of A Stranger .....	3
Complete In Him - III .....	4
A Lost Meaning .....	5

## ARTICLES

The Christian And His Bible - III .....	6
---	---

## DEPARTMENTS

Lessons For May 4:	
Sabbath School Lessons .....	8
Young People's Department .....	10
Church News .....	12
Women's Work .....	13
Books .....	13
Letters .....	2

## EDITORIAL

### The Untapped Resource

Our Lord set us an example we are only too prone to forget. He lived a life of action but that action was undergirded with importunate prayer. He, who was the Son of God, while here in the form of man, felt the need of close communion with the Father. The gospel record tells again and again of His praying, of His spending whole nights in prayer.

If our Lord felt this need, how much more do we need the strength, the wisdom and the detailed guidance which God alone can give. And yet, how often, even habitually, we go out to live our daily lives with little more than a casual reference to the One Whom we need so desperately.

Much of our education today is aimed at developing personality, resourcefulness and self-confidence. All of these unquestionably have their place but neither these qualities of personal achievement, nor any others, can in any measure take the place of the wisdom and strength which our loving Heavenly Father has in store for those who come to Him in prayer.

It seems almost certain that the greatest untapped resource open to the Christians is found in prayer. When our Lord said, "For without me ye can do nothing," He was uttering a truth both startling and profound. But, we know hundreds of people who are busy and successful, as the world measures success, who know not God and consequently never pray. Does not the explanation rest in the fact that God measures all that we do in the light of eternity and so often we are busy—and even successful—about things which are temporal and which will perish?

It is by prayer that we see things and our work in the proper perspective. It is on our knees that we learn to evaluate our lives, our problems and our opportunities as God sees them, and, as we do this we come face to face with the solemn and humbling fact that we in ourselves are not sufficient for anything.

Prayer is hard; it is hard on us physically for the flesh is weak; it demands concentration of purpose and of thought, for it requires discipline; it flowers in an attitude of distrust of self and complete faith in the willingness of God to hear and His power to answer; and it pays the most wonderful dividends ever offered.

Our prayers may lead us into an unexpected path but it is wonderful to travel because we find it to be the King's Highway.  
—L.N.B.

### The Voice Of The Shepherd Or The Voice Of A Stranger?

The sundry Old Testament representations of the LORD as the Shepherd of His people, of His rebuking the evil shepherds and coming Himself to gather His sheep and set up Him, of Whom David was the type, as their Good Shepherd, find their fulfillment in our Lord Jesus Christ. The tenth chapter of John sets forth that fulfillment in the days of Jesus' earthly ministry and in the later days of the heavenly ministry of the Lord of the Church through His Word and by His Spirit.

In times of special need this gracious representation is laid hold of anew by the Church. The Reformed or Presbyterian Reformation came to articulate statement in the theses which established the Reformation in Ilanz, January 1526, and in those which brought it to Berne two years later. These begin: "The holy Christian Church, whose only Head is Christ is born of the Word of God and abides in the same, and listens not to the voice of a stranger. The Church makes no laws and commandments without the Word of God."

At the time of the first peace of Cappel, June 1529, in the day when the Zurich troops were delivered from the forces of the Forest Cantons supported by the might of Austria, Zwingli gave vent to his feelings of trust in God thus:

"Beloved Pastor (Shepherd), who has saved  
Our souls from death and sin,  
Uplift Thy voice, awake thy sheep  
That slumbering lie within  
Thy fold, and curb with Thy right hand  
The rage of Satan's furious band."

Similarly, referring to John 10:27, the Scots' Confession of 1560 distinguishes the true Kirk as the One which always hears and obeys the voice of her own Spouse and Pastor.

When Scotland needed to hear the sound of a moving in the tops of the mulberry trees, Sankey opened the way for the Moody Revival by singing the Ninety and Nine. When rationalistic conceits had turned the preaching of Germany away from the Word and the Nazis were demanding a preaching of "the gospel" of race, blood and soil, the Confessing Church declared at Barmen in 1934:

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 52, April 23, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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"1. (a) "I am the way, the truth and the life: no man cometh unto the Father, but by me." John 14:6.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the door: by Me if any man enter in, he shall be saved." John 10:1,9.

"(b) *Jesus Christ, as He is witnessed to us in the Holy Scripture, is the one Word of God, which we*

*have to hear to trust in life and in death, and to obey."*

The coming of the wolf in evident form drove the Continental Church back to the preaching of the Word of God. And as the Holy Scripture was again expounded, the preachers were surprised to find how successful it was. Again the sheep heard the Voice of their Great Shepherd and the world found in her midst the Church of the living God.

—Wm. C. R.

## Complete In Him—III

### *A Study Of Colossians*

#### *Complete (or full) Salvation*

##### *Colossians 1, 2*

This is summed up for us in a marvellous way at the end of the prayer which we studied in the introductory lesson. In one sentence the apostle tells us: "He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." The slave of sin has been emancipated, and then taken from the realm of slavery into the liberty of the children of God. He has been taken out of Egypt and settled in Canaan. Two wonderful blessings follow: one is objective redemption; the other, subjective—the forgiveness of sins.

The word "redemption" is very rich: to "come to the market place," to "come with the purpose of buying," to "pay the price," to "set the slave free." Our blessed Redeemer does *all* of these things for us, "I believe in the forgiveness of sins." Why can I? Because "Christ died for our sins." He was made sin for us Who knew no sin," He bore our sins in His own body on the tree."

*Complete salvation* begins with a *complete Saviour*; a divine Saviour, One Who has in Him the "fullness of the Godhead." In these verses, (15-19), we have a description of the deity of our Lord. As the Creed puts it, He is very God of very God, of the same substance, equal in power and glory. The Unitarian has no real Saviour, just an exalted man who is totally unequal to the task of saving lost men. God has to become flesh in order that men may be saved. He, the divine Son, is the only Head of the Church. In all things He must have the preeminence.

*Full salvation* means *full reconciliation* between God and man. He, the Lord Jesus Christ, is the Complete Reconciler, for He is the God-man. He is the only mediator we need; neither "angels," nor saints, nor Mary, have any place in this reconciliation: we do not need their intercession. Jesus, our Great High Priest intercedes for us at the throne of grace. He not only makes peace, but He makes us holy and blameless and irreproachable. It takes supernatural power to change our state from aliens and enemies into citizens; it takes the same power

to bring about the inner change of heart, *renewing us in the whole man after the image of Christ.*

God will not leave us until He has finished the work of grace which He began, but there is a provision in the promise; provided that they continue in the faith, stable and steadfast, not shifting from the hope of the gospel which they had heard. Here is a warning to them. They were in danger of giving up the Gospel—the simple and powerful Gospel—for a strange mixture of tradition and philosophy. As Paul says in Galatians, this was "another gospel" which was not "another," for it was not the gospel at all. There are many in our day who will desert the Complete Salvation which is found in Christ for some fantastic concoction of men's brains which is as worthless as some patent medicines.

*Full salvation means full possession of the heart by Christ*; Christ in you, the hope of glory. This is the "mystery" which is now revealed, as it had not been before. This makes all believers "one body," Gentiles and Jews. We must live in Him, rooted and built up in Him and established in the faith. In Jesus' prayer in John 17, He asks that this union be consummated; "I in them, and Thou in me." How we ought to abound in thanksgiving when we think of this mystic union with our Lord!

*Full salvation means fullness of life.* We do not get life through some "vain deceit," or philosophy; from the "spirits of the universe," or some Greek fancy, but *from Christ*. In Him we have more than some outward symbol; we have spiritual circumcision, spiritual baptism. These signs and ceremonies do not make alive, or forgive sins, or set us free from the law. Christ alone can do this. *In Him is life, fullness of life*; we are complete in Him. He triumphed on the Cross: His death sets us free.

*Full salvation means the substance rather than the shadow.* There were certain ceremonies in the Old Testament which pointed to Christ. These trivial questions about food and drink, or some festival of the moon; these ascetic requirements, like self-abasement; these additions to the gospel, like worship of angels. These outward observances, both of the Judaizers and Greeks are but a "shadow." Why desert the "substance," and go back to the "shadow"?

These "heresies" were both "taking away," and "adding to," the Gospel. Both are dangerous and



prohibited. They took away from the complete salvation by denying the full deity of Christ, and the finished and complete work which He has accomplished. They added to the Gospel a lot of man-made traditions and law-requirements, and subtle elements of Greek philosophy. We have plenty of these same "heresies" in our day; there seems to be a regular "epidemic" of queer teachings. None of "modernism" is really modern; it is but a re-hash and renaming of the false teaching of former generations.

This section of Colossians should be pondered deeply by the Church. We need to get back to, and re-emphasize the fact that, "we are poor sinners and nothing at all, that Jesus Christ is *our all in all*." Salvation through Him and in Him, is a complete salvation: we are "complete in Him." Beware of taking from Him His sole place as Divine Redeemer and Head of the Church. Beware also of trying to mix up the pure Gospel with a lot of traditions and heathen philosophies. Christ is *our all sufficient* Saviour.

—J. K. P.

## A Lost Meaning

Throughout the Church, revival services have been held during the latter part of March and the early part of April.

We believe that there is a problem existing in the Church today in regard to these meetings, one which may or may not be locally recognized. It may not exist in every local church but the less the possibility of its existence is recognized, the more of a problem it becomes.

The problem is the meaning of the word revival. Literally, the word means a restoration to life, consciousness, vigor, strength, etc. Therefore, it does not mean in the first or primary meaning, a creation of a new thing, but a revival of that which has become defunct or inactive.

Colloquially, to many church members, a revival means a series of services, usually conducted by someone other than one's own pastor (who can therefore speak in a general sense without too intimate a knowledge of the individual lives of church members) . . . a series of services usually accompanied by much and lively hymn singing, which is perfectly all right, until the congregation enters into it with a great deal more enthusiasm than the Word of God is approached . . . a series of services in which many individuals hope to be aroused and startled, or amused and entertained, either by witty repartee from the pulpit or extravagant and emotional harangues. (And while the response within oneself is often hoped for, if the Spirit stirs such a response up, all too often many church members are appalled by the effect it has on their "nerves" (conscience) and shy away from the moving of the Spirit.)

. . . A series of services . . .

Ask many church members what a revival is and

these four words will preface almost any reply you get.

Let Christians recall that revival is for the living, not the dead. The dead cannot be revived, they have need of a new birth.

But we sometimes pray for revival and quickly shut the doors and windows to our hearts and bar the gates and bring in the welcome mat and say, "Now, Lord, if you can get into *my* heart, I shall be surprised indeed." We mean to be neither facetious nor irreverent, but such, in effect, is the way many Christians go about a revival.

But of course, not all churches everywhere think of revivals as a series of services without a definite end to be accomplished. Often a sermon is truly of revival qualities, when God does move in the hearts of His people. But how prone we are to want to hide, to conceal ourselves from the Spirit! Many times, our thoughts run like this:

"This is for sinners."

"This is for those folks who have never walked that aisle."

"Yes, its wonderful, truly wonderful. I hope they respond."

And all the time, in many instances, there is a gnawing sensation somewhere inside, and a sinking feeling . . . but who can describe it? It is the convicting power of the Holy Ghost, and the power of the salvation message is again making its force felt in our hearts.

This is not to say that Christians, true, born-again Christians are under the obligation of public profession of Christ as Saviour every time they hear the invitation. But the fact is that many Christians are not living like Christians at all and the gospel message of salvation pricks them in their hearts and into remembrance of their vows to God.

Vows so often forgotten . . . broken . . . neglected . . . dishonored.

A great evangelist once remarked that many churches to which he was invited, seemed to suppose that he had packed the revival into his suitcase along with his other personal effects and brought it into their community. Then in successive services, he would take it out, bit by bit, until lo, and behold, they had a revival.

The Billy Graham campaigns have demonstrated in a dramatic way the essential of prayer-preparation weeks, months, even years in advance, so that revival is already there, waiting in the hearts of Christians for the detonator . . . the instrument (preacher) through whom the Spirit sets off His dynamite.

Revivals are not "held" in our churches but in our hearts. They cannot be delivered wholesale into any community or into any heart by any man. They are breathed into lives by the Spirit of God as He works through His ministers . . . ministers who are themselves resting on Him.

—A. D. R.

# The Christian and His Bible-III

By the Rev. W. W. Arrowood, D. D.

ROWLAND, N. C.

## How To Study The Bible?

The Bible is the Word of God, and the Word of God always has power in it.

"In the beginning God said 'Let there be light' "—that's all—"and there was light." "He spake and it was done; he commanded and it stood fast." Here's the way God describes his own word: "Is not my word like fire? saith the Lord; and like the hammer that breaketh the rock in pieces?" "My word shall not return to me void. It shall accomplish that which I please and it shall prosper in the thing whereto I send it."

Because the Bible is the Word of God, and has power in it, therefore it is able to do wonderful things for men and women. In the 19th Psalm we are told that "the law of the Lord is perfect, restoring the soul, enlightening the eyes, rejoicing the heart, and making wise the simple." But it is very evident that the Bible does not accomplish these great things for every man who has one in his home. We want to ask ourselves the question, "How must I use the Bible in order that some such results may be brought about in my case?"

(1) One should have the right sort of Bible—not too big and not too small. The old-fashioned family Bible is all right for keeping the family records, but it's too bulky for reading purposes. On the other hand a small Bible probably will have print so small that it will strain the eyes. The main thing in selecting your Bible is to get one with good clear type—easy to read.

The Bible that you use regularly ought to have marginal references—references to other passages in the Bible that will throw light on the particular passage that you are reading. For real study of the

Bible I would advise any one to get not the old King James version, with which we are so familiar; but rather the American Revised version. In my opinion it is the best version of the Bible ever published. The use of it will clarify many dark passages, especially in the Prophets and Epistles. Of course each one should have his own Bible in which he may make notes or marks or underline as he sees fit.

(2) The mere possession of the right sort of Bible will not of course benefit the individual. That is what the savage thinks of his fetish. The fetish, you know, is some material object, it may be a tooth, a unique stone, or a curiously shaped piece of wood. It is supposed to be the dwelling place of a spirit. As long as the savage possesses this fetish, the indwelling spirit, he believes, will be compelled to take his part and to work on his behalf. The mere possession of it will prove a blessing to him. We pity that ignorant savage. But strange to say many people in this civilized land of ours seem to think about the Bible as that savage thinks about his fetish. They want a Bible in their home, of course. But the mere possession of it seems to satisfy them: now that they have a Bible in their home, the Lord will surely bless them.

The heathen savage and the cultured gentleman are both wrong. There is no subtle blessing either in fetish or Bible that will ooze out into your home or life just because you have it in your possession. Many a godless home has a table ornamented with a handsome Bible. But that's all it is—just an ornament. Well, you might keep such a Bible there continually; you might carry one in your pocket regularly; you might die with one in your hand, and go straight to hell.

There is nothing magical about the Bible. You pick yours up the last thing at night and read two or three verses carelessly and thoughtlessly. Your mind is busy with other things even while you are reading. Or maybe you are so sleepy you can hardly keep your eyes open. But you are not satisfied unless you go through the form of reading. Don't you see the idea behind the whole thing? The Bible is a sort of fetish with you. You think you can get some benefit by having it in your possession, or by rubbing it, or by glancing at a few verses, no matter how carelessly. But the Bible is not a fetish nor does it have any magical value.

(3) To get the most out of our Bible we should have a regular time every day for the reading of it. This should be a daily habit because we are all in daily need of the help and strength and guidance and comfort that comes from God's word. The food of the soul is the Bible—milk for babes and strong meat for those who are mature. Just as the body needs DAILY food so does the soul. Neither body nor soul can be strong and healthy, if they are starved for six days a week and stuffed on the seventh. Our Lord taught us to pray for DAILY bread—we need it both for soul and body.

In order that we may be daily Bible readers, we should reserve a regular time every day for this purpose. We are all creatures of habit. Unless we do things regularly at a certain time we are apt to neglect them. We have a regular time to go to bed, a regular time to get up, a regular time to eat three meals a day. The man who accomplishes most in life is the man who has a daily schedule and lives by it.

There are certain things that we might leave out of our daily schedule with the reasonable certainty that we would somewhere find some time for them. They are things that fascinate us, things that we love. The average Christian, however, doesn't go to his Bible-reading as eagerly as he does to his golf game. Ordinarily he's strangely slothful about it. He must *learn* to love it; it is an acquired taste. He will almost certainly neglect it unless he has a regular time for it every day.

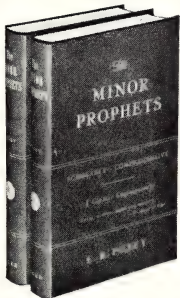
The time of day which you select does not make a great deal of difference. It may be the first thing in the morning—probably the best time; or the noon hour; or the last thing at night—probably the worst time. The busy mother might find the best time to be immediately after the children leave for school, when the house is quiet. The business man might find his best place and time to be in his office before the doors are opened in the morning. The important thing is to have some regular time for Bible study and let nothing interfere with it.

How much time should be devoted to Bible study. That's a question for each person to decide for himself. However there should certainly be enough time for thoughtful, careful reading; with a few moments left for prayer in connection with the Bible study.

But after all in the case of most people, this daily Bible reading will necessarily be comparatively short. We need more time than we can get in the busy week. So God has given us one whole day in every seven as a holy day. The Christian should use Sunday in order to get a more comprehensive view of the Bible. He will have time then to study Paul's Epistle to the Ephesians as a whole, or his Epistle to the Galatians, or to the Philippians. Or he might read at one sitting the entire story of Joseph or of Samuel or of David.

(4) Of course we should read the Bible reverently. It's the Word of the Living God, the Book which the Creator has sent down to his creatures. You can read other books lightly and carelessly. For in them you are listening only to the words of men. But in the Bible God is speaking to that soul of yours. Be reverent.

You recall Elijah's experience on Mt. Horeb. A mighty tornado passed by uprooting giant trees of the forest, and hurling great boulders through the air. Then came an earthquake. The foundations of the earth quivered; the mountains reeled and fro like drunken men. Then came an electric storm.



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The sky grew black; vivid flashes of lightning played from cloud to cloud; the thunder rolled unceasingly, deafening the ear with its mighty reverberations. Elijah, standing in the mouth of his cave gazed out unafraid on these exhibitions of the titanic power of nature. Then came a still, small voice. "And it was so when Elijah heard it that he wrapped his face in his mantle." No wonder the prophet was reverent. That still, small voice was the voice of God.

When God was about to speak to Moses out of the burning bush, he commanded him first to "take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We also are standing on holy ground when we open our Bible. The still, small voice of God is sounding from it. Jehovah of Hosts speaks out of its pages. Let us be reverent.

When a certain woman noted for her deep piety died, they found written on the fly-leaf of her Bible these words: "This is my Father's message to me, and He means every word of it." When we think of it in this way, surely the most reverential feelings ought to be excited within us as we open the Bible. The Mighty God, the Eternal King is about to speak to our souls. Humbly we ought to bow our heads, saying, "Speak, Lord, for thy servant heareth."

Most of us, however, approach our Bibles without any preparation of heart and mind. Earth sounds are filling our ears, and we don't try to shut them out. We pick up our Bible as we might pick up any other book, run hastily over a few verses, and lay it down with a sort of feeling of relief. The duty is done. No wonder when we read it in this way, God's word means little to us.

(5) The Bible should be read in the spirit of prayer. One can master any merely human book without prayer. Not so with the Bible. Of course the surface facts of it can be learned by the unaided intellect. But down beneath the surface are deep things which the most profound intellect, unaided, will never grasp.



Vaughn has well said, "A man may be a profound scholar in the natural knowledge of the scripture; a learned commentator; an astute critic in its style, structure, and the idioms of its language; a profound philosopher in its logic, and yet have not the faintest conception of its true significance." In the time of Christ the Jews were diligent Bible students, well acquainted with the surface facts of the Book. When Herod inquired where the Christ should be born they were ready instantly with the answer: "In Bethlehem of Judea, for thus it is written through the prophet." But those diligent Bible students never recognized their own Christ. "He came unto his own, and his own received him not." It means that a man may have his mind stored with the surface facts of the Bible, but the real meaning of it will be hid from him.

A man might study his Bible regularly and carefully. He might memorize large portions of it. And yet he might be as blind as a bat to the great and precious truths of it. We need the illumination of the Spirit of God, the Author of the Book, in order that we may understand His meaning in it. When we pick up our Bibles, the prayer of the Psalmist ought to be the prayer of our hearts, "Open thou my eyes, that I may behold wondrous things in thy law." The wondrous things are there all right. But O, these sin-blinded eyes of ours! We need to recognize our inability to understand the things of the Spirit unless we are led by the Spirit. And we need to remember the promise of Christ, "If earthly parents know how to give good gifts unto their children, how much more will your heavenly Father give the Holy Spirit to them that ask Him."

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MAY 4

# *Warning Against Profane Living*

**Scripture: Exodus 20:7; Matthew 5:33-37; 23:16-22; Mark 7:5-8; Luke 6:46; 11:1-4. Devotional Reading: Isaiah 1:10-18.**

The first definition of "profane" in the dictionary is: "manifesting irreverence toward the Deity or sacred things." Profane living, then, would be all living that in any way showed irreverence toward God or sacred things. Esau was a "profane" man because he left God out and had no proper regard for the spiritual side of life. If God is not in all our thoughts then we are profane people, even though we may never utter His name. One of the greatest sins of cultured and prosperous America is this "leaving God out." The United Nations is a "profane" assembly, not because they curse and swear, although I am afraid many of them do, but because they are leaving God out. This is also the explanation of their utter failure. In our Larger Catechism a whole page is given to the various ways in which we may break this commandment. Among these are many which we have overlooked: violating our oaths and vows, if lawful; and fulfilling them, if of things unlawful; perjury; misinterpreting or perverting the Word, or any part of it; making profession of religion in hypocrisy; being ashamed of it. This command is very broad in its application.

In Isaiah 1:10-18 the Israelites were pretending to be very religious. They were offering multitudes of sacrifices, coming in crowds to "trample the courts" of the Temple, keeping the various feasts. Their religion, however, was a sham and pretence, all on the outside. God said that He hated such worship, and would not hear their prayers. He most solemnly warns them of their awful condition, comparing them to Sodom and Gomorrah, the two wicked cities of the plain which were destroyed. Wash you, make you clean; put away the evil of your doing from before mine eyes: cease to do evil;

learn to do well. There must be a cleaning up of heart and life before they could worship God. The sort of worship which they offered was "profane worship." There follows a beautiful promise, but notice the opening words, "come now"; if we come in sincerity, if we "quit our meanness," then God will forgive fully and freely, but it must not be pretended repentance, but genuine.

Profane living is much more than profane speech. Most people when reading the Third Commandment, think it merely refers to taking God's name in vain in our speaking, but our whole attitude towards God and spiritual things may be profane.

**I. The Third Commandment:**  
**Exodus 20:7.**

"Name," in this commandment, stands for any thing whereby God makes Himself known. Name in the Bible is far more than a mere word to denote a certain person in distinction from another person. The name of God stands for His character. When we profane His name, we profane His character; we give unto the Lord the glory due unto His name. The third commandment requireth the holy and



reverent use of God's names, titles, attributes, ordinances, words and works. We are to avoid treating any of these lightly.

I feel that a word of warning is needed at this point. I seldom hear anyone take God's name in vain because I have been here a long time and most people know I am a preacher and hesitate to "curse and swear" when a preacher is present, and then, I live in a community where there is not as much profanity as in some places. But I hear a great deal of what might be called "near profanity," a frequent use of the attributes of God, such as "goodness," or "gracious." Then there are many words which are shortened forms of the name of God or Jesus Christ. We cannot be too careful in this respect.

#### *II. Jesus' Interpretation:* *Matthew 5:33-37; 23:16-22.*

He is here, as in other places, correcting a false interpretation of one of the commandments, or a "tradition" which has grown up around the commandment: He is *not* correcting the commandment, for the commandment is a part of God's holy law. He says: I came not to destroy the law, but to fulfill.

The Jewish "fathers" had said that this command meant that they must keep their "oaths" and not break them, forswear, or perjure themselves. Jesus said: "Swear not at all." (The Quakers take this literally, and are not required to take the ordinary oath on the witness stand, but simply say: "I affirm." This means more in their case than an oath on the Bible to many others).

Jesus enumerates some particular cases. We must not swear by heaven—and we have heard men use this very expression—for it is God's throne. Neither by the earth, for it is His footstool. The heavens declare the glory of God, and the earth sheweth His handiwork. Both belong to the class of things by which God makes Himself known. Neither by Jerusalem, for it is the city of the Great King. It is His holy city. Neither by our heads, for we cannot make one hair black or white. We are in His hands, and have no power over our bodies.

Simplicity in speech is a great virtue, even where the element of profanity is not evident. When we try to emphasize our "yes," or "no" we are in danger of breaking this commandment: for whatsoever is more than these comes of evil.

One of our national and outstanding sins today is perjury. Not long ago witnesses were called in an investigation and these flatly contradicted each other. To lie on the witness stand, under oath, is so common that there seems little or no value in administering the oath. Occasionally someone is convicted and punished for perjury, but it is difficult to prove.

In the next selection, (Matt. 23:16-22) is part of that terrible indictment of the scribes and Pharisees, in which He calls them "hypocrites" over and over again, and finally compares them to serpents and vipers. Part of this brazen hypocrisy is in the

matter of swearing, making distinctions where none exist. This is still being done sometimes in the Church. He takes up several cases: (1) swearing by the temple is nothing, but swearing by the gold of the temple makes men debtors; (2) swearing by the altar is nothing, but if a man swears by the gift on the altar, he is a debtor (guilty); (3) he that swears by heaven swears by the throne of God, and by Him that sitteth thereon, said Jesus.

Such sophistry did not end with the scribes and Pharisees. We excuse much of our "near-profanity" in much the same way. It is so easy to fall into this false line of reasoning. For instance, today, when there is so much dishonesty in our land it is easy for us to say of some small deception, everybody is cheating; they do it on a big scale, why can I not do it in a small way? We use the same line in our speaking. We are living in a "profane age;" our little profanity will be excused.

#### *III. Tradition or Revelation:* *Mark 7:5-8*

"Tradition" played a large part in the religious life of the Jews. These traditions, or teachings of men, soon became more important in the eyes of the Jewish leaders than the direct commands of God. They substituted the external and material for the internal and spiritual. Their religion soon degenerated into "washing of pots and cups." A man could break the command to honor his father and mother if he made a pretence of paying some money to God. In other words, he used this as a cloak to cover up a selfish heart and an unwillingness to care for those who needed his care.

Tradition still has a large place in the Church. The teachings of men are often substituted for the commands of God. The Reformation was a revolt against this abuse, but the Protestant Church is often guilty of the same thing.

#### *IV. Saying or Doing:* *Profession or Life:* *Luke 6:46*

"Why call ye me Lord, Lord, and do not the things I say?" (cf. Matt. 7:21-23). This is one of the worst forms of "profanity," for a profane life is one that makes a profession, but does not live up to it. To say, Lord, Lord, and not mean it, is to take His name in vain. A person is received into the Church. He accepts Christ as Saviour, Lord, Master. To go on living his old life of sin is profane living. A Christian is "Christ's man." To pretend to belong to Him and be a traitor is worse than being a traitor to one's country.

#### *V. Hallowed be Thy Name:* *Luke 11:1-4*

In the prayer which our Lord taught His disciples to pray the first three petitions deal with God: His name, His kingdom, His will. The tone of the whole prayer is utmost reverence. The making holy of God's name, the doing of His will, the coming of His kingdom all deal with the proper reverence we should have for the One Who sits upon the throne.

## YOUTH PROGRAM FOR MAY 4

*Christ In Our Homes*

Charles Haddon Spurgeon once said, "When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element." What a challenging thought! Surely when Christ is regarded as the Head of the house, that house will be one in which love, joy, and peace prevail! and in which angels will feel at home! Let's make a check of our home to see if Christ really reigns, and while we examine our homes, let's have a heart examination for ourselves, for our homes will be but little better than we who make up the home.

First—is your home a place of worship? The home where Christ truly reigns will be a home where God is honored, where souls bow in humble worship at the feet of the King. Too often we think of the church building as the place of worship instead of as a place of worship. "He dwelleth not in temples made with hands"; and Paul sends greetings to Nymphas, "and the church which is in his house."

Our heavenly home is a place where the seraphim forever bow in worship, saying, "Holy, holy, holy, is the Lord of hosts," and where the redeemed of all ages sing, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God." Certainly, then, our earthly homes should be houses of worship, where the name of God is honored, where heads are bowed and hearts are lifted together in believing prayer.

Second—is our home a place where the word of God is obeyed? It was the delight of our Lord to do the will of the Father, and surely the home where Christ is King will seek to obey. The Bible teaches us that the father is to be the spiritual leader in the family circle; that he is to teach the family the things of God. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." It was Abraham's responsibility to take the lead and counsel with his household concerning the commandments of the Lord.

Then the Scriptures teach us that wives are to be in subjection to their husbands, "for the husband is the head of the wife, even as Christ is the head of the church . . . Therefore as the church is subject to Christ, so let the wives be to their husbands in everything." Seems a bit old fashioned, but it is God's established order for the home, and if ignored will bring sadness and strife, but if obeyed will bring blessing and peace.

The Word also teaches that the husbands have a responsibility to their wives. "Husbands, love your wives, even as Christ also loved the church, and

gave himself for it. So ought men to love their wives as their own bodies." No wife will mind being in subjection to a husband who loves her as Christ loved the church!

Then a word of wisdom for the children: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise." No home is truly Christian where the children are disobedient and disrespectful to their parents. God has taught us that children should be obedient and should show respect for their parents, but it seems that we do not take His orders seriously. So many young people today speak of "the old man," or "the old lady"; of "Pop" and "Mom," or call their parents by their first names. Certainly disrespect is not always intended, but this casual and flippant attitude is breeding ground for disrespect, and should have no place in the life of a Christian boy or girl.

Then, too, there is often the attitude that Father and Mother aren't very up to date in their thinking, and "wise" children are not really expected to obey. Christian young people should not allow such an attitude to be entertained in their minds for a moment, but should remember that God has said, "Obey your parents."

How do our homes measure up? Are they places of worship? Do we read our Bibles, pray and worship together? Do we follow the guidance of God in our family life? Does Dad take the lead in honouring God. Does Mother follow? Do the children honour Father and Mother and obey the commandments of God? Do we together acknowledge Christ as Saviour and Lord? Can we say with Joshua of old, "As for me and my house, we will serve the Lord?"

Then, and only then, can we truly say, "Christ is in our home; He is Lord of all."

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## OUR HOPE

Even in pain there is laughter,  
Even in joy there are tears,  
And a bright thread of hope  
weaves in and out  
Among our tangled fears.

For guilt there is hope of pardon,  
For grief, the answering cry:  
"After death there is resurrection—  
We were not born to die."

For Christ, who has known the anguish  
Of whip and thorn and cross,  
Has risen, and we shall rise with Him  
And never suffer loss.

—Kathryn Rimmer Braswell, March 19, 1952.

*Written by the daughter of Dr. Harry Rimmer, and read at his funeral March 22, 1952.  
The poem is here published for the first time.*

# CHURCH NEWS

## World Missions Receipts

Apr. 1, 1950, to Apr. 1, 1951 .....	\$ 1,411,439.00
Apr. 1, 1951, to Apr. 1, 1952 .....	1,579,182.29
Gain .....	\$ 167,743.29

### Program Of Progress Net Receipts

Apr. 1, 1950, to Apr. 1, 1951 .....	\$ 443,190.37
Apr. 1, 1951, to Apr. 1, 1952 .....	498,182.93
Gain .....	\$ 54,992.56

## Ground Breaking Ceremonies For New Academic Building Held At Training School

Ground was broken April 1 on the campus of the General Assembly's Training School for the new academic building for which plans have long been in the making. The ground-breaking was attended by simple and appropriate exercises. After brief remarks by president Henry Wade DuBose, prayer was offered by Dr. Paul Tudor Jones, a trustee of the school and pastor of Grace Covenant Church. President DuBose turned the first spade of earth, after which Judge M. Ray Doubles, president of the board of trustees, Dean P. H. Carmichael and Miss JoAnne Heizer, president of the student body took turns with the shovel. The next day the contractor put his force to work.

This building will contain splendid class rooms, administrative offices, a library-reading room, a students' lounge, and other facilities thereby making available additional dormitory space and providing for many other desirable improvements in the operation of the school.

Financial provision for this building has been made possible by many generous donors. To initiate this fund, the Women of the Church, contributed about \$95,000 of their 1948 Birthday Offering.

## The Vacation Fund For Ministers

The Vacation Fund for Ministers in our Church is now in its thirty ninth year of operation. During all this period friends of our ministers through their voluntary gifts have made it possible for hundreds of our ministers with limited incomes to enjoy seasons of inspiration and physical renewal at the various conference centers of our Church. Without this generous thoughtfulness many who bear heavy responsibilities and bear bravely the weighty burdens of their people would be denied

any times when they themselves might turn aside and rest a while in order to carry on for a longer time their helpful ministrations.

In behalf of the Board of Managers of the Fund, of which it is my privilege to serve as chairman, deep gratitude is expressed to all who have supported so generously and so thoughtfully this voluntarily supported venture in behalf of our ministers in the past. It is also my privilege to invite you to give your liberal support of this worthy endeavor.

These are not easy days for those who labor conscientiously in the ministry, and often hearts become freighted with burdens which are heavy and grievous to be borne. Our ministers need to get away and lift up their eyes unto the hills whence cometh our help. Many, of course, can afford the expenses entailed in such periods of release from responsibilities. There are many, however, who can not bear the cost of such needed resting. It is for these latter that the Fund was started and has continued to function. Those whom the Fund helps are selected carefully and only the truly deserving are ever aided.

We hope that many who read can and will help. Your check, be it large or small, will be received with deep gratitude, and can be sent to Mrs. Ira D. Holt, Treasurer, The Vacation Fund, Montreat, North Carolina. Perhaps you may wish to send a gift this year in memory of a dear one, continuing in this manner the loving ministry of one gone On Before. All gifts will be acknowledged and of them a hundred or more ministers will be appreciative beneficiaries.

Wade H. Boggs,

Chairman, The Vacation Fund.

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## Stillman College Endowment

Since the first part of the 1952 Birthday Offering Objective of the Women of the Church is to endow a chair of Bible at Stillman College, the school will benefit from it in two principal ways: first, by a most needed addition to its endowment; and second, by the strengthening of its Bible course. In next week's article we plan to discuss the most important subject of teaching the Bible here, while this week we are confining ourselves to the matter of Stillman's endowment.

The question of endowment is one of no little concern to any non-tax-supported school and especially of a college. So important to the strength and progress of an institution is it that the Southern Association of Schools and Colleges has stipulated that no college can be accredited by it with an endowment of less than \$300,000. Lest there be any who do not realize the necessity of accreditation, let us say that any school which does not have it in modern days has a most difficult time keeping its doors open. While we have been successful even above our hopes in recruiting the size and type of student body which we have, it has been accomplished by holding up to them the hope of accreditation.

Should we fail to bring this dream through within the next few years, our student body would largely evaporate. As far as Stillman is concerned no accreditation will soon mean no college! This added \$75,000.00 will put us safely over the top of the minimum requirement for accreditation.

Our present endowment is as follows: first, rental houses in Tuscaloosa, Ala., where the school is located; second, farm in Tuscaloosa County; third, the Birthright farms—two fine cotton farms in southeast Missouri in the delta of the St. Francis and Mississippi Rivers (These farms were left to Stillman by Charles Birthright, ex-slave who moved to Missouri with his former master after the War between the States); fourth, the W. D. Bellingrath Trust Fund the income being one tenth of the residue of this fund; fifth, the Bellingrath-Morse Foundation of which Stillman's share is also one-tenth. Both of the last two funds were established by Mr. Walter D. Bellingrath of Mobile, the latter, in loving memory of Mrs. Bellingrath and includes the famed Bellingrath Gardens, "the charm spot of the deep South." We hope that by the consideration of these facts concerning our endowment you will the better be able to estimate the value of the Birthday Offering to Stillman College.

*Begin the Church Year Right!*  
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*A SPORTS EDITOR FINDS CHRIST*, by Morgan Blake. Hale. \$3. We are indebted to such journalists as Harold Begbie and Hugh Redwood, who have employed their journalistic talents in relating what Christ has done for the salvation of others. We are now indebted to Morgan Blake, another journalist, for his forthright narration concerning what Christ has done for him and his own salvation. In this volume we have the life-story of one who has achieved a place of eminence in the fields of Journalism and sportsmanship, and yet is honored primarily for his deep earnestness, unflagging zeal, colossal energy, sympathetic understanding of people, and a desire to bring them to a saving knowledge of Jesus Christ.

Morgan Blake was born in Tennessee, educated in law at Vanderbilt University, but soon after graduation turned his talents toward newspaper work. Although reared in a Christian home, Blake was not really converted until 1922. He was brought to a conviction of his sinfulness and need of Christ by Billy Sunday during his great campaign in Atlanta in 1917. While Blake did not yield his life to Christ at this meeting, he could never get away from the conviction that he was a sinner and needed redemption. During this period of conviction, he sustained a crack-up in his home, and became so miserable and wretched that he could find no relief in anything the world could offer. He tried drink, as many others do, to drown his sorrows. His drinking career brought him to the place where, to express it in his own language, "I was beaten and battered and broken, where all the ego that was Morgan Blake had gone, and realizing my wretchedness and helplessness, I called out to God for mercy. Then Jesus came, and from Him I received the strength to come out of the depths. From Him I received a complete assurance of the salvation of my soul, and that peace which passeth understanding."

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Immediately following his conversion which took place nearly 30 years ago, Morgan Blake began to make his life count for Christ. He was not content to be a secret disciple. He threw all of his energies into the business of being a dynamic Christian. He became the teacher of a great Bible class. He accepted invitations throughout the South to speak for Christ. When Christ saved this newspaperman, He saved him to serve. His salvation conquered the drink habit, and enabled him to become a faithful soldier of the cross.

In our day, when we see so many lives being wrecked because of drink, this book should lead us to believe in the power of Christ to change an "alcoholic." Blake expresses his own experience in these moving sentences, "And there in that little room in Athens, Georgia, a man came face to face with God. Faith and strength came to me. A wonderful feeling possessed me. I rose to my feet victorious in Christ. I have known many men who have accepted Christ and remained true to Him, yet who had to wage a constant battle with liquor. But I not only became a servant of the Master that day, but He also took the desire for liquor from me. I had to fight hard against other sins, but never again have I had the slightest desire for strong drink. I went back into the presence of my friends in that club and told them that I was through with liquor forever, and accepted Christ as my Saviour."

It is interesting to note how a man who has been gloriously saved by Christ invariably entertains a high conception of Christ. After his great experience of conversion, Blake affirmed he never had the slightest doubt about our Lord's resurrection from the dead. Considering what Christ had done for him, he said that he was sure that Christ was God. He put it in this way, "I believe Christ was God because in the Bible He said He was—'He who has seen me hath seen the Father' — 'I and the Father are one.' I believe Christ was God because of my own personal experience with Him, which I have already related."

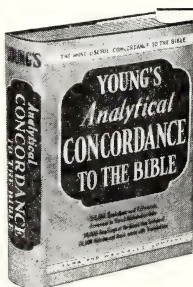
Chapter 14 gives a concise statement concerning the Billy Graham campaign in Atlanta in 1950. It is a fine appraisal of the six weeks that Billy Graham spent in this Southern city. The closing chapter on "Be Loyal To The Royal" is a gem. Here Morgan Blake makes some splendid observations. He tells us that the only hopeless people in the world are those who think they are good enough already, and that they do not need to follow Jesus. He earnestly pleads for Christians to keep their eyes on Christ. The best of men will disappoint us, but Christ never will. He counsels, "But no man or woman, no matter how sincere a Christian, should be the center of your life. That place should be reserved exclusively for Jesus. If that be so, your faith will never be affected by any so-called hypocrites in the church. We should all be concerned about them and pray for them, we must not let them put a damper on our religious zeal." He makes a strong plea for Christians to stand up and be counted in our day. There is much at stake, and this is no time

for complacency. He closes on a high note. He urges the Christian to study the Book. "This Bible IS the word of God. Every day in the year you have available to you this Bible. Let me urge you to read it. It is the only book in the world where God speaks to men and women. All we know of God, Christ, the Holy Spirit, the life and ministry of the Master is contained in this book."

Sitting beside Morgan Blake one day at a banquet, he said quietly to this reviewer, "When a man tries to live these days like a Christian ought to live, many say to themselves, 'He is teched in the head.' But this makes little difference—It is a wonderful thing to be a Christian, isn't it?" Morgan Blake has found it to be a wonderful thing to serve Christ and witness for Him, and the reading of this book will certainly inspire the lazy, indolent Christian to become more aggressive in the service of our King. More power to Morgan Blake, and may God grant him an extension of time in which to continue to glorify the Son of God who loved him and gave Himself for his salvation.

—John R. Richardson.

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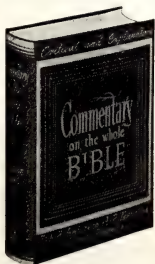
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**TONGUES AND HEALING**, by Carrol R. Stegall, Jr. 14 pp., mimeographed. \$ .25. This is a pamphlet written by Mr. Stegall, a middler of Columbia Theological Seminary, presenting his findings on the Pentecostal movement with its profession of speaking with tongues and healings. The history of the movement is sketched, the writer's contacts with them in Africa, Chicago and Atlanta. The writer definitely accepts the supernatural healing of his own father by the gracious power of God, but depreciates the commercialism and manipulation by which many are imposed upon. In view of the rapid spread of this movement in its multitude of sects, this study will prove most helpful.

—Wm. C. R.



*FROM LUTHER TO KIERKEGAARD*, by Jaroslav Pelikan. Concordia. \$2.75.

The main thrust of this presentation is to analyze the inter-relations that have existed between philosophical thought and Lutheran theology since the days of the Reformation. The author concentrates upon several critical periods and personalities, hoping thereby to highlight some of the principal issues raised by the history of Lutheran theology in its relation to philosophy. Though the author tells us that his primary concern has been neither philosophical nor historical, but theological, the conclusions presented here will be of interest to students of both philosophy and Church History.

Dr. Pelikan shows that Luther saw very clearly that philosophy and theology differ as to method, content, purpose, and result. In his calling as the herald of the Gospel, Luther was willing to surrender philosophy or to repudiate it if this would be beneficial to theology. Luther believed that the work of the theologian is to describe the workings of faith, and to do so in faith's own terms; for without a knowledge of justifying faith, in Dr. Pieper's words, the Bible remains "a book locked with seven seals." He dared not call upon philosophy to explain that which faith left as a mystery. He believed that whenever this has happened, faith has suffered, and this Luther would not permit "even if it should cost him philosophy." Here is the reason for his view that philosophy is dangerous and "has to be watched."

It is shown in this volume that Luther was not a systematician. He did not have such a systematic type of mind as John Calvin. Just why Luther never composed a systematic theology has not been easy to explain. This writer endeavors to account for it by saying "he probably liked the calmness and poise that seemed so necessary for the composition of the dogmatic content, but he tried something like that in the Smalcald Articles. He was so carried away by his subject and by anti-papal polemic that he completely lost the thread of his development. Elsewhere when he sat down to write out his faith 'piece by piece', he produced an essay which is in many ways a masterpiece, but which is not a systematic theology in the usual sense of the term. The first generation of a movement only rarely composes a systematic exposition of his beliefs."

It is clearly shown in this book that although Luther believed that faith is intensely personal and that the word of God is more meaningful when it strikes the individual heart, yet Luther believed that even before God's word finds its mark, it is still the Bible. The author writes "The Bible is God's word even before I receive it, Luther stoutly maintained. I do not make it God's word by believing it, but in the relationship which God creates by His word I am called into fellowship with Him. I am personally, yes existentially involved."

The author closes with a fine statement "It is not the primary task of the Christian Church to develop philosophies. The responsibility of the Christian Church is to witness to the forgiveness of sins, and the Lordship of Christ."

It would be difficult to find an abler correlation of philosophy and the Christian faith from the the Lutheran viewpoint. —John R. Richardson

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*INTRODUCTORY GUIDE TO THE OLD TESTAMENT*, by Merrill F. Unger. Zondervan. \$4.95. This volume is a prize winner in the Zondervan Christian Textbook Contest. It is a complete great value. The author knows the destructive critics and conservative introduction to the entire Old Testament. It treats such general matters as the Canon, the Text, the Apocrypha, and various versions as well as more specific introduction such as a defense of the authenticity of the Pentateuch. Prefatory remarks concerning each individual book of the Old Testament from Genesis to Malachi are of views as well as he knows his own, and is able to give the conservative answer as well as can be done. His bibliographies are comprehensive and up to date.

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*THE CRAFT OF SERMON CONSTRUCTION*, by W. A. Sangster. Westminster. \$3. Dr. Sangster offers this practical manual for effective sermon preparation in response to requests from enthusiastic users of his earlier book, "The Craft of Sermon Illustration." It gives fresh inspiration with down-to-earth rules for better sermon construction. It will assist a student at seminary in knowing how to prepare acceptable sermons and also aid the pastor of many years experience who is reexamining his own preaching. Not the least in value is the author's concluding remarks with some important "don'ts" for the pastor's guidance in avoiding the pitfalls most common to preaching.

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*CONTRARY WINDS*, by Edith Snyder Pederson. Zondervan. \$2. To those who enjoy heart-warming, superbly-written, realistic fiction the reading of this book will be a memorable event and a pleasant excursion into the realm of printed page. God has bestowed the gift of story-telling in an abundant measure to Mrs. Pederson. In "Contrary Winds" she has repeated the high degree of quality so characteristic of her previous works.

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## New Church Property Law In Mississippi

by

Chalmers W. Alexander

p. 6

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## LETTERS

### Paul's Theology

Sir:

Your recent article, "C. S. Lewis On Paul And His Theology" (THE JOURNAL, April 16, 1952), is most valuable and interesting. It puts in a new way, and with an explanation I had not thought of, the fact of the modern rejection of "Paul's notions," as I have heard them called.

May I add a little, or enlarge on what he has touched upon? A preacher said to me recently: "The Modernists are trying to take away from us the Sermon on the Mount, and they have no right in the world to it." They say they need only the words of Jesus, ignoring, as Mr. Lewis says, that it was Jesus who said: "Depart from Me, ye cursed, into the eternal fire," and Who asked: "Ye offspring of vipers, how shall ye escape the judgment of hell?"

They overlook the striking fact that it is **not** the feeding of the five thousand, or the resurrection of Lazarus, or the "Sermon on the Mount" which is "the common testimony" of the gospels; but that the story **ALL** the evangelists record, and with great detail, is that of Christ's denial by one apostle; and betrayal by another; His trials, rejection, sufferings, and sentence; His crucifixion, death and burial, and resurrection.

This, as Paul states it in I Corinthians 15:1-5, is "THE GOSPEL"; the good news which Jesus died that we might have. Paul gives, as Mr. Lewis says, "the earliest theological analysis of it" in Romans; and Jesus had pre-authenticated the epistles when He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He,

the Spirit of truth, is come, He shall guide you into all the truth: . . . and He shall declare unto you the things that are to come." (John 16:12-13).

B.R.H.

### Evangelism Report

Sir:

The First Presbyterian Church of Greer, S. C., enjoyed a great blessing in the Week of Evangelism and Spiritual Enrichment under the leadership of Rev. John McSweeney, D.D.

The special services began April 6, and ended Easter Sunday, April 13. The preaching of the Word was with power and prayer. Preparation had been made for weeks in advance with special prayer meetings; during the week three groups met each day for prayer. These were: The elders in the session room; the Women of the Church led by the chairman of spiritual enrichment; and, the Young People led by the director of religious education. With such preparation, the Church was receptive to the messages of the preacher.

The choir contributed greatly to the services and prepared the cantata entitled "The Crucifixion" and gave it on Friday.

While the results cannot be measured in numbers, there were 12 decisions for Christ and over a hundred rededications to Christ. The whole Church received a blessing.

Dr. John McSweeney is now residing in Clinton, S. C., and is dedicating his time and strength to evangelism. Any church would be fortunate in having him conduct a meeting.

JOHN K. JOHNSON  
 Minister

GREER, S. C.

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## EDITORIAL

At The Right Hand Of God .....	3
Judgment Or Mercy? .....	3
Rambling In Ephesians - III .....	4
Tension .....	5

## ARTICLES

New Church Property Law In Mississippi .....	6
--	---

## DEPARTMENTS

Lessons For May 11:	
Sabbath School Lessons .....	7
Young People's Department .....	9
Church News .....	10
Ministerial Miscellany .....	15
Books .....	16
Letters .....	2

## EDITORIAL

### At The Right Hand Of God

The Old Testament looks forward to the coming of the Messiah. The New Testament looks back to His coming and then turns itself in a one hundred and eighty degree angle to look forward to His coming again. Cf. Titus 2:10-14. The seven series of sevens in the Book of Revelation seem to be stretched between two poles: the first and the second comings of Christ. And the Church of the centuries has been described as a bridge thrown across the mighty cataract of time—a bridge supported by two pillars, the Cross and the Return.

While looking back in faith to what Christ did do, and forward in hope to what He will do; let us not fail to look up to where He is and what He is doing today. The New Testament and the other primitive Christian literature counts a score of places, in which Christ is represented as standing, or as seated, at the right hand of God. Many of these echo Psalm 110:1. The Church Fathers interpreted the standing as indicating Christ's work of intercession for us; and His sitting as His kingly or judicial functions. At the right hand of the Father our gracious Lord is acting for and with His people today. As our blessed Redeemer, He loves us; as the Good Shepherd He calls and keeps His sheep; as the High Priest of our Profession He lives to intercede for us; as the King of Glory He brings us into the obedience of the Christian faith and reigns over us in His Kingdom of Grace. The right hand means the plenitude of Divine majesty, activity, and power. Indeed, in His answer to the High Priest, Jesus varied the phrase to "seated at the right hand of POWER."

The eyes of our faith focus upon our Lord and Saviour Jesus Christ at God's right hand. He is the Worship-Center which God has given. One reason for focussing our worship upon Him rather than upon a picture or a statue is that He does something to and for us. Images and pictures do nothing: to put one of them in the place of worship is to make religion only a dead humanistic monologue. True Christian worship is a Divine-human encounter, a gracious dialogue. Where the heart of the congregation is lifted to the risen, exalted Lord there is the Church of the *living* God, and there the angels ascend and descend upon the Son of Man—the Son of the *living* God. It is Jesus saying 'Mary' and her answer 'Rabboni,' His Spirit bearing witness with our spirits so that we may truly say 'Our Father.'

—Wm. C. R.

For Every Man There Is A  
Decision: Shall It Be—

### Judgment Or Mercy?

*"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."*

Most of us refrain, even recoil, from the use of the word heresy. Nevertheless there are times when its use is not only justified; circumstances demand that it be used.

Certainly it is true that a deadly heresy is seeping into the theological world today; an insidious form of universalism which stresses the love and mercy of God at the expense of His holiness and justice; which questions the personality of Satan and the fact of hell; which represents God as a glorified Santa Claus Whose benevolence would never permit Him to execute judgment on unrepentant sinners.

This philosophy is far more widespread than we realize. It may be implied rather than spoken, or it may find its chief expression in its lack of positive attitudes towards sin and retribution for sin.

We speak of this as a deadly heresy because it strikes at the very heart of that which God has revealed of Himself. It is a deadly heresy because it makes a mockery of our Lord's death on the cross, reducing His supreme sacrifice to that of an example in idealism. It is a deadly heresy because it completely fails to take into account the awfulness of sin and the magnitude of the love and the death by which alone the sinner has redemption.

There are sinners who come with broken and repentant hearts who need the comfort found alone in the assurance of God's love and mercy. But there are also sinners who need to be brought face to face with the certain judgment of a righteous God. There is entirely too little preaching of this sort today. When there is danger ahead—and for the unrepentant sinner there certainly is—then that danger needs to be shouted from the housetops and declared in the streets.

The preaching of a one-sided gospel, wherein the love of God is stressed to the exclusion of His righteousness and justice, can tickle the vanity of the hearer and make him feel that he is doing God a favor to join the Church. What is needed is a gospel which presents the whole picture—a Holy and just God who hates sin but loves the sinner, a God who hates sin so much that He took the only

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. X, No. 53, April 30, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

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course possible in sending His Son to substitute for us and our sins. Men need to face this solemn fact—either our sins were judged in the Lord Jesus Christ on the cross on Calvary, or, they will be judged in us.

*"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."*

To deny the judgment of God may engender a sense of false security but to recognize that He is both holy and just calls men to acceptance of His love and mercy.

*"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."*

—L.N.B.

## Rambling In Ephesians - III

### Second Study - Chapter 2:1-18

OUR GREAT AND BLESSED QUICKENING: "And you hath He quickened," (made alive)

In our last lesson (April 2, 1952) we saw that God has done something for us—Our Great Salvation. In this lesson we see that God does something in us; makes us live again. We need to be saved, redeemed. We also need to be changed.

The governor may pardon a man, but he is not necessarily changed. There had to be a supernatural work for us, and Jesus Christ did this work, redeeming us with His precious blood. There must be a supernatural work done in us, which is the work of the Spirit in our hearts. Sometimes this work is called "born again," sometimes a resurrection from the dead, sometimes regeneration; here it is called "quickenings," or being "made alive."

There are two pictures in this chapter: (1) Our Dead Condition, (2) Our New Creation.

#### I. Our Dead Condition.

We often speak of our "sin-sick" world. This is true, but not the entire truth: the world is worse than sick; it is dead. Some people find fault with our doctrine of total depravity. What do we mean by that? Exactly what Paul meant here. A dead man cannot save himself. Those dead in sin must hear the voice of the Son of God and live. I am afraid our world leaders are all mixed up on this point. They seem to think that the world is just a bit sick, and all we need is some man-made medicine, some good laws, or financial help, and the world will get on its feet again. If we would only realize that the world is dead in trespasses and sins, and that our only hope is to cry out to God for help, perhaps we might get somewhere with our peace talks and our fine plans.

Let us see Paul's description of the world of his day, and our day.

1. He has already said that the world was dead. God told our first parents not to eat, lest they die; they ate, and death has passed upon all men.

2. "According to the course of this world." What has been this "course?" Not "evolution," but "devolution." The course of this world has not been upward, but downward. I am fully aware that the world has made progress in certain directions; in

culture, in civilization, in inventions, but in a spiritual way, the world has gone down, except when God has stepped in and lifted it up. Scratch beneath the veneer and polish of our present age and you will find that men are the same sinners that they have always been, and our sinning today is on a bigger scale, and more brazen than it has ever been.

3. "According to the prince of the power of the air": the devil. Satan has tremendous influence in our modern world, and he has many more modern inventions which he can use. The radio, the airplane, the atom-bomb, are at his disposal and he is not slow to make use of them.

4. "Children of disobedience": that is a most appropriate name for the lawlessness of our time. The Ten Commandments are laughed at by most people.

5. "The lusts of our flesh": the passions which rule in most hearts; hatred, jealousy, greed, selfishness, oppression, murder. These are just as strong in the cultured as in the savage.

6. "Children of Wrath": God's holy wrath must be poured out. Judgment must come at times. Will it not certainly come upon us, if we turn not from our sins?

#### II. Our Quickenings: A New Creation.

1. "But God": If it were not for His intervention then mankind would remain hopelessly lost. Our salvation begins with God; our quickening is also His work of power and grace. These two little words bring hope to a hopeless world. "Rich in mercy"; mercy is what the world must have; not justice. "Have mercy upon me, O God, according to Thy loving kindness." So God, Who is rich in mercy stoops down to save a lost world. Mercy, of course, is but the expression of His love for mankind.

2. "Quickened us together with Christ." Christ, too, was dead, not because He had sinned, but because He bore our sins in His own body on the tree. "Christ liveth in me," is the glad cry of the regenerated soul. Both our resurrection from the death of sin, and the resurrection of our bodies depend upon our union with Him. Since He rose, we will rise, both from sin and the grave.

3. "Made us sit together in heavenly places in Christ Jesus." He exalts us to a place beside Him. He has gone to prepare a place for us. Our exaltation is similar to His.

4. "In the ages to come." "I'm going home, to die no more," we sing, and this is true. God is go-



ing to spend eternity in showing the riches of his grace toward us in Christ. "All things are yours," says Paul.

5. "For by grace are ye saved"; all is of grace, the immeasurable riches of His grace.

6. "We are His workmanship," created in Christ unto good works. God has made some wonderful things: the most wonderful is a new man in Christ. He has to work with poor material, but the finished product is a glorious proof of His power and grace. Think of Jacob, of Peter, of Saul of Tarsus, of Whitefield, of John Bunyan, and millions of saints!

7. "Made nigh by the blood of Christ." Sin had separated us from God, making us aliens and strangers: we were "far off." But now we are brought nigh to God. Sin had also separated us from each other; the Jews and Gentiles did not have much use for each other: now we are one in Christ.

8. "He is our peace." The enmity between man and God is gone; and the hatred between man and man. We must have new people before we can have a new world, men and women who have been "born from above," quickened by the Spirit of God, in Christ Jesus.

This new birth, this new creation, is a precious jewel, worth more than all the wealth of the world, for "what will it profit a man if he gain the whole world and lose his own soul"? He that hath the Son hath life; but he that hath not the Son of God hath not life. Do you have this eternal life?

---

## Tension

Every minister, every practicing physician, even the average layman, will all admit that we face tensions today in every walk of life. It is almost certain that in the history of the world there has never been a time when as large a proportion of people live under tension: tension which comes as the result of uncertainty, fear, need and other personal problems.

People have always faced the necessity of making a living; they have always had to deal with disease and sickness and death. Many have faced personal danger either in actual warfare or as the by-product of war near them.

But, the world in which we live is no longer divided into multiplied areas of isolation. Science has brought men and continents within *hours* of each other and this same science which has produced medical wonders to prolong life has also multiplied the methods and the effectiveness of destructive weapons.

However, modern tensions are not caused alone by general world unrest, they are also the result of the tempo in which we live. Ours is a society of vaunted high economic standards and this very fact

makes men discontented with anything less than possession of all the gadgets considered necessary for ease, efficient living and the enjoyment of pleasure. The very fact that many married women find it necessary to seek employment outside of the home, in order that economic standards may be maintained, is in itself the cause of some of the tensions of our day.

But, the chief source of tension, recognized or unrecognized, is failure to be in a right relationship with God and with His Son. Not knowing Him; denying to Him His right place as Saviour and Lord of life entails an unrest and an underlying tension which produces many of the psychological and psychiatric problems of our time. Turning to these scientific sources for relief but compounds one's problems, unless the practitioner happens to be one of those rare individuals who recognizes spiritual hunger for what it is and points his patients to the One Who alone can give peace and rest.

The place of the Christian faith in relieving the tensions of our times cannot possibly be overestimated. It is Jesus Who calls the weary and the heavy-laden. It is our Lord who offers peace which is lasting and which the world cannot give. It is our blessed Saviour who wants us to cast all of our care on Him.

Rev. A. P. Bailey recently quoted the story of the mother of Josiah Royce, the well-known American philosopher. In her diary she gives an account of her pioneer journey across the continent. Face to face with an appalling danger she was ushered into a great spiritual experience. She says: "Whence this calm strength which girded me round so surely? . . . I had not known what it was to believe in God and to pray that He would never leave us. Now He came so near that I no longer simply believed in Him, but knew His presence there, giving strength for whatever might come . . . That calm strength, that certainty of One near and all-sufficient hushed and cheered me."

We recognize the place of psychology and psychiatry in legitimate and necessary practice, but it is our strong conviction that where tensions and uncertainties exist it is usually not the analysis and probing of the mind by men which is needed but rather coming face to face with sin in the heart, if that is the underlying cause, or possibly a clear realization for the first time that we have One Who is the great Burden Bearer and Who wants His children to find their ease and their peace with and in Him.

Christianity means more than salvation from sin, although that is the first benefit to the believer; it means that the Christian has a supernatural source in which to confide and from which supernatural strength and comfort come.

He saves. He keeps. He satisfies. —L.N.B.

# New Church Property Law in Mississippi

By Chalmers W. Alexander

*Elder - First Presbyterian Church*

*Jackson ... Mississippi*

In April, 1952, the Mississippi State Legislature, meeting in regular session, strengthened the law regarding church property ownership in Mississippi by amending the statute hitherto existing on that subject.

The new Legislative Act, referred to as "The White Bill," was introduced in the House of Representatives of the Mississippi Legislature by Mr. Edwin White, a Representative from Holmes County, Miss. Mr. White, a Presbyterian Elder residing at Lexington, is a lawyer who has long been prominent in the religious, legal and political life of Mississippi.

The Act was prepared by Mr. White in consultation with Mr. Stokes V. Robertson, Sr., Major W. Calvin Wells, Judge Leon F. Hendrick, and Mr. H. Chalmers Alexander, well-known Mississippi attorneys and Presbyterian Elders, who reside in Jackson.

The following Representatives, all Presbyterians, were instrumental in the passage of the Bill in the House: Messrs. H. Chalmers Alexander, of Jackson; Maurice Black, of Carrollton; Paul C. Cato, of Union Church; George H. Edwards, of Water Valley; Albert S. Gardner, of Yazoo City; Thomas G. Roberts, of Montrose; William O. Semmes, of Grenada; W. W. Shepard, of De Kalb; E. J. Stephens, Jr., of New Albany; J. S. Williams, of Macon; William F. Winter, of Grenada; Edwin White, of Lexington; Mrs. Paul H. Farr, of Prentiss; and Mrs. W. F. Gore, of Sturgis.

Enthusiastically supported by the following Senators, each of whom is a Presbyterian, the Bill passed the Senate unanimously: Messrs. Lawrence Adams, of Natchez; John J. Bacot, of Osyka; Ed De Merville, of Okolona; Thomas R. Ethridge, of Oxford; Herman C. Glazier, Jr., of Rolling Fork; Stanton A. Hall, of Hattiesburg; Charles B. Morton, of Senatobia; George B. Walker, of Stoneville; and Marvin T. Wooten, of Carthage.

On April 12, 1952, the White Bill officially became law in Mississippi when it was signed by Honorable Hugh White, Governor of the State, who is also a prominent Presbyterian Elder.

The White Bill is printed herewith below. The first long paragraph shows the law as it existed in the Mississippi Code for more than fifty years. The two paragraphs which follow, printed in italics,

indicate the additions to the prior law effected by the White Bill. All three paragraphs constitute the law as it now exists in Mississippi.

The White Bill reads:

AN ACT TO AMEND SECTION 5350, MISSISSIPPI CODE OF 1942, SO AS TO CLEARLY DEFINE THE STATUS OF REAL PROPERTY OF RELIGIOUS SOCIETIES ORGANIZED THEREUNDER.

Be It Enacted By The Legislature Of The State Of Mississippi:

Section 1. That Section 5350, Mississippi Code of 1942, be and the same is hereby amended to read as follows:

5350. Religious Societies—Any religious society, consisting of the members of any particular denomination or congregation, desiring to act as an organized body, may do so by associating together and electing or appointing from its membership any number of officers, trustees, or managers, by whatever name known, for the purpose of managing the affairs of the society; and such society or association shall keep a record of its proceedings, which shall show the name of the society, its organization, and the election of the officers, trustees, or managers; but the society so organized at each particular locality shall be a distinct and independent society; and any society so organized may sue and be sued, by its society name or appellation, and process may be served on its presiding or chief officer, or secretary, or on the trustees or managers.

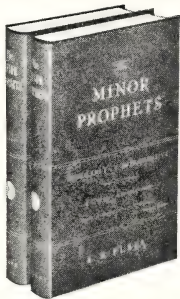
*Upon the completion of the organization of any such society the title to the real property theretofore owned by it shall thereupon vest in the society as hereunder organized, and shall not be divested out of the same, or encumbered, except by a deed, deed of trust, or mortgage, duly executed under the authority of a resolution adopted by a majority vote of the members present at a meeting duly called for that purpose, at which meeting at least twenty per cent (20%) of the members in good standing of such organized society must be present. The minutes of such meeting shall be entered in the official record book of such society, and the aforesaid resolu-*

tion shall designate which officers, trustees or managers of such society are to execute such deed, deed of trust, or mortgage.

The provisions of this section shall also apply to all real property acquired by such society after its organization hereunder.

Section 2. This act shall take effect and be in force from and after its passage.

Any congregation in Mississippi which wishes to have the safeguards of its property which the above paragraphs in italics afford, can and will automatically have such protection to its local church property by simply complying, step by step, with the procedure set forth in the first long paragraph in the law above printed.



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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MAY 11

# *The Right Use Of Sunday*

**Scripture: Exodus 20:8-11; Mark 2:23-3-6; Luke 4:16; 13:10-17. Devotional Reading: Psalms 84.**

The Sabbath, the Lord's Day, Sunday: all three names are used. The first has the whole Old Testament background and is used in the New Testament many times; John uses the second in the first chapter of Revelation when he says: "I was in the Spirit on the Lord's Day." (Some have thought, however, that this means rather, "the Day of the Lord," as described by the prophets); the third is the name used in our calendars, and by most people. Many of the names of the days of the week have come from the old Norse gods, as Tuesday and Wednesday. The dictionary gives the meaning as day of the sun. The Friends have renamed the days of the week, calling them First-day, Second-day, etc. Sunday is commonly recognized as the Christian Sabbath, but the Seventh Day Adventists claim that we should still keep the seventh day of the week as our day of rest.

There is evidence, however, that the early Christians changed the day from the seventh to the first in commemoration of the resurrection. Our Catechism expresses the general belief when it says: "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the rest day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath."

The main teaching is that God demands one day in seven, just as He asks for one-tenth of our money. This one-seventh of our time is to be used for rest and worship. The Sabbath was made for man; for his good, both physically and spiritually. It is not just an arbitrary command of God. It is to be used, as all else, for His glory. Back of it, in its larger aspect, are three great facts: creation, redemption, resurrection. The reasons for its observance are cumulative: as we read our Bibles we see evidence of

this. In Exodus, the reason for observing the Sabbath is that in six days the Lord made heaven and earth, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. An additional and special reason is given in Deuteronomy 5:15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The keeping of the Sabbath was to be a special mark that they were God's redeemed people. This additional reason does not, of course, do away with the first. We often have more than one reason for doing things. The desecration of the Sabbath, together with idolatry, were two of the sins which led to the captivity. The land was to rest while they were exiles, since they refused to let it rest when at home.

### *I. The Command:*

*Exodus 20:8-11.*

*(Compare Deut. 5:14,15).*

Remember the Sabbath Day to keep it holy. Thus God would set apart this day for Himself. When we use it for our own selfish pleasure, or profit, we



are taking something which does not belong to us. This Day is a "holy day": to make it a "holiday," or an ordinary, common day, is to desecrate it.

Perhaps no command in the Decalog is more openly and flagrantly violated. The great masses of people in most lands pay absolutely no attention to it, and know nothing about it. In European so-called Christian countries there is little observance of it. In our land it has been largely turned into a day of pleasure, or of special profit. Many service stations will tell you that Sunday is their biggest day for business.

It is a day of rest. This is for the good of man, for men need rest of body and mind. In fact, all nature seems to demand periods of rest. I wonder if a great deal of our nervous tension and breakdowns would be eased if we kept the Sabbath as a day of rest. The average family is living under a constant strain. This can be endured up to a certain point and then our taut nerves snap.

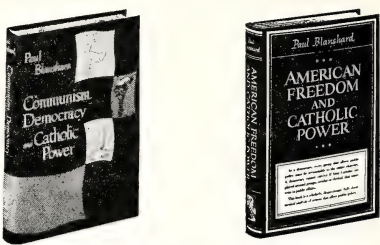
When Sunday is taken merely for a holiday, the strain is still there. Many rush off to the seaside or mountain resort, driving hundreds of miles for a "day in the country," and are completely worn out when the day is over. This is not the sort of "rest" contemplated in the command. There is a combination of rest and worship; rest for the body and rest for the soul. It is certain that "a Sabbath well spent brings a week of content." In our mills there is a vast difference between those workers who have spent Sunday resting and worshipping and those who have spent the day in rushing all over the country. As in all the commandments, "in the keeping of them there is great reward." God loves us and wants us to get the best out of life. He is much wiser than we are, if we would but listen to His counsel.

## II. Clearing The Meaning: Mark 2:23-36.

The cold formalism of the Pharisees took away the spirit of the command of God. The letter of the law was their only concern; they did not understand, or try to carry out its spirit. In fact, they added a lot of man-made interpretations and traditions to the law, thus making it a burden, instead of a blessing.

Because of this attitude toward the law, they early came in conflict with the practice and teachings of Jesus. There were two higher laws—also laws of God—which they forgot; the law of necessity, and the law of mercy. In the two cases before us we have this illustrated.

The first was the instance of the disciples rubbing out and eating the grain as they passed through the fields on the Sabbath Day. In the eyes of the exacting and critical Pharisees, ever watching for an excuse to find fault, this was "thrashing grain," and therefore a violation of the law of the Sabbath. Jesus



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did not seem to be doing this, but only His disciples. His answer was to turn to the example of David and what he did when he and his men were hungry. He took of the shew-bread which was not lawful for anyone but the priests. When men are hungry they naturally seek food, and this natural and higher law takes precedence over some ceremonial law.

The second incident is the healing of the man with a withered hand. Jesus frequently healed on the Sabbath, and nearly always brought a protest from the strict Pharisees. Jesus answered by saying that it is lawful to do good on the Sabbath, to save, rather than to kill.

Jesus thus corrected the abuses of the Sabbath law, but did not intend to destroy it, or any other law, but to fulfil. As our catechism says, works of necessity and mercy are allowed on the Sabbath. This does not mean that we are to make Sunday a day of feasting, increasing our work. The old-fashioned custom of making all the preparation on Saturday that we can, is still a good one. Neither does it mean that we wait until Sunday to go to see the doctor, or call him to see us. Great crowds throng our hospitals on Sunday, visiting the sick; this makes that day a hard one for the patients. We can easily overdo our "works of necessity and mercy" and make this an excuse for taking God's Day instead of our own time for these things.

## III. A Day Of Worship: Luke 4:16-13; 13:10-17.

As His custom was, He went into the synagogue on the Sabbath Day, and stood up for to read. Later on in His ministry Jesus said, I have given you an example, and this is one example that we would do well to follow. These four little words, "As his custom was," tell us a lot about the life of our Lord. He was Man, as well as God, and He had formed



the good habit of attending the services in the synagogue. I can easily tell the ones in my congregation that have acquired this splendid habit. They are the ones who bring a great deal of encouragement and joy to every preacher's heart.

If anyone ever had some good reasons for not attending, it was Jesus. He was a perfect man and therefore did not need instruction in the law. He knew that in the synagogue there were many who would find fault with Him. There were many who were insincere hypocrites. He could worship His Father on the mountain, or in some quiet place, where He would not be disturbed.

But the synagogue was the regular place of in-

struction and worship. As a teacher, His place was there, and as a worshipper also.

There are many in our day who make all sorts of flimsy excuses for not attending the House of God. They do not wish to associate with hypocrites, they say, or they can worship God in their home, or out in the woods. The Church is the House of God, a public place of worship, and the command is: For-sake not the assembling of yourselves, as the manner of some is. In the church we have fellowship with one another and with God.

The second selection shows Jesus again in conflict with the Jews, this time, the ruler of the synagogue. He had healed the woman who had the infirmity.

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## YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

### YOUTH PROGRAM FOR MAY 11

# *The Hand That Rocks The Cradle*

Familiar to all our hearts is the time-worn adage, "the hand that rocks the cradle rules the world," and certainly there is contained in it truth worthy of our consideration. "Train up a child in the way he should go: and when he is old, he will not depart from it," and the task of training falls largely upon the one whose hand "rocks the cradle." "As the twig is bent, so shall it grow," and the "bending" is Mother's job in those early days of life when character is moulded, and destiny is determined. Tremendous indeed is the responsibility that rests upon Mother's shoulders as God places in her hands the lives of her little ones! When one thinks of Samuel, the noble and faithful servant of the Lord, it is needful that Hannah, his godly mother, be remembered too. She prayed for a son, and before he was born she promised him to the Lord. When he was but a babe, she carried him to the priest and presented him to God for service. His whole life was undergirded by prayer, and guided by the wise counsel of a mother whose heart was devoted to the service of her Lord.

No wonder Samuel became a prophet mighty in word and deed, of whom it was written: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." Under the leadership of Samuel, the blessing of the Lord rested upon Israel, and the fruits of Hannah's faith were enjoyed by the people of God.

Consider by way of contrast the life and reign of Ahaziah. Influenced by his wicked and godless mother, Athaliah, his reign was very brief, but very wretched and wicked. When injured through a fall, he sent not for the prophets of the Lord, but sent to consult Baal-zebub, the god of Ekron, for which the

curse of God was pronounced upon him by the prophet Elijah. It was said of him: "He also walked in the ways of Ahab: for his mother was his counsellor to do wickedly." What a tragic indictment for a mother, and what a tragic end for her misguided son! Surely a classic example of the part that a mother often plays in determining the destiny of her children, and the destiny of a nation.

Then again on the brighter side, let's consider another great leader from among the people of God, and the part his mother played in making him the man he was.

The man Moses stands head and shoulders above even the great in Israel. He is described as one who was faithful in the house of God, and they sing in heaven the song of Moses and the Lamb. It was through Moses that God gave the law and the tabernacle to Israel. It was through Moses that Israel was delivered from bondage and brought to the Promised Land. Israel in all ages has honored the name of this saint and servant of God. But back of Moses was a godly mother.

How well we remember the story of her courageous act in defying the edict of Pharaoh to destroy her infant son as she hid him among the reeds down by the river. Vivid in our minds is the remembrance of her wisdom as she planned it so that the sister of

Moses would volunteer to find a nurse for the child when he was discovered by the Princess, the daughter of Pharaoh. And while he was taught the wisdom of Egypt in the palace of Pharaoh, he was taught the wisdom of God by a faithful and believing mother. So wisely did she lead him, so gently did she teach him, so faithfully did she counsel him, that it is written of him: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt!"

His mother had no worldly ambitions for her son

as many mothers so unwisely have. She did not desire for him earthly fame, and a life of pomp and power. In her heart of hearts she knew that to fear God and keep His commandments was the whole duty of man, and so she taught her son. There is no other explanation for the life of Moses than to say that the hand that rocked his cradle was one that was yielded to the will of God, that guided in the way of God, that directed the son to the knowledge of the Lord. Throughout the endless ages of eternity Moses, the son of a godly mother, will "rise up and call her blessed."

Oh that every hand that "rocks the cradle" might be a hand that knows the way to God!

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## CHURCH NEWS

### *Presbyterians Get Control Of Property*

Gov. Hugh L. White has signed into law a measure enacted by the 1952 legislature which makes his own, the Presbyterian church eligible to control locally its church properties.

The act, authored by Representative Ed White, of Holmes county, an attorney and elder in the Presbyterian church in his city of Lexington, strengthens any local Presbyterian congregation's control over its own properties of the church.

Drafting of the new legislation, which is an amendment to a 50-year-old state law, was prompted by concern in this state over the proposed union of the Southern Presbyterian denomination with the northern Presbyterian church. The latter is more "liberal" in matters of theology and doctrine.

The bill was prepared by Rep. White in consultation with Stokes V. Robertson, Sr., Major Calvin Wells, Judge Leon Hendrick, Rep. H. Chalmers Alexander of Hinds county, all of whom are lawyers and Presbyterian elders in Jackson.

Under the code in existence for 50 years, any religious society, consisting of members of any denomination or congregation could associate and elect from its membership any number of officers, trustees or managers to manage the affairs of that society.

The independent society's officers could be sued and process served upon its presiding officer.

Under this act, the consolidation of the Southern church with the Northern element could result in the northerners taking control and forcing upon the southerners principles not in accord with local views, and even assuming of property rights.

In order to forestall any such possibility, the local church leaders moved to secure enactment of the amendment to the present state law which would absolve their properties of any such encroachment.

The amendment vests the properties of any local church congregation in the society organized, and it cannot be divested of those rights, or encumbered, except by deed, deed of trust or mortgage duly executed under the authority of a majority vote of at least 20 percent of the congregation at a meeting. The new act applies to all real properties owned by a congregation.

Gov. White was personally interested in this bill as it came to his desk for his signature, since he is an elder in the Presbyterian church.

—from *The Clarion-Ledger*, Jackson, Miss.  
April 18, 1952.

### *Board Makes Recommendations To 1952 General Assembly*

The Board of Church Extension at a recent meeting adopted the following recommendations:

That the Board recommend to the General Assembly that the number of members on the Board of Church Extension be increased from 18 to 21.

That the Board recommend to the General Assembly that Section 1 of Article V of the Manual of the Board be amended by changing the words "Radio Division" when they appear in that Section to "Radio and Television Division."

The Board had before it a total of 109 requests for building aid and the total amount asked was \$525,900. The funds available were approximately half the amount requested. The requests of each Presbytery and Synod were studied in considerable detail, and in recommending specific donations the Division kept in mind its prior responsibility for minority groups and the urgency of the need. Allocations in the amount of \$243,000 were made to 90 projects in 60 Presbyteries.

That the following statement and recommendation of the Council of Christian Relations be approved and submitted to the General Assembly:

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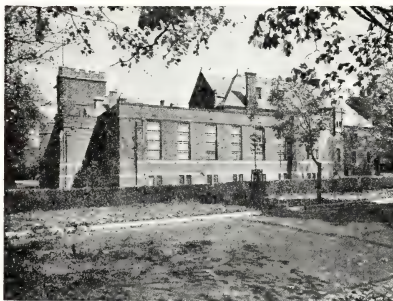
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### WRITE

**JOHN NEWTON THOMAS**

Dean - Graduate Department

On February 20, 1952, President Truman signed an Executive Order which prescribes the services of conscientious objectors under the Selective Service System.

The new regulations provide that conscientious objectors are to be put to work either for the government or for non-profit organizations primarily engaged in charitable or public welfare activities. Relief, rehabilitation and charitable work abroad is authorized. The C. O. himself is to submit to his draft board three kinds of civilian work he is ready to do in lieu of military service. If the board does not approve one of these, it will then propose three other types of work from which the C. O. may choose. If no agreement is reached, then the state director of Selective Service is to step in and try to work out an agreement. If this fails, then the local board can order the C. O. to a specified job. Only if he refuses that will he be cited to the justice department for prosecution.

The Council recommends that the General Assembly record its appreciation for the new provisions made for conscientious objectors by the

President's Executive Order of February 20, 1952, and express its conviction that due provision has apparently been made for acceptable alternative service for such objectors.

The Council further recommends that the General Assembly request the various church agencies of our Church, as well as those with which our Church is associated, to co-operate with the Division of Christian Relations of the Board of Church Extension in providing opportunities for such alternative service through the agencies of the Church.

### Congo Mission To Expand Junior, High Schools

NASHVILLE, Tenn. (PN)—The Board of World Missions at its meeting April 14-15 gave approval to proposed expansion plans for the Central School for missionaries' children in the Congo. The Mission hopes to expand the school on the junior high and high school levels to take care of children from





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other missions. At the present time this school accepts these children on the basis of vacancies afforded by the absence of the children from our own Mission.

It is hoped to expand the school until it may ultimately have a student body of from 75 to 100 students. This will necessitate expanding the physical plant at a cost of an estimated \$150,000. It will also necessitate an increased faculty. If such a plan is carried out, the other missions involved will be expected to contribute toward this building program and also to contribute toward the upkeep of the school.

The Board recognizes as one of its most urgent duties the necessity for providing reinforcements for our work in Korea. In order to help meet that need the Board set up a new policy regarding wives of Korea missionaries.

The wives of missionaries that work in Korea, who have been until now asked to remain in the United States, at their request will be permitted to go to Japan until the way opens for their entrance into Korea or until the time of regular furlough from the field of their husbands. For those whose wives are in Japan the term of service before furlough will be three years. Those wives who go to Japan will enter into work or training as directed by the Mission and the Board.

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The Board directed the Executive Secretary to make inquiry as to the possibility of the relaxing of the restrictions against the entrance of women missionaries of our Board into Korea in view of the fact that the territory in which we are at work is removed from the areas of actual conflict and that the need for their work is more acute today than ordinarily.

### ***Dunbar H. Ogden Dies***

#### ***On 74th Birthday***

Dr. Dunbar Hunt Ogden, 74, died April 12, his birthday. His death followed a long illness.

Dr. Ogden, a native of New Orleans, La., retired two years ago from the ministry after having served churches in the South for fifty years.



He is survived by his widow, the former Miss Grace Augusta Cox; three sons, the Rev. Dunbar H. Ogden Jr., Dr. Fred Ogden and Warren C. Ogden, Sunday Magazine editor for The New Orleans Times-Picayune, and four daughters, Mrs. Wallace H. Moore, Miss Elizabeth Hunt Ogden, Mrs. Esther Blakeslee and Mrs. J. Walton Stewart.

Dr. Ogden was ordained to the Presbyterian ministry in 1900. He served as pastor of the First Church, Columbus, Miss., from 1900 to 1905; the First Church, Knoxville, Tenn., from 1905 to 1909; the Central Church, Atlanta, Ga., 1909 to 1918; the Second Church, Louisville, Ky., 1918 to 1920; the Government Street Church, Mobile, Ala., 1920 to 1930, and the Napoleon Avenue Church, New Orleans, 1930 to 1950.

He was moderator of the Synod of Georgia in 1916, of Alabama in 1923 and of Louisiana in 1942. Dr. Ogden had taught at Louisville Theological Seminary, lectured at Columbia Theological Seminary and had preached at Culver Military Academy and other colleges and universities.

### ***Japan Mission Meets In Kobe***

The 60th meeting of the Japan Mission (founded in 1885) was held in Kobe, Japan, March 25 - April 1. The Rev. Lyle W. Peterson presided over the meetings. The youth work in educational and preaching evangelism was reviewed and plans made for extending this work in the coming year. Also plans were made to extend the work of evangelism by means of medical work.

One of the most important educational projects, Shikoku Christian College, reported that its new term would begin on April 15 with a much greater enrollment than last year. On the same date a new venture will be launched: a night school offering courses in Bible and English. More people have applied for enrollment in the latter than can be accommodated.

Plans were made to extend the work of evangelism in exciting new ways. Newspaper evangelism, already begun during the past year under the direction of the Rev. W. A. McIlwaine, is to be increased. Ads are put in the newspapers publicizing "courses" in the Christian faith, which can be secured at nominal cost. Already there has been greater response than can be handled by the present staff. Plans were also made to begin evangelism by radio. One 15-minute program a month will be broadcast, alternating between the Osaka and Nagoya areas. Since radios are found in the poorest Japanese homes, this can be a fruitful method. Newspaper and radio evangelism will both be financed by a special gift from Mr. J. J. Scott.

The Mission voted to go ahead with the building of a hospital in Ogaki under the leadership of Dr.

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Frank Brown. At present \$123,000 has been allocated from Program of Progress funds for this purpose, but the whole cost of the planned hospital of over a hundred beds will be more than \$400,000.

The Mission voted to send the Rev. James Cogswell to the opening of the International Christian University, April 29-30, for the purpose of expressing the interest and good-will of the Mission in that project.

A highlight of the meeting was the two-day visit of Col. Roy LeCraw, former director of the Program of Progress, now on army duty in Japan. Col. LeCraw was shown some of the results of Program of Progress funds sent to Japan.

The Rev. W. P. Boyle was elected Mission Chairman for the coming year and the Rev. Arch Taylor was elected secretary.

### ***Mission Board Appoints 15 New Missionaries***

NASHVILLE, Tenn. (PN)—Fifteen new missionaries were appointed to serve in five countries by the Board of World Missions at its meeting on April 15. These men and women will go to serve in Portugal, Africa, Brazil, Japan and Korea. Most of them will first attend the Appointee's School at Montreat this summer.

Mr. and Mrs. Herbert Meza, Tampa, Fla., expect to go out as our first missionaries to Portugal. Mr. Meza, a native of Tampa, will graduate from Union Theological Seminary in Richmond, Va. this spring. He is a graduate of Davidson College.

Mrs. Meza, (Dalia Paula Santos) is also a native of Tampa. She is a graduate of Florida State University. She has taught in the public schools in North Carolina and Florida and served as choir director and DRE of the Ybor City Mission.

Mr. and Mrs. William Lloyd Brandt have been appointed for radio or educational work in Brazil. Mr. Brandt was born in Dallas, Tex., and briefly attended Southern Methodist University of that city. He graduated with distinction from Rice Institute. The last two years he has been attending Austin Theological Seminary.

Mrs. Brandt, (Evelyn Louise Hogaboon) is a native of Port Arthur, Tex. She attended Rice Institute and is at present studying at the University of Texas.

Rev. and Mrs. John Marshall Guthrie of Covington, Tenn., have been appointed for evangelistic and educational work in the East Brazil Mission. Mr. Guthrie is a native of McCreddie, Mo. He graduated from Westminster College and Louisville Presbyterian Theological Seminary. Mr. Guthrie took his masters of theology at the Louisville Seminary under the Patterson Fellowship.

Mrs. Guthrie, (Lillian Alberta Buchanan) is a native of Madison, Ind. She graduated from Hanover College. She has served in the past as church secretary and DRE of the Fourth Presbyterian Church, Louisville, Ky.

Also appointed to serve in Brazil as educational and evangelistic missionaries are Mr. and Mrs. Byron Thomas Price. Mr. Price was born in San Augustine, Tex., and graduated from Austin College, Sherman, Tex. He will graduate from Austin Theological Seminary this spring.

Mrs. Price, (Elizabeth Price) is a native of Marlow, Okla. She attended Austin College and the University of Texas and has been taking Bible courses at Austin Seminary the past year.

Miss Mary Juanita Connell of Perry, Ga., has been appointed to educational work in Japan. Miss Connell is a native of Camilla, Ga. She graduated from Montreat College and holds a master in Biblical education from Columbia Theological Seminary.

Miss Elizabeth Templeton of North Little Rock, Ark., has been appointed to serve as an X-ray and laboratory technician in Africa. She is a native of Pulaski County, Ark. She holds a certificate in X-ray technique from the University of Arkansas School of Medicine, School of X-ray Technique and also a degree in medical technology from the same University's School of Medical Technology.

Mr. James Tyler Magruder of Bethesda, Md., has been appointed to evangelistic service in Japan. Mr. Magruder was born in Richmond, Va. He graduated Magna Cum Laude from Washington and Lee University. He will receive his degree from Union Theological Seminary in Richmond this spring.

Mr. and Mrs. Ernest Wardlaw Pettis, Jr., have been appointed to evangelistic service in Korea. They will go to Japan for language study until such time as they can take up work in Korea. Mr. Pettis was born in Laurel, Miss., and graduated from Mississippi State College. He will graduate this spring from Union Theological Seminary in Richmond.

Mrs. Pettis, (Dollie Elizabeth Walker) is a native of Conyers, Ga. She graduated from Belhaven College, Jackson, Miss. She has taken summer courses at the Assembly's Training School and at Oxford University.

Final appointment was made for Rev. and Mrs. Keith R. Crim to service in Korea. Mr. and Mrs. Crim attended the Appointee's School in Montreat

last summer, their final appointment not being made until he completed his work at the Univ. of Basel at Basel, Switzerland. Mr. and Mrs. Crim will go to Japan to study the language until such time as they can get in to Korea.

## 1952 Competitive Scholarships Are Awarded By Board

The young people listed here are high school seniors, members of the Presbyterian Church, U. S., who were awarded scholarships or honorable mention in the 1951-52 Contest. They have fulfilled the following conditions: high rank on test grades; better than average high school work; favorable recommendations; well-rounded activities; clear, logical thinking in the essay; indications, in the autobiography and elsewhere, of maturity, earnest purpose, and the capacity to profit by the work of a church college.

### Contestants Awarded Scholarships:

Four-year, \$2,000, Thomas Cookman Degges, Box 12, Heath Springs, S. C.; four-year, \$1,600, Jason Don McManus, 1255 Waldron Avenue, University City 14, Mo.; four-year, \$1,200, Jean Gray Forbes, 823 East Seventeenth Street, Odessa, Tex.; four-year, \$1,000, John M. Salmon, 1323 Merritt Avenue, Mount Pleasant, Tex.; one-year, \$500, Mary Margaret Daniel, 810 Clay Street, Shelbyville, Ky.; one-year, \$400, Barbara Ann Keys, Box 85, Green Bank, W. Va.; one-year, \$300, John Thomas Harlee, 109 West Pine Street, Florence, S. C.; one-year, \$300, Maida Cannon Moore, 203 North Morgan Street, Union City, Tenn.; one-year, \$300, Patrick Dwight Miller, Jr., 1424 Fairview Road, N.E., Atlanta, Ga.; one-year, \$200, Clyde Odell Robinson, Jr., 103 Montgomery Street, Raleigh, N. C.; one-year, \$200, Harry Porter, Jr., 806 Belhaven Street, Jackson, Miss.; one-year, \$200, Shirley Frances Councilman, Bonlee, N. C.; one-year, \$100, Leland Bradley Stanford, 327 DeLoach, Memphis, Tenn.; one-year, \$100, Harriett Bloker Hawkins, 508 Carleton Avenue, Caruthersville, Mo.; one-year, \$100, Bonnie Jean Pennyquik, 3100 Thirteenth, Bay City, Tex.; one-year, \$100, Mary Elaine Baldwin, 400 Sixth Street, Radford, Va.; one-year, \$100, William Riley Covin, 303 Brown Avenue, Belton, S. C.; one-year, \$100, Nancy White Thomas, 1002 Westwood Avenue, Richmond, Va.; one-year, \$100, Ada Jane Walters, 3718 Rhea Avenue, Memphis 12, Tenn.; one-year,



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*Honorable Mention - No Award:*

Mr. Gene Evan Penn, 223 Twentieth Street, Dunbar, W. Va.; Marcia Jeanne Calmer, 4210 Grandview, Memphis, Tenn.; Laurie Yvonne Taylor, 502 South State Street, Lyons, Ga.; Mary Alberta Campbell, 619 Tazewell Pike, Knoxville 18, Tenn.; Barbara Hope Frye, 322 Kerr Street, Concord, N. C.; Nonette Brown, 301 North Ninetieth Street, Birmingham, Ala.; Frances Lucille Lawton, Box 125, Estill, S. C.; Harold Perrin Anderson, 302 South Street, Union, S. C.; Margaret Jeanne Claytor, Tazewell, Va.; Letty Adele Hill, 1715 Plaza, Charlotte, N. C.

(This list is drawn on in order, in case any winner declines an award).

**Tribute To**

**Dr. H. C. Hammond**

Rev. Henry Clay Hammond, D.D., after many years of ill health, died at his home in Red Springs, N. C., January 29, 1952. He was born in Shelbyville, Tenn., November 8, 1870.

Dr. Hammond attended Davidson College from which he received the degree of Bachelor of Arts in 1905 and that of Master of Arts in 1908. Davidson honored him with the degree of Doctor of Divinity in 1920. He graduated from Union Theological Seminary of Virginia with the degree of Bachelor of Divinity in 1895 and was licensed by Atlanta Presbytery that year.

Dr. Hammond was a consecrated and successful pastor and preacher of the Word. He was a painstaking and scholarly sermonizer, using the Greek and Hebrew Testaments throughout his ministry. He was interested in young people and engaged in athletics with them enthusiastically. He was the first pastor of the Pryor Street Church of Atlanta, Ga., where he served from 1902 to 1911, leaving an enlarged and active congregation. He was pastor of the Mount Zion Church, St. Charles, S. C., from 1911 to 1924, when he was called to become Vice-President and Professor of Bible at Flora Macdonald College, Red Springs, N. C. These offices he filled with distinction until he suffered a stroke in 1928, which forced him to retire from active service and from which he never fully recovered.

During his retirement, Dr. Hammond was as active as his health would permit. He was the beloved teacher of the Men's Bible Class of the Red Springs Presbyterian Church, conducted Bible Studies for the Women of the Church and chapel services at Flora Macdonald College. He was deeply interested in the activities of the Church and the College.



In 1929 Dr. Hammond was married to Miss Polly McRae, of Red Springs, N. C., who preceded him in death by several years. His last years were marked by a fine courage and persistent efforts to be of service and as little trouble to others as possible.

It could truly be said of this faithful servant of God: "The hoary head is a crown of glory if it be found in the way of righteousness." Proverbs 16:31.

**MINISTERIAL MISCELLANY**

(INCLUDING MISSIONARIES)

Miss Helen Norwood and Mr. John Pritchard of our Congo Mission were married on April 4 at Lubondai Station in the Congo. Mr. and Mrs. Pritchard were commissioned as missionaries to the Congo at Montreat in the summer of 1950. Mrs. Pritchard is the daughter of Dr. and Mrs. G. H. Norwood of Goshen, Va. Mr. Pritchard is the son of Mrs. Glenna P. Pritchard of Lothair, Ky.

Rev. and Mrs. Jon Crow from our North Brazil Mission announce the birth of David Lamar April 3 in Recife.

Miss Nan Fulson and Mr. and Mrs. Ted Stixrud sailed on March 25 from Antwerp, Belgium to the Congo to take up their mission service there after completing their studies in Belgium.

Miss Margaret Moore of our Congo Mission returned to this country on March 15 on an emergency health furlough. She is receiving treatment in Nashville, Tenn.

Mr. and Mrs. L. G. DeLand will sail May 2 to return to the Belgian Congo after a year's furlough spent in this country.

Rev. and Mrs. E. S. Currie of our China Mission have been appointed by the Board to serve in Formosa under the same relationship to the Canadian Presbyterian Church that our other missionaries have there. No departure date for the Curries has been set as yet.

With approval of the Board Miss Willie Bernice Green and Miss Margaret Hopper of our Korea Mission will go to Japan to work among the Koreans there until such time as they may be able to return to Korea.



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### Presbyterian Men and Women in the Armed Forces

## BOOKS

*SPRINGS OF LIVING WATER*, By Carl J. Scherzer. Westminster. \$1.50. Believing the problems of illness may be met and solved with God's help, Chaplain Scherzer provides a guide to the spiritual resources available to the sick. This book gives the reader the benefit of the author's unique experience in this field. The problems most frequently encountered in thousands of interviews with sick people are considered, and portions of Scripture are given to help meet those needs.

*EXPERIMENTS OF SPIRITUAL LIFE AND HEALTH*, by Roger Williams. Westminster. \$2. A rediscovered classic of devotional literature can now take its rightful place in the American Protestant heritage. The founder of the Rhode Island colony, ministering to Indians in the wilderness, wrote this discourse literally, "in their very wild houses and by their barbarous fires." He addressed it originally to his wife, who, recovering from an illness, was beset with fears and spiritual troubles. Eventually, the letter found its way into print. It has not been available to the public for many years. It is a book for all who seek guidance, reassurance, and inspiration.

*PROFITABLE BIBLE STUDY*, by Wilbur M. Smith. Wilde. Dr. Smith has written this book especially for Christians who feel the need of a systematic, de-

votional Bible study. A way is set forth simply and helpfully in the first section of this book under such headings as, "Seven Great Things The Study Of The Bible Will Do For Us," "Eight Methods For Studying The Bible For Our Own Soul's Nourishment," etc. The second section of the book gives an invaluable annotated Bibliography for the help of teachers, ministers, students, and all others interested in real Bible study.

*LEADERSHIP EDUCATION IN LOCAL CHURCH*, by Price H. Gwynn, Jr. Westminster. \$2.75. This practical book outlines methods for recruiting and training leaders of religious education in local churches. It is full of suggestions and plans for action. Many of the plans which are outlined in this book have been developed in actual church situations. The book is rich with knowledge of church education problems, awareness of the high obligation and privilege of teaching, and the conviction that "A free church can endure only if devoted men and women gladly volunteer for the educational task. They can successfully transmit the religion they believe only if they are adequately prepared for the responsibility they have assumed." The reader will find many helpful suggestions in this book, but will have to be careful in not accepting as reliable all the reference books referred to by the author.













